

THIRTY-NINTH ANNUAL REPORT

OF THE

BUREAU OF AMERICAN ETHNOLOGY

AND

OF THE NATIONAL MUSEUM

1917-1918

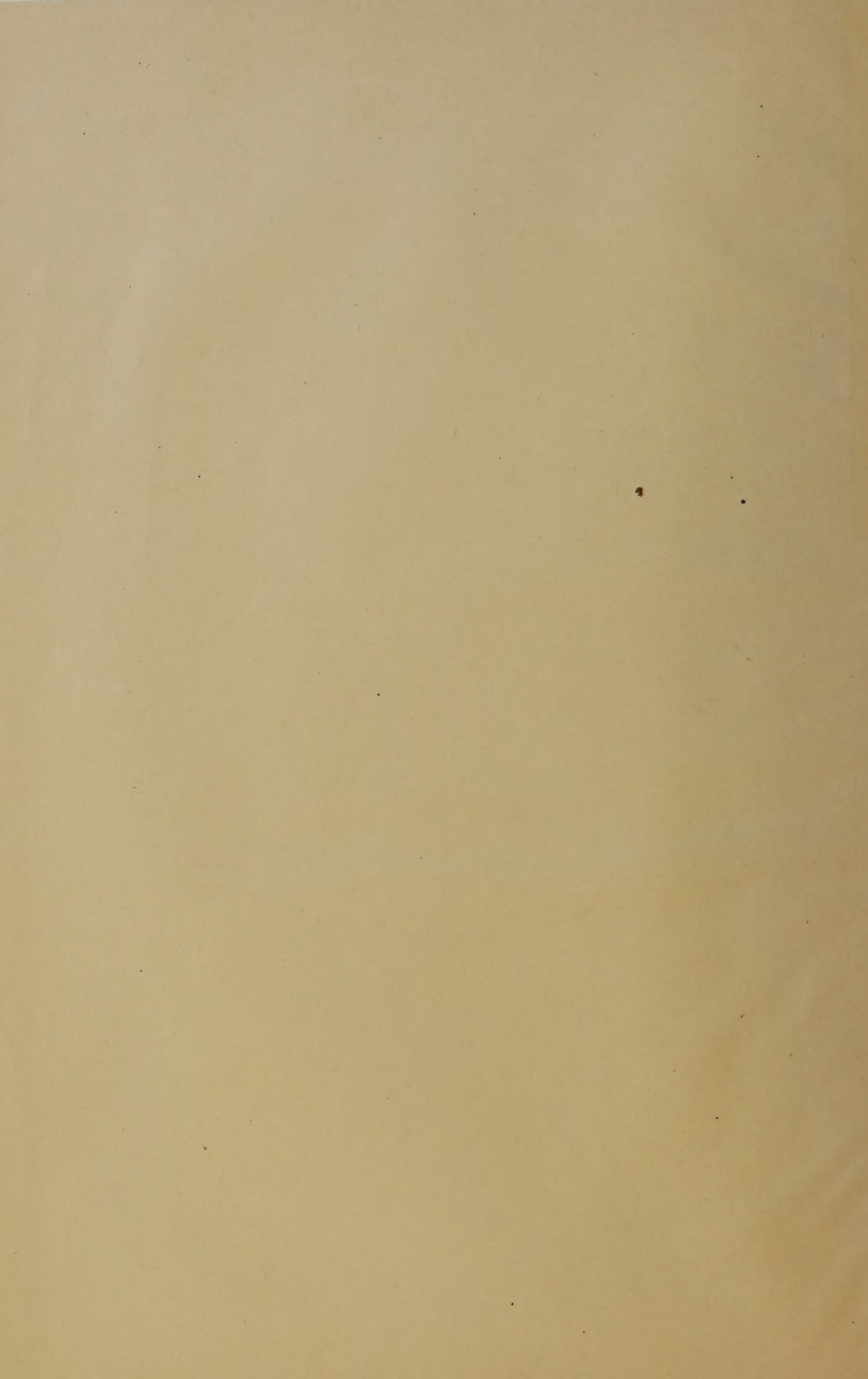
BY FRANK H. COBURN



WASHINGTON

GOVERNMENT PRINTING OFFICE

1918



THIRTY-FIFTH ANNUAL REPORT
OF THE
BUREAU OF AMERICAN ETHNOLOGY

TO THE
SECRETARY OF THE SMITHSONIAN INSTITUTION

1913-1914

IN TWO PARTS—PART 2



WASHINGTON
GOVERNMENT PRINTING OFFICE
1921

THIRTY-THIRD ANNUAL REPORT

OF THE

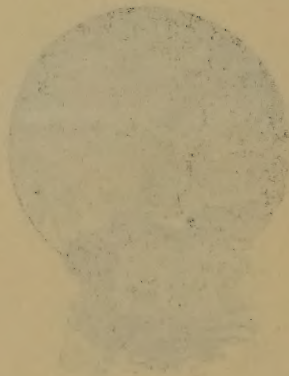
BUREAU OF AMERICAN ETHNOLOGY

FOR THE

DEPARTMENT OF THE SMITHSONIAN INSTITUTION

1913-1914

IN TWO PARTS - PART I



U.S. GOVERNMENT PRINTING OFFICE
WASHINGTON
1914

ETHNOLOGY OF THE KWARINTL

ACCOMPANYING PAPER

(Continued)

ETHNOLOGY OF THE KWAKIUTL

BASED ON DATA COLLECTED BY GEORGE HUNT

By FRANZ BOAS

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ETHNOLOGY OF THE KWAKIUTL

BY FRANZ BOAS

VII.—THE SOCIAL DIVISIONS OF THE KWĀG'UL

DIVISIONS AND NAMES OF CHIEFS

I. GWĒTELA (KWĒXĀMŌT)

1. Maāmtag'ila

Name for—	Male.	Female.	
Child:	Wāwālk'inē	Wāwālk'inēga	1
Youth:	L!ēsdaq	Xūsela	
Prince or princess:	Yāqōlas	K'!ēdēlēlak ^u	
Chief or chieftainess:	εmāxūyalidzē	L!āl!aqūhēlak ^u	
Feast:	-----	-----	5
Warrior:	-----	-----	
Gwēgūtsa	K'!ānamaxsta	K'!enga	
Ceremonial:	Hāmsbē ^ε	Hāmasewidē	
(Society):	(Hāmshāmts!es)	(Hāmshāmts!es)	
House:	εnemsgemsālaLelas		10
Dog:	WāwadēL!a		
Canoe:	L!āqwasgem		
Place of origin:	K'!ōdagala		

2. Lōyalalawa

Child:	Wālaganem	Wālagānemga	15
Youth:	K'!enwis	G'elxwits!a	
Prince or princess:	L!āqusdēselas	Lāpelasog'iēlak ^u	
Chief or chieftainess:	Ts!exēd	LElēlēlas	
Feast:	-----	-----	
Warrior:	-----	-----	20
Gwēgūtsa:	Hanāg'ats!ē	K'!ānawēga	
Ceremonial:	εnāwis	Tōgūmālis	
(Society):	(Hāmshāmts!es)	(Tōxεwid)	
House:	εmemx'āsgem		
Dog:	L!āgegwaTs!ē		25
Canoe:	L!āqwasgem		
Place of origin:	K'!ōdagala		

1

3. G'ĕxsem

Name for—	Male.	Female.
Child:	Wāgedayō	Wāgedayugwa
Youth:	Q!ōmas	Ts!ex'ts!ēk ^u
Prince or princess:	GayōLElas	ēmaxūlayugwa
5 Chief or chieftainess:	K'imk'eqewid	Ts!ets!āla!
Feast:	-----	-----
Warrior:	K'ilemālag'ilis	-----
Gwēgūtsa:	X'āwaats!ē	Qwēqūlōyō
Ceremonial:	Āgēs	ēnāwis
10 (Society):	(Hāmshāmts!es)	(Hāmshāmts!es)
House:		X'its!ax'is!ats!ē
Dog:		Gēgexsta
Canoe:		Ālēwats!ē
Place of origin:		K'!āq!a

15

4. Kūkwāk!um

Child:	G'iyāqa	G'iyāqaga
Youth:	Wābidō ^ē	K'EL!ā
Prince or princess:	Tsex'wid	K'!ōx ^u sē'stili'ēlak ^u
Chief or chieftainess:	Neqāp!enk'em	X'ix'emg'ilayugwa
20 Feast:	Kwax'īlanōkumē ^ē	Melēdē
Warrior:	ēyāg'is	-----
Gwēgūtsa:	T!ēt!esemx'ts!āna	Qewēgem
Ceremonial:	L!āx'elag'ilis	Hēlik'imeg'ilis
(Society):	(Hāmats!a)	(K'inqālaLEla)
25 House:		Hamanēkwila Dzōnoq!wa
Dog:		T!ext!āq!ōd
Canoe:		Ēdemkwāq
Place of origin:		Wāq!anak ^u

5. SēnL!em

30 Child:	Wadzid	Wādzidalaga
Youth:	L!EWels	Q!exmēn
Prince or princess:	Wālewid	Hāmālak'ālemēga
Chief or chieftainess:	ēnemōgwis	L!āqwag'ilayugwa
Feast:	Kwax'īlanōkumē ^ē	Menlēdzas
35 Warrior:	-----	-----
Gwēgūtsa:	Ts!āqa	L!ema ^ē is
Ceremonial:	L!ēmElxk'!ālag'ilis	Hayalik'!ēdē
(Society):	(Hāmshāmts!es)	(Hayalik'!ilal)
House:		T!ōt!ōsgem
40 Dog:		SēnL!ē
Canoe:		Memxōsēla
Place of origin:		Yiq!āmen

6. Lāālxax's ^ε Endayo		1
Name for—	Male.	Female.
Child:	Ādaxalis	Ādaxalisga
Youth:	Hāmdzalatslē	Tselx ^u
Prince or princess:	Q!ūmx'ōd	Kwākwadekwilayugwa
Chief or chieftainess:	L!āqwalat	Wayats!ōh ^ε lak ^u
Feast:	Kwax'sēstāla	Pōpelelas
Warrior:	-----	-----
Gwēgūtsa:	Hōlelid	Xūxwanelq!ēla
Ceremonial:	^ε wālas nānē	^ε wilenkūlag'īlis
(Society):	(Bear)	(Tōx ^ε wid wūq!ēs)
House:		Q!ōmogwats!ē
Dog:		Q!ūmx'elayo
Canoe:		Lāwenułxāla
Place of origin:		TayaḡōL

7. Elgūnwē ^ε		15
Child:	G'ī'yaxalis	G'ī'yaxalisga
Youth:	^ε nemgwanāl	Ts!ats!ayem
Prince or princess:	Lālxax's ^ε Endayo	Ālāk'ilayugwa
Chief or chieftainess:	G'ēxk'īnis	Ālāg'īmīl
Feast:	-----	-----
Warrior:	-----	-----
Gwēgūtsa:	Dāmīs	Dālemak ^u
Ceremonial:	Nōt ^ε id	L!emElxelag'īlis
(Society):	(Nūłmał)	(Hāmshāmts!ēs)
House:		K!waats!ē
Dog:		Kwanesawē ^ε
Canoe:		(no canoe name)
Place of origin:		TayaḡōL

II. Q!ōMOYĀ^εYĒ (KWĒXA)

1. Kūkwā ^ε k!um		30
Child:	Ādag'ī ^ε lak ^u	Ādaga
Youth:	Wābidō ^ε	Wina
Prince or princess:	Hāwilkūlat	L!āqwax'sā
Chief or chieftainess:	Yāqoḷadzē	K'!ēk'!ēlag'idzemga
Feast:	Menlēdzadzē	-----
Warrior:	K'īlem	-----
Gwēgūtsa:	Lāx!alīl	Dex'āla
Ceremonial:	Sayāk'la	G'īgāmēq!ōhēla
(Society):	(Nūłmał)	(Chief Nūłmał)
House:		^ε nemsgēmsi ^ε lak ^u
Dog:		Qōseyē ^ε
Canoe:		Xewēqwēdek ^u
Place of origin:		Wāq!anak ^u

1

2. Haanaḷēnā

	Name for—	Male.	Female.
	Child:	Ādag'īlis	Ādag'īlisga
	Youth:	X'imayo	X'imayugwa
	Prince or princess:	Tsex'wid	Lelek'ilyugwa
5	Chief or chieftainess:	Yāx'LEN	Lēlel'āla
	Feast:	-----	-----
	Warrior:	-----	-----
	Gwēgūtsa:	Nux'nemis	Hēlek'āla
	Ceremonial:	ēnāx'NEWISElag'īlis	Nawalakumē
10	(Society):	(Hāmshāmts!ES)	(Tōx'wid)
	House:		Q!aats!ē
	Dog:		Hanḷembē
	Canoe:		SISEYULEMāla
	Place of origin:		HānaḷēNEWAAS

15

3. Yaēx'agemē

	Child:	Tsōlasō	Tsōlasōga
	Youth:	Xwāt!a	Tsak'us
	Prince or princess:	Yāqoḷasemē	Q!ēx'āla
	Chief or chieftainess:	L!āqōḷas	Mōk!ūxwi'lak ^u
20	Feast:	Kwākūx'ālas	Pōlidē
	Warrior:	-----	-----
	Gwēgūtsa:	Qāqesbendāla	Ts!ex'āxtōselas
	Ceremonial:	ēnāx'q!ESElag'īlis	Hēlik'īmēg'īlis
	(Society):	(Hāmshāmts!ES)	(Hayalik'īla)
25	House:	ĀmxSEM g'ōk ^u	
	Dog:	G'ōgündzēs, Q!E'ltSEM	
	Canoe:	Winaats!ē	
	Place of origin:	Xūdzedzālis	

4. Haāyalik'awē

30	Child:	Wisadzē	Genaga
	Youth:	K'!ēnāx ^u	Menga
	Prince or princess:	L!āL!ālawīs	K'!āsōgwi'lak ^u
	Chief or chieftainess:	Hāxūyōsemē	Hayalik'awēga
	Feast:	-----	-----
35	Warrior:	GwāxūLAYāg'īlis	-----
	Gwēgūtsa:	Yāḷela	P!Elxela
	Ceremonial:	ēna'Nōgwīs	Nenx'neng'īlis

Name for—	Male.	Female.
(Society):	(Hāmshāmts!es)	(Bear)
House:		Hēleg'ats!ē
Dog:		Hēlēg'anō
Canoe:		Gwēx'semāla
Place of origin:		LE'lād

5. Lāxsä ¹

Child:	Witālā!	Genagalāl!	
Youth:	Bāgwanē ^e	Ēk'!ax!a	45
Prince or princess:	Lālak'ots!a	Lex'leg'idzemga	
Chief or chieftainess:	°māx'yalisemē ^e	°nāx'nag'em	
Feast:	Kwāx'sē'stāla	L!enk'elas	
Warrior:	°yā'g'ēdenō!	-----	
Gwēgūtsa:	X'ix'eqela	Dādoxsemē	50
Ceremonial:	Nenōlogemē ^e	Nō!emē'stalidzemga	
(Society):	(Nūlma!)	(Nō!em)	
House:		Hōqūlaēlas	
Dog:		Q!eltsem	
Canoe:		(No canoe-name)	55
Place of origin:		LE'lād	

6. G'igilgam

Child:	Nōlē'lak ^u	Winaga	
Youth:	Memtsālā!	Māmana	
Prince or princess:	L!āl'id	°wālasLāla	60
Chief or chieftainess:	K!wāk!wabalasemē ^e	Lē'lēnox ^u	
Feast:	Pōledē'stala	Menlēdaas	
Warrior:	Wālebā'yē	-----	
Gwēgūtsa:	Wābetōls	°nemxsaxLāls	
Ceremonial:	Nenk'as'ō	°nā'naqwayēd	65
(Society):	(Bear)	(Paxālala!)	
House:		G'ōküstālis	
Dog:		Yāsetana	
Canoe:		Ālēwats!ē	
Place of origin:		K'!āq!a	70

III. °WĀLAS KWĀG'UL (LĀQWĪ'LĀLA)

1

1. Dzēndzenx'q!ayo

Child:	Dēyadeas g'iyadzē	G'iyaga	
Youth:	Sexūlas	Wābidō ^e	
Prince or princess:	Hayalk'eng'emē ^e	°māx'ūlayugwa	5

¹ All the names of the Lāxsä are newly invented.

Name for—	Male.	Female.
6 Chief or chieftainess:	Yāx'LEN	Hāwēpālayugwa
Feast:	Melnēdzadzē	Hōgwēqelas
Warrior:	K'ilem	-----
Gwēgūtsa:	Hanag'id	Łalk'lu
10 Ceremonial:	Gwa'yōkūlag'ilis	L!āqoselag'ilis
	Gēwas	
(Society):	(Hāmats!a)	(Hāmshāmts!Es)
House:	ēnawalagwats!ē	
Dog:	Yixumlats!ē	
15 Canoe:	Kwēkumāla	
Place of origin:	L!āl!Eq!ūx!a	

2. Wāwālibā'yē (and Hēmāxsdō)

Child:	Aadōl	Adāgalōl
Youth:	ēmek'āla	Yāsek ^u
20 Prince or princess:	Aōmak'en	L!ā'qwāl
Chief or chieftainess:	Yāqa'ēnāla	L!āqwaēl
Feast:	Melnēdzas	Māmenlōl
Warrior:	Hēmotelasō ^ē	-----
Gwēgūtsa:	Xōdzenōd	Pēpexāla
25 Ceremonial:	Hōx'ēwētasō ^ē	X'its!ānēdē
(Society):	(Hāmshāmts!Es)	(Tōx'ēwid)
House:	G'ōx ^u g'okūlēg'ē	
Dog:	K'ālākwa	
Canoe:	Winē'stā'slats!ē	
30 Place of origin:	ēnālax!ala	

3. G'ēxsem

Child:	G'ī'yaqa	G'ī'yaqaga
Youth:	K!wētē ^ē	Wagalōs
Prince or princess:	Yāqō!as	ēmāxūlayugwa
35 Chief or chieftainess:	Lālelil!a	Te!ts!aas
Feast:	Kwax'sē'stāladzē	EL!enk'elas
Warrior:	K'ēk'ā!elayo	-----
Gwēgūtsa:	L!emsētasō ^ē	K'ēk'exelaga
Ceremonial:	ēnax ^u danadzē	G'īgāmēq!ō!ela
40 (Society):	(Hāmshāmts!Es)	(Nū!ema!)
House:	Bex ^u sē'stālēk ^u	
Dog:	T!sōkūyē	
Canoe:	Ālēwats!ē	
Place of origin:	K'!āq!a	

IV. Q!ŌMK'UT!ES (LŌ^εELQ!WĒNOX^u)

1

1. Lĕq!EM

Name for—	Male.	Female.	
Child:	Ādē ^ε stala	Ādē ^ε stāлага	
Youth:	Metsa	Masmenga	
Prince or princess:	G'ayosdēdzasemē ^ε	L!āqwaga	5
Chief or chieftainess:	HaēLEkumē ^ε	Qāsēlas	
Feast:	Menlēd	PŌLElas	
Warrior:	QENkūlag'īlīdzem	-----	
Gwēgūtsa:	Qāsēlas	Xēwēq ^u	
Ceremonial:	NŌlemē ^ε stalis or Hēlēk'adzēl	NŌlemē ^ε stalidzēmga	10
(Society):	(NŌlem)	(NŌlem, or Pāxelalal)	
House:	Lĕgēmats!ē	g'ōkwa	
Dog:	L!āqax'sāla		
Canoe:	SisēyūLEMāla		15
Place of origin:	Ōseq ^u		

2. LĕLEgēd

Child:	Ō ^ε mag'īlis	Ō ^ε mag'īlisga	
Youth:	Māx ^ε ēnox ^u	L!āлага	
Prince or princess:	Ēk'lawēg'i ^ε lak ^u	Lēlēlayugwa	20
Chief or chieftainess:	Lālep!ālas	Yemgwas	
Feast:	PŌlīd	Hōq!ūlēlas	
Warrior:	GwāxūLEYāg'īlis	-----	
Gwēgūtsa:	L!em ^ε yāla	L!emts!ānak ^u	
Ceremonial:	L!āqūselag'īlis	Winē ^ε stalis	25
(Society):	(Hāmshāmts!es)	(Hawī ^ε nalal)	
House:	G'ōkustālē		
Dog:	P!ā'LElag'ila		
Canoe:	-----		
Place of origin:	Ōseq ^u		30

ANCESTORS AND PLACES OF ORIGIN OF THE NUMAYMS

I. GWĒTELA

- 1 Lō^éyalā, the younger brother of L!āqwag·ila. His father was
^émāxūyalidzē, | that is Mātag·ila. He first built his house at
 K·!ōdagala. | Āgwilayugwa was a girl among the children of
 Mātag·ila, that is | ^émāxūyalidzē, at K·!ōdagala. Lēns!ēndzem
 5 was the youngest one among the || children of Mātag·ila, that
 is ^émāxūyalidzē, who had three | sons and one daughter. |
 Kūkwāk!um, the first one came down at the place called | Wāq!a-
 nak^u. |
 10 SēnL!ēm, the first one came down at a place called || Yīq!āmen. |
 Lāālax·s^éendayo came down at Tāyagōl in the bay of Tsāxis. |
 Elgūn^éwē^é also came down at Tāyagōl, for he was the younger
 brother of | Lāalax·s^éendayo. |

II. Q!ŌMOYÂ^éYĒ

- 15 Kūkwāk!um, the first one came down at the place called || Wāq!a-
 nak^u, for the Kūkwāk!um first scattered when | ^émāxwa,
 chief of the Maāmtag·ila of the Kwāg·ul, was | killed. |
 HāānaLēnā, the first one came down at the place called | Hāna-
 LēnEwaas. ||

I. GWĒTELA

- 1 Lō^éyalā, yīx ts!ā^éyaas L!āqwag·ila. Wā, lā hēem ōmpsē ^émāxūya-
 lidzē, yīx Mātag·ila. Wā, laem hē g·il g·ōx^éwalise K·!ōdagala.
 Āgwilayugwa; wā, hēem ts!ēdāq!ēgēs sāsēma Mātag·ila, yīx
^émāxūyalidsē, lāx K·!ōdagala. Lēns!ēndzem; hēem āma^éyīnxēs
 5 sāsēmas Mātag·ila, yīx ^émāxūyalidzē, yūdukwē begwānem
 sāsēms Lē^éwa ^énemōkwē ts!ēdāqa.
 Kūkwāk!um, yīxs hāē g·āyaxalisē g·ālāsēxa āwīnagwisē Lēgades
 Wāq!anak^u.
 SēnL!ēm, yīxs hāē g·āyaxalisē g·ālāsēxa āwīnagwisē Lēgades Yīq!ā-
 10 men.
 Lāālax·s^éendayo, yīxs hāē g·āyaxalisē Tāyagōl lāx ōxlalisas Tsāxis.
 Elgūn^éwē^é, yīxs hē^émaaxat! g·āyaxalisē Tāyagōl, yīxs ts!ā^éyaas
 Lāalax·s^éendayo.

II. Q!ŌMOYÂ^éYĒ

- Kūkwāk!um, yīxs hāē g·āyaxalisē g·ālāsēxa āwīnagwisē Lēgades
 15 Wāq!anak^u, yīxs hē^émaē g·il gwē!ēdaatsa Kūkwāk!um, yīxs laē
 k·!ēlax·^éitse^éwē ^émāxwa, yīx g·igāma^éyasa Maāmtag·ilasa Kwā-
 g·ul.
 HāānaLēnā, yīxs hāē g·āyaxalisē g·ālāsēxa āwīnagwisē Lēgades
 HānaLēnEwaas.

Yaēx'agemē. He came down at Xūdzedzālis at the lower side of 20
the river of | LEX'siwē. |

Haāyalik'awē, the first one came down at a place called | LE'lād. |
Lāxsā. These also came down at LE'lād, for || Lāxsā was the 25
younger brother of Hēlik'awē. |

G'ig'ilgām, the first one came down at the place called | K'!āq!a,
for this is the real numaym of the 'wālas Kwāg'uł, | and they
scattered when 'maḡwa was killed, and they went to the |
Q!ōmoyâ'yē, though some of the G'ig'ilgām came from the
Q!ōmoyâ'yē. || And therefore Maēmałp!Engem was sent away 30
by his | numaym the G'ig'ilgām of the 'wālas Kwāg'uł to the |
Q!ōmoyâ'yē. |

III. 'WĀLAS KWĀG'UL

Dzenx'q!ayo, the first one came down at a place called | L!āL!E-
q!ūxlā, inside the bay of Tsāxis. ||

Wālibâ'yē, the first one came down at the place called | 'nālax- 35
lāla; half way up Knight Inlet. |

Hēmaxsdō, the first one also came down at 'nālaxlāla, for he was |
the younger brother of wālibâ'yē. |

G'ig'ilgām, the first to come down was 'wālas Kwax'īlanokumē,
the father of || Ōmaxt!ālaLē at the place named K'!āq!a. | 40

Yaēx'agemē, yīxs hāē g'āyaxalisē Xūdzedzālis lāx gwāk'lōtas 'wās 20
LEX'siwa'yē.

Ha'yalik'awē, yīxs hāē g'āyaxalisē g'ālāsēxa āwīnagwisē Lēgades
LE'lādē.

Lāxsā, yīxs hē'maaxat! g'āyaxalisē LE'lādē, yīxs ts!ā'yanukwaē
Hēlik'awa'yas Lāxsā. 25

G'ig'ilgam, yīxs hāē g'āyaxalisē g'ālāsēxa āwīnagwisē Lēgades
K'!āq!a, yīxs hāē āla 'ne'mēmaatsēxa 'wālas Kwāg'uł. Wā,
hē'mis la gwē'idaatsēx laē k'!ēlax'itse'wē 'māḡwa qa's lā lāxa
Q!ōmoyâ'yē, qaxs lāxelaēxa g'āyulē lāxa G'ig'ilgāmāxa Q!ōmo-
yâ'yē. Wā, hē'mis lāg'ilas k'ayōlemē Maēmałp!Engemdāsēs 30
'ne'mēmōta G'ig'ilgāmāsa 'wālas Kwāg'uł qa's lā lāxa Q!ōmo-
yâ'yē.

III. 'WĀLAS KWĀG'UL

Dzenx'q!ayo, yīxs hāē g'āyaxalisē g'ālāsēxa āwīnagwisē Lēgades
L!āL!Eq!ūxlā lāx ōxlālisas Tsāxis.

Wālibâ'yē, yīxs hāē g'āyaxālisē g'ālāsēxa āwīnagwisē Lēgades 35
'nālaxlāla lāxa negoyâ'yasa wūnāldemsas Dzāwadē.

Hēmaxsdō, yīxs hē'maaxat! g'āyaxālise g'ālāsē 'nālaxlāla, qaxs
ts!ā'yaas Wālibâ'yē.

G'ig'ilgām, yīxs hāē gāyaxalisē 'wālas Kwāx'īlanōkumē, yīx ōmpas
Ō'maxt!ālaLēyēxa āwīnagwisē Lēgades K'!āq!a. 40

- 41 G'ëxsem. 'wālas 'nemōgwis also came down at K'!āq!a, | for he was the younger brother of Ōmaxt!ālaLē. And Ōmaxt!ālaLē | gave the name G'ëxsem to his younger brother. When 'māxwa was killed, | some of the G'ëxsem went to the Gwētela of
 45 the || Kwāg'uł. Therefore the Gwētela have G'ëxsem, and they also went to the | Gōsg'imux'u. The G'ëxsemx's'anał are G'ëxsem, and there are also | G'ëxsem of the Nāqemg'ilisāla, and G'ëxsem of the L!al!asiqwāla, and | G'ëxsem of the Nā-kl'wax'da'x'u, and G'ëxsem of the DENax'da'x'u, and | G'ëxsem of the Hāxwāmis, and G'ëxsem of the Wiwāqē. And all
 50 these are || referred to by the G'ëxsem of the 'wālas Kwāg'uł, as born of these G'ëxsem, | all those whom I have named among the different tribes. |

- This is referred to by the old people of the Kwāg'uł as "blown away by the | past chief 'maxwa," when he was killed. And also | the same happened to the numaym of the G'ig'il-gām, for they || all come from the numaym of Ōmaxt!ālaLē. |
 55 They scattered to all the tribes beginning | at the time when 'maxwa was killed, for there was only one numaym | G'ig'il-gām of 'wālas Kwāx'ılanokumē, the father of | Ōmaxt!ālaLē. ||

IV. Q!ŌMK'!UTLES

- 60 lēq!em, the first one came down at the place called Ōseq'u. | lēlēgēd, they also staid at Ōseq'u, for lēq!em was his elder brother. |

- 41 G'ëxsem, yixs hē'maaxat! g'āyaxalisē K'!āq!a, yix 'wālas 'nemōgwis, yixs ts!ā'yaas Ō'maxt!ālaLā'yē. Wā, hē'misē Ō'maxt!ālaLā'yē lēx'ēdes G'ëxsem lāxēs ts!ā'ya. Wā, g'il'mēsē k'!ēlax'itse'wē 'māxwa laē māxt!ēda waōkwē G'ëxsem lāxa Gwētēlāsa
 45 Kwāg'ułē, lāg'ilas G'ëxsemnukwa Gwētela. Hē'misa lā laxa Gōsg'imux'xa G'ëxsemx's'anał, hē'misa G'ëxsem; hē'misa G'ëxsemasa Nāqemg'ilisāla lōē G'ëxsemasa L!al!asiqwāla lōē G'ëxsemasa Nākl'wax'da'x'u lōē G'ëxsemasa DENax'da'x'u lōē G'ëxsemasa Hāxwāmis lōē G'ëxsemasa Wiwāqē. Wā, yu-
 50 wīstaem gwe'yāsa G'ëxsemasa 'wālas Kwāg'ułē maemyūlema G'ig'ëxsemaksa lāqen lēlēqelasōē ōgūxsemak'u lēlqwālaLā'ya. Hēem gwe'yāsa q!ūlsq!ūlyaxdāsa Kwāg'ułē yāmē'stanōsa g'i-gāmayulaē 'māxwa, yixs laē k'!ēlax'itse'wa. Wā, hēemxā-wisē gwēx'idēda 'ne'mēmotas G'ig'ilgām, yixs hēmaaxat!
 55 'nāxwa g'āyulē 'ne'mēmotas Ō'maxt!ālaLā'ya G'ig'ilgāmxa lāx G'ig'ilgām gwē'id lāxwa 'nāxwax lēlqwālaLā'ya g'āg'il-lēla lāx 'māxwa, yixs laē k'!ēlax'itse'wa, yixs 'nem'ēmaē g'il G'ig'ilgāmē 'ne'mēmotas 'wālas Kwāx'ılanōkumē, yix ōmpas Ō'maxt!ālaLā'yē.

IV. Q!ŌMK'!UTLES

- 60 lēq!em, yixs hāē g'āyaxālisa āwīnagwisē lēgades Ōseq'u. lēlēgēdē, hēemxaa lā Ōseq'u, yixs nōlanokwaas lēq!em.

PAINTINGS AND HOUSE DISHES OF THE SOCIAL DIVISIONS OF THE
KWĀG'UL

I. GWĒTELA

1. Maāmtag'ila. The front board of the house is painted with 1
coppers, | one on each side of the door of the house. The posts |
on each side of the rear are grizzly bears, below on the floor,
and eagles are sitting on the | heads of the grizzly bears, and
there is a copper on the chest of each eagle.||

And on the grizzly bear also stands a man, | and red cedar bark 5
is around the heads of the men. | They are speaking-posts and
therefore | the two posts on each side of the door of the house are
named "speaking-posts." | These were obtained as supernatural
treasures by L!āqwag'ila at the river of K'!ōdagala. This is the
great|| house named 'nemsgemsālaelas. There are four | house 10
dishes in the large house, two eagle dishes, | and one grizzly-bear
dish, and one | wolf dish. They just stay in the house, and the
people | talk about them. I do not know why the chief of the||
numaym Maāmtag'ila, 'māxūyalidzē, never gave a feast. That is 15
all | about this. This is called q!Elsem (that is "rotten face," one
who gives no feast). |

2. Lōyalalawa. On the outside of the front boards of the house
of | Ts!exēd, their chief, is the doubleheaded serpent lying across

PAINTINGS AND HOUSE DISHES OF THE SOCIAL DIVISIONS OF THE
KWĀG'UL

I. GWĒTELA

1. Maāmtag'ila, yixs k'!ātemalaē tsāgemasēs g'ōkwaxa L!āqwa 1
lāx 'wāx'sanēx^ustā'yasa t!ex'ilāsa g'ōkwē. Wā, lā lēlāmasa 'wāx'-
sōtēwalilās nānēda banenxālīdē. Wā, lā k'!ūdzetā'yā kwēkwē lāx
ōxlā'yasa nānē. Wā, lā pēpaq!ūpelēda kwēkwēkwaxa L!āl!eqwa.

Wā, lāxaē nānē banenxālilāsa begwānemē la lāxūtewēx ōxlā- 5
'yasa nanē. Wā, laem L!āgex^ubōlē qēqex'ama'yasa bēbegwāne-
mē. Wā, la'mēsē yāq!ent!eqa. Wā, hē'mis lāg'ilas lēgadēda mā-
'le lēlāmsa 'wāx'sōtstālilāsa t!ex'ilāsa g'ōkwax yāq!ent!eqē lāma.
Wā, hēem lōgwēs L!āqwag'ila lāx wās K'!ōdagala, yixa 'wālasē
g'ōkwaxa lēgadās 'nemsgemsālaelas. Wā, lā mewēxlēda lōel- 10
qwalilē ha'nēl lāxa 'wālasē g'ōkwaxa mā'lexla kwēkwa lōqwalilā.
Wā, hē'misa 'nemēxla nānē lōqwalilā. Wā, hē'misa 'nemēxla
ālanem lōqwalilā. Wā, ā'misē hēgwaēl lāxa g'ōkwē. Wā, lā āem
gwāgwēx's'alasa. Wā, la'men k'!ēs q!ālelax k'!ēsēlas k'!wēlats!ē-
noxwē g'igāma'yasa 'ne'mēmotasa Maāmtag'ilē 'māxūyalidzē. Wā, 15
laem lāba laxēq.—Hēem lēgades q!Elsem.

2. Lōyalalawa, yix gwālaasas L!āsanā'yas tsāgemas g'ōkwax
Ts!exēdē, yix g'igāma'yas, yixs siseyulaēs xwālēwa'yas ōgwāxtā-

the top | of the front boards of the house, and the thunder-bird
 20 sits on the || head of the man in the middle of the double headed
 serpent. There is no painting on the | front boards of the house.
 This house was given in marriage by Hōxawid to his princess |
 Lēlētālas, for Hōxawid was chief of the numaym | G'ig'ēlgām of
 the Hāxwāmis. There are four house dishes in the | house, one a
 25 grizzly-bear dish, one a || beaver dish, one a Dzōnoq!wa dish, | and
 one a wolf dish. And the name given in marriage is | Kwakwa-
 x'ālas, a feast name of Chief Ts!ex'ēd. | That is all about this. |
 30 3. G'ēxsem. The way the front of the house of || Chief K'emk'e-
 qewēd is painted is a grizzly-bear painting on each side of the |
 front of the house. It is not known where he got it, | or whether
 he obtained it in war. That is all that is said about this. |

4. Kūkwāk!um. They have no painting on the front of | their
 house, but they have posts. They are Dzōnoq!was standing on ||
 35 grizzly bears, one on each side of the door, inside house, and |
 in the rear of the house there are hox'hok" sitting on grizzly
 bears. | This house was given in marriage by Yaqa!ēnlidzē, a
 chief who lived long ago and was chief of the numaym | Mēmā-
 g'ins of the Qwēq"sot!ēnox", for | Neqāp!enk'em took for his wife
 40 Yaqa!ēnlidzē's princess, whose name was L!ālēlilayugwa, || and
 therefore the house was given to him in marriage. In the house

ēyasa tsāgemasa g'ōkwē. Wā, lā k!wa!ēda kūnkūxūligē lāx
 20 ōxlā!yas x'ōmsasa bāk'awa!yasa sīseyūlē. Wā, laem k'leās k'lāte-
 mēs tsāgemasa g'ōkwē. Wā, hēem g'ōkūlxlēs Hōxawidē qaēs k'lē-
 dēlē, yīx Lēlētālasē; yīxs g'igāma!yaē Hōxawidāsa ēneēmēmotasa
 G'ig'ēlgāmasa Hāxwāmis. Wā, laēmē ha'nēla mewēxla lōelqwalīla
 ha'nēl lāxa g'ōkwēxa ēnemēxla nānē lōqwalīla. Wā, hē'misa ēne-
 25 mēxla ts!āwa lōqwalīla; wā, hē'misa ēnemēxla dzōnoq!wa lōqwalīla;
 wā, hē'misa ēnemēxla āla!nem lōqwalīla. Wā, hē'mis lēgemg'elx-
 la!yē Kwakwax'ālas qa k!wēladzēxlāyōsa g'igāma!yē Ts!ex'ēdē.
 Wā, laem g'wāl lāxēq.

3. G'ēxsem, yīx g'wālaasas k'lāta!yas tsāgema!yas g'ōkwas g'igā-
 30 ma!yasē K'emk'eqewēdē, yīxs ēwāx'sōtstālasaēda nānē k'lātemēs
 tsāgema!yas g'ōkwē. Wā, laēmē k'lēs q!lālēlē g'ayōlasasēq lōē
 wī'nānemaq. Wā, laem wālē wāldemē qāē.

4. Kūkwāk!ūm, yīxs k'leāsa k'lātemēs tsāgēmas L!āsanā!yas
 g'okwas, ōgū!la lāxēs lēlāmē, yīxs lēlaxwatāyaēda dzōnoq!wāxa
 35 nēnānē lāx ēwāx'sōtstālīlasa āwīlēlāsa g'ōkwē. Wā, lā k!wādzētā-
 !ya hōx'hokwēxa nēnanē lāxa ēwāx'sōtēwalīlas ōgwiwalīlasa g'ōkwē.
 Wā, hēem g'ōkūlxlēs Yāqa!ēnlidzē yīx g'igāmayōlasa ēneēmēmotasa
 Mēmāg'insasa Qwēq"sōt!ēnoxwē yīxs geg'adaēda g'igāmayōlāē
 Neqāp!enk'emōlas k'lēdēlas Yāqa!ēnlidzeōlaxa lēgadās L!ālēlila-
 40 yugwa. Wā, hē'mis g'āxēlas g'ōkūlxla!ya g'ōkwē. Wā, hē'mis

are | four house dishes, one of the great house dishes is a Dzō- 41
noq!wa, | one of them a grizzly bear, and one a | whale, and one
a | killerwhale. These are the four house dishes given in marriage
by Chief || Yaqa!ēnlidzē for his princess L!ālēlilayugwa when she 45
married | Neqāp!enk'em. That is all I know about the numaym |
Kūkwāk!um of the Gwētela, for nothing was obtained as super-
natural treasure by their ancestors. |

5. SēnL!em. They have painted on the front of their house
two | suns, one on each side of the front of the outside || of the 50
house. The house has no carved posts, and there are two |
house dishes inside, both doubleheaded serpents. | These were also
obtained in marriage by Chief Tsex'wēd from the chief | of the nu-
maym Nōnemaseqālis of the Ławēts!ēs, Lēlāk'enēs, | for Tsex'wēd
had for his wife the princess of Lēlāk'enēs, || L!āx'L!elēdzemga. 55
However, they never talk about the house given in marriage by |
Lēlāk'enēs, for the sun painting of the house belongs to the Sēn-
L!em. | That is all about this. |

6. Laālax's'endayu. Their chief L!āqwalā has no painting on
the house, | but seven birds are sitting on || top on the edge of the 60
outside of the house front. This was obtained as supernatural
treasure by | L!ālēlil!a, who was known as a great sea-hunter.

mexēl laqēda mewēxla łelqwalilaxa ēnemēxlēda ēwālasē łoqwalil 41
dzōnoq!wa; wā, hē'mēsa ēnemēxla łoqwalilē nānē; wā, hē'mēsa
ēnemēxla łoqwalil gwe'yema; wā, hē'mēsa ēnemēxla łoqwalil
māx'ēnoxwa. Wā, mewēxlēda łelqwalilē łoqwalilāsa g'igāmayōlē
Yāqa!ēnlidzēyōla qaēs k'!ēdēlwūlē L!ālēlilayugwōlaxs laē lā'wades 45
Neqāp!enk'emōlē. Wā, hēem wāxen q!ālē lāxa ēnemēmōtasa Kū-
kwāk!ūmasa Gwētela, yixs k'!eāsaē łōgwālas g'ilg'alēsas.

5. SēnL!em, yixs k'!ātemalaē tsāgemas g'ōkwasēxa ma'ltsemē
L!ēsela, yixs ēnāl'nemaē lāxa ēwāx'sanōlema'yas tsāgemas L!āsanā-
'yasas g'ōkwē. Wā, la k'!eās k'!ās Lēlāmas g'ōkwas. Wā, lā ma'ex- 50
lāda łelq!wa ha'nēl lāqxa ēnāxwa'mē sīsēseyūlaēda ma'exla łel-
q!wa. Laemxaē łoqwalilē lāxa g'igāmayōlaē Tsex'wēdōla yis g'igā-
mayōlasa ēnemēmōtasa Nōnemaseqālisasa Ławēts!ēsē, yix Lēlāk'-
enēswūla, yixs geg'adaē Tsex'widōlas k'!ēdēlas Lēlāk'enēswūlas
L!āx'L!elēdzemga. Wā, laemlē k'!ēs gwagwēx's'ālasē g'ōkūlxla- 55
'yas Lēlāk'enēswūlē qaxs hās'maaxa SēnL!emē L!ēsela k'!ātemēsēs
g'ōkwē. Wā, laemxaē gwāl laxēq.

6. Laālax's'endayo, yixs k'!eāsaē k'!ātemēs g'ōkwas g'igāma-
'yasē L!āqwalā, yixs k'!wāsāxtā'yēda ālēbōsgēmē ts!ēk!wa lāx
ōgwāxtā'yas tsāgemas L!āsanā'yas g'ōkwas. Hēem łōgwēs lāle- 60
lil!axa ts!ēlwāla ēwālas ālē'winoxwa, yixs ts!ā'yaē L!ālēlil!ās L!ā-

62 Lālelil!a was the younger brother of L!āqwalā! | L!āqwalā! sent his younger brother Lālelil!a to | hunt seals at Sālots!a, which is called Nomas. | He started from | LEX'siwē, for it is said that the
 65 ancestors of the numaym Laālax's'endayu lived there. || The name of the steersman of Lālelil!a is not given. It was | evening when they started for the island Sālots!a. The tide | began to run out, and the canoe was being turned around. Then | Lālelil!a warned his steersman, and told him not to be afraid, because | sea-hunters are not afraid of anything. Then they saw many
 70 birds || gathering at the place where they were being gathered ahead of the bow of the | small hunting canoe. Then Lālelil!a and his steersman paddled quickly. | Then they nearly arrived at (the place) where there were | many birds gathered. Then the top of the front | of a large house appeared from out of the sea. It was not there
 75 for a long time. The house came || out of the sea like an island. This was the house of Q!ōmogwa | which was seen by Lālelil!a. Then he ran into the sea into the | door of the great house coming out of the sea. Then Lālelil!a told | his steersman that they would go into the great house that came out of the sea. | The
 80 steersman said, "Go on. Just paddle." Thus he said. || Then they paddled, going with the tide, which ran into the door of the great house that had come up from the sea. | Then he went in with his small hunting canoe. | And it stood at the right-hand side of the

62 qwalā! Wā, lā!laē 'yālaqē L!āqwalā!axēs ts!ā'yē Lālelil!a qa lās ālēxwax mēgwata lāx Sālots!axa gwe'yōwē Nōmas g'āg'elis lāx LEX'siwē qaxs hāael g'ōkūlē g'ālāsa 'ne'mēmotasa Laālax's'endayu. Wā, la'mē k'!ēs Lēqalase'wē k!waxlā'yas Lālelil!a. Wā, la-em'lāwisē dzāqwxas laē LEX'idē Lāsgemēx Sālots!a. Wā, lā!laē ts!ax'idēda demsx'ē. Wā, la'em!laē qedōsa. Wā, gwālelaem'lāwisē Lālelil!a q!āq!agēmlaxēs k!waxlā'yē qa k'!ēsēs k'ilelas qaxs k'leāsaē k'ilem ēs'ālēwinowē. Wā, la'em!laē dōqwalaxa q!ēnemē ts!ē!-
 70 ts!ēk!wa lāel pekwxēs pekwasē'wa lax neqāg'iwa'yas āg'iwa'yas ālē'waselelā xwāxwaguma. Wā, āem'lāwisē 'nemāla yāya'nasēxwē Lālelil!a Lē'wēs k!waxlā'yē. Wā, la'em'lāwisē elāq lāg'aa lāxa q!ēnemē pekwa ts!ēlts!ēk!wa g'āxaalasē nē'fidē ōgwāxtā'yas tsāgemasa 'wālasē g'ōkustāla'ya. Wā, k'!ēdzālaē gālaxs g'āxaē hē!la
 75 gwēx's 'mek'ālaxa g'ōkustāla'yē. Wā, hēem g'ōx'sa Q!ōmōgwa'yē la dōgūlts Lālelil!a. Wā, la'em!laē tsewēlelelā demsx'ē 'wāp lāx t!EX'ilāsa 'wālasē g'ōkustāla'ya. Wā, la'em!laē Lālelil!a āxk'!ā-laxēs k!waxlā'yē qa's lālag'ī laēl lāxa 'wālasē g'ōkustāla'ya. Wā, āem'lāwisē k!waxlā'yas 'nēk'a: "Wāg'a, āem sēx'widex," 'nēx'laē.
 80 Wā, lāx'da'x'laē sē'wēg'endxa ts!aēlelā lāx t!EX'ilāsa 'wālasē g'ōkustāla'ya. Wā, la'mē laēl Lē'wēs ālēwaselelā xwāxwaguma. Wā, lā!laē hāng'alil lāxa hēlk'!ōtēwalilasa 'wālasē g'ōkustāla'ya. Wā,

great house that had come up from the sea. | Then Lālelil!a saw 83
four house dishes standing in the rear | of the great house that
had come up from the sea, one a whale dish, || and one killer- 85
whale dish, and one sealion | dish, and one seal dish. Then | Lā-
lelil!a heard what they said. "Now you have obtained as super-
natural treasure this house that has come up from the sea, |
and these four house dishes. Now go on, and club these sea-otters
as your | supernatural treasure." Thus said what was heard by
him. Immediately Lālelil!a stepped out || of his little canoe. He 90
clubbed the many sea-otters that were crawling about on the
floor | of the house. As soon as his small canoe was full, he went
aboard. | Then the sea began to flood the house, and the | little
canoe of Lālelil!a floated. Then the great house that had come
up disappeared, | and the canoe just floated on the open sea. || Lā- 95
lelil!a went home to his village at LEX'siwē, his canoe full of
sea-otters. | Then he reported to his elder brother L!āqwalat that a
large house coming up from the sea had been seen; | that they
had gone in, and that he had heard them | saying. "Now you
have obtained as supernatural treasure this house that has come
up, and these four | house dishes. Now club some of these sea-
otters here, for you obtained them as supernatural treasures.
Thus said what I || heard," said Lālelil!a to his elder brother L!ā- 100
qwalat as he reported to him. | Now he gave what he had ob-
tained by good luck, the sea-otters and the four house dishes, |

laem!laē dōqūlē Lālelil!āxa lōelqwalilē mewēxla ha'nēl lāxa ōgwi- 83
walilasa 'wālasē g'ōkustāla'yaxa 'nemēxla gwe'yem lōqwalila,
hē'mesa 'nemēxla māk'ēnox" lōqwalila, Lē'wa 'nemēxla L!ē'ēn 85
lōqwalila; wā, hē'misa 'nemēxla mēgwat lōqwalila. Wā, lā'laē
Lālelil!a wūlāxaxa 'nēk'a: "Laems Lōgwalaxwa g'ōkustāla'yēx
Lē'wa mewēxla lōqwalila. Wā, wēg'a kwē'ēd lāxwa q!āsax qa's
Lōgwaōs," 'nēx'laē wūlēlas. Wā, hēx'idaem'lāwisē Lālelil!a laktā
lāxēs xwāxwagūmē qa's kwē'ēdē lāxa q!āsa q!ēnem g'ilemg'ililēla 90
lāxa g'ōkwē. Wā, g'ilēm'lāwisē qōt!a xwāxwagumaxs laē lāxs lāq.
Wā, la'mē paōlēlilēda demsx'ē 'wāpa. Wā, g'ilēm'lāwisē pēx'walilē
xwāxwagūmas Lālelil!a lālasē x'is'ēdēda 'wālasē g'ōkustāla'ya.
Wā, la'mē āem la hānwāxax'da'x^u lāxa aōwak'ē. Wā, la'mē g'āx
nā'nakwē Lālelil!a lāxēs g'ōkwalasē LEX'siwē qōt!axa q!āsa. Wā, 95
lā'laē ts!Ek'!ālēlasēs dōx'walēla 'wālasē g'ōkustālē lāxēs 'nōlē L!ā-
qwalatē. Wā, hē'mēsēx lē'maē laēl lāq. Wā, hē'mis la wūlēla-
tsēxa 'nēk'a: "Laems Lōgwalaxwa g'ōkustāla'yēx Lē'wa mewēxla
lōqwalila. Wā, wēg'a kwē'ēd lāxwa q!āsax qa's Lōgwaōs, 'nēk'ēn
wūlēlē," 'nēx'laē Lālelil!āxēs 'nōlē L!āqwalatē, laē ts!Ek'!ālēlaq. 100
Wā, la'mē lāk!eg'a'itsēs Lōgwa'ya q!āsa Lē'wa mewēxla lōelqwali-

- 2 to his elder brother L!āqwalal, that the house that came up from the sea should be imitated by him with | all the birds sitting on the upper edge of the outer | front of the house that came up.
- 5 L!āleliL!a did not wish || to put to shame his elder brother L!āqwalal. Therefore he did this with his house that had come up. | Now L!āleliL!a built a house like that house in | Q!ālogwis, and he imitated all, the whale dish, | the killerwhale dish, the sea lion dish, and the seal dish. Therefore the | numaym La!lax's'endayu own
- 10 the birds || sitting on the upper edge of the front outside of their house in this manner:
 on the outside of the house coming up
 from the sea, namely, four cranes | sit-
 ting on two crosspieces and | on top
 of the place where the two cross-
 pieces are nailed on an eagle is seated. | That was the style
 of the house coming up from the sea which was first seen by
- 15 L!āleliL!a. || There is nothing (carved) on the posts. There is only one thick beam. | Now Q!ūmx'ōd married the | princess of HaēLEKum. He was the chief of the numaym L!ēq!EM. | The name of his princess was Ō'magasemē°, and | HaēLEKum gave
- 20 his house in marriage to his son-in-law Q!ūmx'ōd. The || posts of the house are flat. There are two in front of the house | and two flat posts in the rear of the house. The paintings on the |



- 2 lē lāxēs °nōlē L!āqwalal Lō° qa nānaxts!ewēsēxa g'ōkustāLa°yē lāx °nāxwa°maē ts!ēk!wēda k!ūsāxtā°yax ēk!°ENxā°yasa tsāgEMas L!āsanā°yasa g'ōkustāLa°yē. Wā, la°mē L!āleliL!a k!ēs °nēk° qa°s
- 5 max'ts!amasēxēs °nōlē L!āqwalal lāg'ilas hē g'wēx°itsa g'ōkustāLa°yē lāq. Wā, la°mēsē L!āqwalalē g'ōkwēlaxa hē g'wēx's g'ōk° lāx Q!ālogwis. Wā, lāxaē °wēlaem nānaxts!ē°waxa g'wē°yemē L!ē°wa māx°ēnox° L!ē°wa L!ēx°ENē L!ē°wa mēgwatē lōelqwalila. Wā, hēem lāg'ilas āxnōgwadēda °ne°mēmōtasa La!lax's'endayāsa ts!ēk!wās
- 10 k!wāsāxtā°yax tsāgEMas L!āsanā°yasēs g'ōkwēxa g'a g'wālēg'a (fig.). Wā, lā L!āsa g'a g'wālēg'a (fig.) lāx L!āsanā°yasa g'ōkustāLa°yē yīxs mōsgēmaē ādemgūlēyēda k!wāsena°yaxa malts!aqē gayāla. Wā, lā k!waxtā°yēda kwēkwaxa negetāla lāp!ena°yatsa ma°ts!aqē geyāla. Wā, hēem°laē g'wālēda g'ōkustāLa°yaxs g'ālaē dōx°walelē L!āleliL!āq.
- 15 Wā, laem k!leās g'wālaats L!ēlāmas ōgū°lā lāqēxs L!ēkwaēs k'ātēwa°yē °nemts!aqa. Wā, lā geg'adē L!ewelgāma°yas L!āqwalal yīx Q!ūmx'ōdē yīs k!lēdelas HaēLEKum yīxs g'īgāma°yaasa °ne°mēmōtasa L!ēq!EM. Wā, lā L!ēgades k!lēdelasēs Ō'magasema°yē. Wā, lā g'ōkūlxlāē HaēLEKuma°yaxa g'ōkwē lāxēs negūmpē Q!ūmx'ōdē. Wā,
- 20 la°mē āwādzō pēpēgedzowē L!ēlāmasa g'ōkwēxa mālexsa lāxa ō°stālihasa g'ōkwē. Wā, hē°mēsa mālexsa laxa ōgwiwalilē. Wā, lā k!lā-

posts in the rear are large wolves looking upward, and | grizzly 23
bears are the paintings of the posts on each side of the door. |
I think that is all.||

7. Elgünwē. These just kept together from the beginning | with 25
the numaym Laälax's'endayo. And therefore they have no | dif-
ferent house, but Wanuk^u, who believes that he is now a chief, |
built a house for himself, but there is nothing in the house. |

II. Q!ŌMOYÂ'YĒ, THE KWĒXA

1. Kūkwākūm. They sprung from one source with the Kūkwa- 1
klūm of the | Gwētela. They also have no painting on the front
boards outside of | the house. Their chief Yāqoładzē took for
his wife Ō'masqwapelag'ilis, | the princess of Amāwa'yus, chief of
the numaym || Naensx'a. He gave in marriage the house with the 5
painting | of the whale on the outside front, and inside there are
four | house dishes, one of them a sea-otter house dish, and one |
a killerwhale house dish, and one beaver house dish, and | one
a whale house dish. Then Yāqoładzē married again the princess
of || Gwēx'sēselasemē, Ts!ets!äläl, and | Gwēx'sēselasemē gave to 10
his son-in-law in marriage his house. And the painting | on the
outside of the front of the house is a grizzly bear of the sea split

dedzälēda Lēlāmasa ōgwiwalitaxa ēk!egemāla āwā ālanema. Wā, 22
lā nēnāne k'lādedzā'yaxa Lēlāmasa 'wāx'sōtstālilasa t!ex'ila. Wā,
lax'staax^umē 'wila.

7. Elgünwē, yixs ā'maē q!ap!aēltsā g'āg'ilela lāxēs āwānā'yē 25
Lē'wa 'nē'mēmotasa Lāälax's'endayo. Hē'mis lāg'ilas k'leās g'ōkwa
ōgū'lā lāx Wanukwē yixs laē ōq!ūs'em la g'igāma'ya. Wā, la'mē
g'ōkwēla qa's g'ōkwa. Wā, lā k'leās gwēx'sdems g'ōkwās."

II. Q!ŌMOYÂ'YĒXA KWĒXA

1. Kūkwākūm, yixs 'nem'maē g'āyewasas Lē'wa Kūkwāk'lūmasa 1
Gwētela. Wā, laemxaē k'leās k'lātemēs tsāgemas L'lāsanā'yas
g'ōkwās. Wā, lā g'igāma'yasē Yāqoładzē geg'adex'ides Ō'mas-
qwapelag'ilis, yix k'lēdelas Amāwa'yos, yix g'igāma'yasa 'nē'mē-
motasa Naensx'a. Wā, la'mē g'ōkūlxlālaxa g'ōkwē k'lātamalē 5
ts!āgemas L'lāsanā'yasēxa gwe'yemē. Wā, lā hā'nēla mewēxla
lōelqwalil lāq, yixs 'nemēxlaēda q'lāsa lōqwalila Lē'wa 'nemēxla
max'ēnox^u lōqwalila Lē'wa 'nemēxla ts!āwē lōqwalila; wā, hē'misa
gwe'yemē lōqwalila. Wā, lā ēt!ēd geg'adē Yāqoładzās k'lēdelas
Gwēx'sēselasema'yē yix Ts!ets!älälē. Wā, laemxaē g'ōkūlxlālaxa 10
g'ōkwē Gwēx'sēselasema'ya lāxēs negūmpē. Wā, la'mē k'lātemalē
tsāgemas L'lāsanā'yas g'ōkwāsēxa kwaxsaakwē nānēs. La'mē hē

13 in two. | One-half of the grizzly bear of the sea is on the right
hand side of the door, and the other half | on the left hand side
15 of the door, and their heads touch at the || door, and the vomiter
is on top of the house. That is a carved man, | for when Yāqoḷadzē
gives an oil feast, the oil box | is put on the roof. And when
they sing the host song of | Yāqoḷadzē, a man goes up to the
roof of the feast house. | There is a gutter on the back of the
20 long square cedar beam. The carved vomiting || man is at the
other end of it in this manner.¹ Then they put the | oil box on
the other end of it, and the man who | takes care of it pours the
oil into the gutter on the back of the | vomiting beam, and the oil
runs along the gutter on the back to the hole | behind the head
25 and it runs out, being vomited by the vomiter, and it || runs into the
fire in the middle of the feast house. This is called | by the Indians
"vomiter-at-smokehole-of-the-feast-house." There are also two |
dishes, one a grizzly-bear house dish, and one a wolf | house dish.
That is all. |

2. Hāānaḷēnā. The crosspiece on top of the front board out-
30 side of the house is the double headed serpent. || They did not get
it from anyone. Not one man | claims to know from whom the

13 lēda āpsōt!ēna^əyē nānēsa hēlk'lotstā^əyasa t!ēx'ila. Wā, lā hē lēda
āpsōx^əsāsēda gēm^əxōtstālasasa t!ēx'ila lāxēs k'ēm^ək'eqōgamalāē lāxa
15 t!ēx'ila. Wā, laem hōqwastālēda g'ōkwēxa k'lēkwē begwānema,
yixs g'il^əmaē k'wēlasē Yāqoḷadzāsa L!ē^əna laē hāng'āsasa L!ē^ənats!āla
k'!emyaxlā. Wā, g'il^əmēsē denx'ēdayowē k'wēla^əyālayowē q!ēm-
dems Yāqoḷadzē lēda begwānemē lāxa ōgwāsasa k'wēla^əyatslē
g'ōkwa. Wā, lā xwag'eg'ēda g'ilt!a k'!ewel^ə k'waxlāwa. Wā,
20 hēem hōqwa k'lēk^ə begwānemē āpsba^əyaxa g'a g'wālēg'a.¹ Wā, lā
hānālēda L!ē^ənats!āla k'!imyaxlā lax āpsba^əyas. Wā, ā^əmēsēda be-
gwānemēxa aaxsilāq gūxts!ālasa L!ē^əna lāx xūg'ēg'a^əyas ōxlā^əyasa
hōqwa. Wā, lā wāg'ilt^əs!ālēda L!ē^ənāxa xūg'ēg'a^əyas qa^əs lē hē^ənakūla
lāx kwāwap!a^əyas qa^əs g'āxē hōx'widayosa hōqwa. Wā, la^əmē
25 hōxlālas lāxa laqawalīasa k'wēladzatslē g'ōkwa. Wā, hēem gwe-
^əyāsa bāk!umē hōqwastāla k'wēladzatslē g'ōkwē. Wā, lā mā^əexlā
lōelq!wāsxa ^ənēmēxla nānē lōqwalīa; wā, hē^əmisa ^ənēmēxla ālanem
lōqwalīa. Wā, laemxāē gwāla.

2. Hāānaḷēnā, yixs sīseyūlaē gēg'āxtā^əyax tsāgēmas L!āsanā^əyas
30 g'ōkwas. Wā, lā k'!ēas g'wāyōlaq. K'!ēas ^ənēmōkwa begwānem
q!ēq!ālak'!ālax g'āyōlāsasa ^ənē^əmēmotasa Hāānaḷēnāq. Wā, lāxāē

¹ A sketch accompanied this description which is not repeated here, because the passage is quite clear. See publications of the Jesup North Pacific Expedition, Vol. V., plate 45, fig. 3.

numaym Hāānaḷēnā got it, and | the painting on their canoe is the 32 double headed serpent. Therefore it is called the double headed serpent | canoe. I shall not give up to try to learn why | they have the double headed serpent. That is the end.||

3. Yaēx'agemē. The paintings on the front board outside of 35 the house | are killerwhales facing each other, for this is the house given in marriage by the chief | of the numaym Kwēk'āāēnox^u, whose name is Lek'emāxōd, which came from | the history of 'nālanokūmg'i'lak^u. It is said that L!āqoḷas | married L!ātemāxodālayugwa, the princess of Lek'emāxōd. Therefore || he gave in 40 marriage the house painted with the killerwhales facing each other | to his son-in-law L!āqoḷas, chief of the numaym | Yaēx'agemē^ε, and he obtained at the same time four house dishes with the | house which was given in marriage, one of them is a whale | feasting dish, one a killerwhale feasting dish, one || a bullhead 45 feasting dish, and one a Dzōnoq!wa feasting dish. | That is all about this. |

4. Hāāyalik'awē^ε. The painting on the front outside of the house is a | whale. The house was given in marriage by Wāg'idēs, | chief of the numaym Wiwomasgem of the Mamalēleqāla, whose name was || Wāg'idēs. The princess of Wāg'idēs was Ğwē- 50 k'i'lak^u, who | was now the wife of Chief Hāxwayōsemē^ε, who

hēm k'lātsemēs xwāk'lūnāsēda sīseyulē lāg'ilas lēgades sīseyultse- 32 māla xwāk'lūnās. Wā, lāḷalen k'lēs yāx'ideḷ q!aq!ēstaāleq lāg'ilas āxnōgwatsa sīseyulē. Wā, laēm lāba.

3. Yaēx'agemē^ε, yīxs k'lātemālāē tsāgemas L!āsanā'yas g'ōkwas 35 yīsa k'emk'eqogamāla māk'ēnoxwa, yīxs g'ōkūlxīlayaas g'igāma'yasa 'ne'mēmotasa Kwēk'āāēnox^uxa lēgades Lek'emāxōdēxa g'ayā lāx 'nālanōkūmg'i'la^xxa nūyāmē. Wā, lā'laē geg'adē L!āqōḷatsas L!ātemāxodālayugwa yīx k'lēdēlas Lek'emāxōdē. Wā, hē'mis lāg'ilas g'āx g'ōkūlxīlāxa g'ōkwē k'lātemālaxa k'emk'eqogamāla 40 māk'ēnox^u lāxēs negūmpē L!āqōḷas, yīx g'igāma'yasa 'ne'mēmotasa Yaēx'agemā'yē. Wā, laēmxaē mewēxla lōelqwalīla 'nema-'nakūla lē'wa g'ōkūlxīlā'yē g'ōkwa. Wā, hē'ma 'nemēxla gwe'yem lōqwalīla lē'wa 'nemēxla māk'ēnox^u lōqwalīla; wā, hē'mēsa 'nemēxla klōma lōqwalīla; wā, hē'mēsa 'nemēxla Dzōnoq!wa lōqwa- 45 līla. Wā, laēmxaē 'wīla lāxēq.

4. Hāāyalik'awē^ε, yīxs k'lātemālāē tsāgemas L!āsanā'yas g'ōkwas yīsa gwe'yem. Wā, laēm'laē g'ōkūlxīlā'ya g'ōkwas Wāg'idēsxa g'igāma'yasa 'ne'mēmotasa Wiwomasgemasa Mamalēleqālaxa lēgades Wāg'idēs. Wā, hē'mēs k'lēdēlts Wāg'idēsē Ğwēk'i'lak^u, yīx la 50 genemsa g'igāma'yē Hāxwayōsema'yē, qaxs hē'maē g'igāmēsa

52 was chief of the | numaym Hāāyalik'awē of the Kwēxa. There
are | four house dishes in the house which was given in marriage,
one is a Dzōnoq!wa | house dish, and a whale, an eagle, and
55 beaver house dish. || That's all again. |

5. Lāxsā. They just staid with the numaym Hāāyalik'awē, | for
they have no noble ancestor, and, | therefore the numaym Lāxsā
live in a house with the | Hāāyalik'awē,
60 and even at the present || day the Lāxsā continue to stay with
them. That is all about them. |

6. G'ig'ilgām. They have no painting in front of the house,
neither | at the present day nor in olden times. Their chief only
has around the floor of the | house—K!wāk!wabalasemē is their
chief—carved men | on the boards of the height of the chest
65 when we are || standing up, and the distance between the carved
men is one fathom. | The carved men begin at the | end of a pole
placed to the right inside of the | door of the house, and going
on to the right towards the rear of the house, and around to the |
70 left hand side of the door, and their || distance from the wall
boards is one fathom. The carved | men are inside of the boards
all around the house, as it is marked here.¹ | Ōmaxt!ālaLē did
this, placing men all around, | because this was the way in which

52 ēneēmēmotasa Hāāyalik'awa'yasa Kwēxa. Wā, lā hā'nēlēda me-
wēxla lōelqwalil lāxa g'ōkūlxā'yē. Wā, hē'maēda dzōnoq!wa
lōqwalila lē'wa ālanem lē'wa kwēkwē lē'wa ts!ā'wē lōelqwalila.
55 Wā, laemxāē gwāla.

5. Lāxsā, yīxs ā'maē k'lūdenōdzē lāxa ēneēmēmotasa Hāāyali-
k'awē, qaxs gwālela'maē k'lēs nēnāxsālēs g'ālemg'alisē. Wā, hē'mis
lāg'ilas āem ēnemaē!wadadēda ēneēmēmotasa Lāxsā lē'wa g'igā-
ma'yasa ēneēmēmotasa Hāāyalik'awa'ye. Wā, wax'ēmēsēxwa lāx
60 ēnāla lā hēx'sāem q!ap!ēxseyōtsa Lāxsā. Wā, laem gwāl lāxēx.

6. G'ig'ilgām, yīxs k'leāsāē k'lātema'ye tsāgemasēs g'ōkwē lāxwa
ālēx ēnāla, lēwēs g'ālemg'alisē. Wā, lēx'a'mēs gwālaats āwēlēlās
g'ōkwas K!wāk!wabalasema'yē yīx g'igāma'yas, yīxs bēx'sē'stalil-
kwaasa la k'lēk!adzā'yaxa saōkēwxa yō āwāsgemens dzāmaxg'ens
65 lāx'walēk'. Wā, lā ēnā'ēnemp!enk' lāxens bālāqē āwālagālaasasa
bēbegwānemē k'lēkwa. Wā, hē'misē g'āg'elila k'lēk!akwē bēbe-
gwānemē seg'edzā'yē lapdemās dzōxūm lāx hēlk'!ōtstāliłasa t!ēx'ī-
lāsa g'ōkwē la hā'stalilēlaxa āwēlēlāsa g'ōkwē qa's g'āxē lāxa
gemxōtstāliłasa t!ēx'ila. Wā, lā ēnemp!enk' lāxens bālax yīx
70 wālalaasa lāx tsaxsē'stā āwē'stelsasa g'ōkwē. Wā, hēem k'lēdzā-
yaatsa bēbegwānema ōts!āwasa tsagema āwē'stāsa g'ōkwēxa xelē-
kwē.¹ Wā, hēem lāg'ilas hē gwēx'īdē Ōmaxt!ālaLā'yē qa bēx'sē-
'stalilkwa yīxs hāael g'wālēlēs Lē'lanema g'ig'egāma'yasa lēlqwāla-

¹ A sketch accompanied this description which is not repeated here, because the passage is quite clear.

he invited the chiefs of the tribes | to eat seal at K'!āq!a. When || all the men had gone out, he carved the men at the | places where 75 his guests had been sitting. It is as though he had made fun of | the chiefs on account of what he had done when he made carvings of them. | Therefore it is done this way around the house. There are two | house dishes, one a seal house dish, and || the 80 other one a killerwhale house dish. It also | occurred to Ōmax-t!ālāl^ē to imitate the seal which he had killed | in making a house dish, and it occurred to him that he would go to the killerwhales after his death, | and therefore he imitated the form of a killerwhale for his house dish | when he gave a feast of many seals at K'!āq!a. That's again all about them. ||

III. 'WĀLAS KWĀG'UL

1. Dzendzenx'q!ayu. The painting on the front | outside of the 1 house is the Qōlos, for the Qōlos is the ancestor of the Dzendzenx'q!ayo. | There are four house dishes of their ancestor YāxLEN. | One of the house dishes is the Qōlos; and also the elder brother of Qōlos, Thunderbird. || That is another feasting-dish. And the | Thunder- 5 bird, the house dish, is made in the same way as the Qōlos house dish is made, and there is a | whale house dish and a beaver. That is all again. |

la'ye qa lās q!esaxa mēgwatē lāx K'!āq!a. Wā, g'īl^ēem^ēlāwisē hōqūwelsēda 'nāxwa begwānemxs laē k'!ēdzōtsa begwānemē lāx 75 k'!wādzēlasdāsēs lēlānemē. Wā, laem 'nemāx'is lō^ē aemlāfāsa g'īg'egāma'yē lāxēs gwēx'idaasē yīxs hē'maē la k'!ēdzoyowē. Wā, hē'mis lāg'ilas hē gwālē āwē'stalīfāsa g'ōkwē. Wā, lā mālexlā'ma lōqwalīfas. Wā, hē'ma 'nemēxla mēgwat lōqwalīfa. Wā, hē'misa 'nemēxla max'ēnox^u lōqwalīfa. Wā, laemxaē Ōmaxt!ālālā'yē 80 āem 'nēnk'!ēx'ēd qa's nānaxts!ewēxa mēgwatēxēs yānemē qa's lōqwalīfa. Wā, lā g'īg'aēx'idexs lēl lāxa māx'ēnoxwē qō lēl^ēlō. Wā, hē'mis lāg'ilas nānaxts!ewaxa māx'ēnoxwē qa's lōelqwalīfexs laē k'!wēlatsa q!ēnemē mēgwata lax K'!āq!a. Wā, laemxaē lāba.

III. 'WĀLAS KWĀG'UL

1. Dzendzenx'q!ayu, yīxs qōlosaē k'!ātema'yas tsāgemas l!āsa- 1 nā'yas g'ōkwās, qaxs hē'maē g'īlg'alitsa Dzendzenx'q!ayoxa qōlosē. Wā, lā mewēxla lōelqwalīfas g'īgāma'yasē YāxLEN, yīxs hē'maē 'nemēxla lōqwalītsēda qōlosē. Wā, hē'mēsē 'nōlās qōlosa kūnkūn- 5 xūlig'ē. Hēem 'nemēxla lōqwalīts yīxs hē'maaxat!gwālē yīxa kūn- xūlig'a'yē lōqwalīfē gwāfāasasa qōlosē lōqwalīfa; wā, hē'mēsa gwe'yemē lōqwalīfa; wā, hē'mēsa ts!āwē. Wā, laemxaē lāba.

8 2. Wāwālibā'yē. The painting on the front outside of the house
is | the whale, for the ancestor of their chief was a whale. There-
10 fore || his name is Yāqa'ēnāla. And he painted his origin on the
outside | front of his house. There are four house dishes; one is a |
whale house dish, another one a killer-whale house dish, and | one
a bullhead house dish, and one a Dzōnoq!wa-of-the-sea house dish. |
15 The numaym Hēmasxdō keeps together with the || numaym Wāwalī-
bā'yē, for the Hēmasxdō have no noble ancestor | like the elgūnwē
and the numaym Lāxsā, | and they are ashamed to talk about it.
That is again all about this. |

3. G'ēxsem. The painting on the outside front | of the house
20 of their chief Lālelil!a, is the same as that of the painting || on the
outside front of the house of K'emk'eqewēd, who is the chief of the |
numaym G'ēxsem of the Gwētela. The only difference is that the |
G'ēxsem of the 'wālas Kwāg'u! have four house dishes—two | grizzly-
bear dishes, one wolf house dish, and | one beaver house dish. It is
25 said, that Chief Lālelil!a || obtained these in marriage from the chief
of the numaym K'!ek'!aēnox" of the Āwāilela at Hānwad from the
chief who had the name K'emgēd. | His princess had the name Melē-
dzas, as she was the wife of Lālelil!a. | Then he obtained in marriage
the house with the crosspiece on top of the front outside | (represent-
ing the) double headed serpent, and sitting between the eyes (of the
30 double headed serpent) the thunderbird || on the head of the man

8 2. Wāwālibā'yē, yixs k'!ātamalaē tsāgemas L!āsanā'yas g'ōkwa-
sēxa gwe'yem, yixs gwe'yemaē g'!g'alīsasa g'igāma'yas lāg'ilas
10 lēgades Yāqa'ēnāla. Wā, lā k'!ātemtsēs g'ayewasē lāx tsāgemas
L!āsanā'yasēs g'ōkwē. Wā, lā mewēxla lōelqwalīlasxa 'nemēxla
gwe'yem lōqwalīla lē'wa 'nemēxla māx'ēnoxwa lōqwalīla lē'wa
'nemēxla klōma lōqwalīla lē'wa 'nemēxla Dzōnogwēs lōqwalīla.
Wā, la'mē ā'ma 'nemēmōtasa Hēmaxsdō la k'!ūdenōdzēxa 'nemē-
15 mōtasa Wāwalibā'yē qaxs k'!ēsaē nāxsālē g'āg'ēlelasasa 'nemēmō-
tasa Hēmaxsdō hē gwēx'sa elgūnwā'yē lē'wa 'nemēmōtasa Lāxsā
yixs māx'ts!ōlemaē gwāgwēx's'alasa. Wā, laemxaē lāba.

3. G'ēxsem, hē'maaxat! ā'em gwālē k'!ātemas tsāgema'yēs L!āsa-
nā'yas g'ōkwas g'igāma'yasē Lālelil!a, yix gwālaasas k'!ātema'yas
20 tsāgema'yas L!āsanā'yas g'ōkwas K'emk'eqewēdē, yix g'igāma'yasa
'nemēmōtasa G'ēxsemasa Gwētela. Wā, lēx'a'mēs ōgwaqala'yōs
G'ēxsemasa 'wālas Kwāg'u! yixs mewēxlaēs lōqwalīlēxa mālexla
nenānē lōelqwalīla lē'wa 'nemēxla ālanem lōqwalīla. Wā, hē'mēsa
'nemēxla ts!ā'wē lōqwalīla. Wā, laem'laēda g'igāma'yē Lālelil!a
25 geg'adānemaq lax g'igāma'yasa 'nemēmōtasa K'!ek'!aēnoxxwasa
Āwāilela lax Hānwadē, yixa g'igāma'yē lēgades K'emgēdē. Wā,
lā lēgades Melēdzasē k'!ēdēlas. Wā, hē'mīs la genems Lālelil!a.
Wā, hē'mīs g'ōkūlxlālaxa g'ōkwē gēgiwalēs tsāgema'yas L!āsanā-
'yasa g'ōkwaxa sīseyulē. Wā, lā k'!wāk!wagustā'yēda kūnkūnxūli-

in the middle of the double-headed serpent; and the four | feasting-dishes which I have just named were also obtained there. That's the end. |

IV. Q!ŌMK'!UT!ES

1. Lēq!em. The painting on the front outside of the house is 1
the | killer-whale, which was obtained as supernatural treasure by
the first chief, Haēlekūmē, who was | a sea-hunter. He went hunt-
ing seal at night at Ōseq^u. | There he saw a large house at the upper
side of || Ōseq^u, and he saw sparks coming out of the roof. Then | 5
Haēlekūmē wished to go ashore to look at it. He | arrived at the
beach, and he went up the beach. Then he | saw that killer whales
were the painting on the outside front of the | house. He arrived at
the door and looked through a || hole. Then he heard many men 10
talking | about him, that he was always trying to head off the people
when they were out sea-hunting. | He heard one man say, "I wish |
our friend Haēlekūmē would come so that we might advise him not |
to head us off when we are hunting; for he will get more || game if he 15
keeps behind us." Thus he said. At that | time Haēlekūmē jumped
through the door of the house, and | stood at the fire in the middle
of the house. He spoke, | and said, "I am Haēlekūmē whom you

g'a'yē lāx x'ōmsas bāk'awa'yas. Wā, hē'mesen lāx'de lēleqalase- 30
ēwēda mewēxla lōelqwalila. Wā, hēem g'āyanematsēx. Laem lāba

IV. Q!ŌMK'!UT!ES

1. Lēq!em, yixs k'latēmālaē tsāgemas L!āsanā'yas g'ōkwasēsa 1
māx'ēnoxwēxa lōgwa'yasa g'ilgalisasag'igāma'yasē Haēlekūmē, yixs
ālē'winowāē. Wā, lālaē ālēxwaxa mēgwataxa gānolē lāx Ōseq^u.
Wā, lā'laē dōx'walelaxa 'nemsgēmēsē 'wālas g'ōk^u lax āpsōtas
Ōseq^u. Wā, lā'laē dōqūlaqēxs ānōbēxsālaē sālās. Wā, laem'lā- 5
wisē Haēlekūmē 'nēk' qas lā ālē'sta dōx'wīdeq. Wā, laem'lāwisē
lāg'alīs lāx L!ema'isas laem'lāwisē lāsdēs lāxa L!ema'is, lāa'lasē dōx-
'walelaqēxs māx'ēnoxwāē k'latama'yas tsāgema'yas L!āsanā'yasa
g'ōkwē. Wā, lā'laē lāg'aa lāx t!ex'ilās. Wā, lā'laē hānxsa lāxa
kwāx'sā qaxs wūlaaxa q!ēnema bēbegwānem yaēq!ent!ālagwāgwēx- 10
s'āla laqēxs hēmenala'maē g'āg'alagemaxa lēlqwālala'yaxs ālē-
xwāē. Wā, lā'laē wūlālaxa 'nemōkwē begwānem 'nēk'a: "Wānēsle
g'āxens, 'nemokwai' Haēlekūma'ya qens lēxs'alēqē, qa k'!ēsēs
g'āg'alagemaxa g'āxens, yixg'ins ālēxwēk' qaxs hālē q!eyōlatsēxa
seyak!wēmasē qō ālxlēlē 'nāxwa! g'āxens," 'nēx'laē. Wā, hēem- 15
'lāwis la dewēlats Haēlekūma'yē lāx t!ex'ilāsa g'ōkwē qas lā
lax'ūlil lāx ōbēx'lalāsa laqawalilasa g'ōkwē. Wā, lā'laē yāq!eg'a'la.
Wā, lā'laē 'nēk'a: "Nōgwaem Haēlekūma'yaxēs wālagēlōs qa

wished to | come to be given instructions, friends." Thus he said.
 20 Then || all the men just hung their heads. Then they lifted their
 heads, | and an old man spoke, and | said, "What you say is true,
 friend. We have all been wishing | for you to come into this house
 of our chief | Hēlē^ēstalisela here. Now you have obtained it as
 25 supernatural treasure, and this harpoon that is in it, || and the four
 house dishes—one a sea-otter house dish, | one a bullhead house
 dish, one a stomach-of-the-sea-lion | house dish, and one whale house
 dish." Thus he said. "Now | your name will be L!āqwag'ila, for
 that is the name of the owner of this | house that you obtained by
 30 good luck. Thus it is said by our friends here. || They wish to advise
 you not to head them off | when we are sea-hunting, but just keep
 close behind us, then you will obtain much | game. Now you shall
 sit for four days in the house that you obtained as | supernatural
 treasure." Thus said the killer-whale man. Then | all the men
 35 went out of the house, and went into the water || at the beach, and
 killer-whales were spouting. | Haēlēkūmē^ē just sat in the rear of the
 house which he had obtained as supernatural treasure, | and his
 steersman went back to his house at Ōseq^u. | In vain the steersman
 of Haēlēkūmē^ē was questioned. He just | said, "Don't talk about
 40 him." Thus he said, for he had seen || the many men coming out of

g'āxē qa's lēxs^ēālase^ēwōs, 'nē^ēnemōk^u," 'nēx^ēlaē. Wā, laēm^ēlaē āem
 20 'nāxwa kwēkumdiēda 'nāxwa begwānema. Wā, lā^ēlaē x'it!ēdēda
 'nāxwa. Wā, lā^ēlaē yāq!ēg'a^ēlēda q!ūlyakwē begwānema. Wā,
 lā^ēlaē 'nēk'a: "Āla^ēmēs wāldemōs, qāstā, qaxg'anu^ēx^u āla^ēmēk' wāla-
 qēla qa's g'āxaōs g'āxēl lāxōx g'ōkwasg'anu^ēx^u g'igāmēk' lāxg'a
 Hēlē^ēstaliselax^ēxōs lōgwēlaxōs lē^ēwōx g'ēx'g'aēlēx lāq^uxwa māstōx
 25 lē^ēwa mewēxlax lōelqwalilaxwa 'nemēxlax q!āsa lōqwalila, lē^ēwa
 'nemēxlax klōma lōqwalila, lē^ēwa 'nemēxla pōxūntsa l!ēx^ēenē lō-
 qwalila lē^ēwa 'nemēxlax gwe^ēyem lōqwalila," 'nēx^ēlaē. "Wā,
 la^ēmēts lēgadelts L!āqwag'ila qaxs hē^ēmaē lēgēms g'ōgwadāsa
 g'ōkwaqōs lōgwa^ēya. Wā, g'a^ēmēsēg'a wāldemg'asg'ens 'nē^ēnemō-
 30 kwak' yixs 'nēk'ēk' qa's lēxs^ēalē lāl qa's k!ēsaōs la g'āg'alagemā-
 xenu^ēx^u ālēxwalg'iwa^ēyē qa's ā^ēmeōs hēlāxlē g'āxenu^ēx^u qa's q!ēyō-
 laōsaxa sēyak!wēma. Wā, laēm^ēlas mōp!enxwa's lō^ē k!waēl lāxōs
 lōgwa^ēyaqōs g'ōkwa," 'nēx^ēlaēda māx^ēēnoxwē bēbegwānema. Wā,
 lā^ēlaē 'wī^ēla hōqūwelsēda bēbegwānemē lāxa g'ōkwē qa's lā hē^ēstāla
 35 lāxa l!ēma^ēisē. Wā, la^ēmē l!ā^ēēdēda māx^ēēnox^u. Wā, āem^ēlāwisē
 la k!waēlē Haēlēkūmaē lāxa ōgwiwalilāsēs lōgwa^ēyē g'ōkwa. Wā,
 āem^ēlāwisē la nā^ēnakwē k!waxlā^ēyas lāxēs g'ōkwē lāx Ōseq^u. Wā,
 wāx^ēem^ēlāwisē wūlase^ēwē k!waxlā^ēyas Haēlēkūmē. Wā, āem^ēlā-
 wisē 'nēk'a: "Gwāldzās gwāgwēx's'alaqē," 'nēx^ēlaē, qaxs dōqwa-
 40 la^ēmaēda q!ēnemē bēbegwānemxs g'āxaē hōqūwels qa's lā hāyen-

the house, going down | the beach, and going into the sea; and | 41
 they all spouted, and the men turned into killer-whales; | and he
 also had heard what was said by the killer-whale | men to HaēLEKŭ-
 mē^ε. Therefore he did not wish them || to talk about him. When four 45
 days had passed, | the steersman of HaēLEKŭmē^ε arose and went | to
 the hunting-canoe of HaēLEKŭmē^ε. Then he paddled | and went to the
 large house. Before he got near, | he saw the great house; and
 painted on the outer || front was a killer-whale. And he saw HaēLE- 50
 kŭmē^ε | walking outside. Then he went ashore, and HaēLEKŭmē^ε |
 went to meet him. Then HaēLEKŭmē^ε spoke, and | said, "Come,
 master, and go into this my house which I obtained as supernatural
 treasure." | Thus he said to him, and immediately the steersman
 followed him, || and they went in. Then HaēLEKŭmē^ε saw that | all 55
 the four posts were carved in the form of sea-lions, | and there were
 sea-lions at the ends of the two beams of the house. | The heads of the
 sea-lions showed outside at the front boards of the house. | When he
 had done this, HaēLEKŭmē^ε went out of the house; and || his steers- 60
 man spoke, and said, | "O Master HaēLEKŭmē^ε! stay here and let me
 ask | our tribe to come and move here." Thus he said. | Then he
 was just told by HaēLEKŭmē^ε to go. Immediately | the man went

ts!ēsela lāxa L!ēma^εisē qa^εs lā hōx^usta lāxa demsx^εē wāpa. Wā, lā 41
 'nāxwa L!ā^εfēda; la^εmē la 'nāxwa lāmāx^εēnox^εwēdēda bēbegwānemē.
 Wā, hē^εmisēxs 'nāxwa^εmaē wūLElax wāldemi^εlālāsa māx^εēnoxwē
 bēbegwānem lāx HaēLEKŭma^εyē. Wā, hē^εmē lāg^εilts k^ε!ēs 'nēk^ε
 qa^εs g^εwāg^εwēx^εs'alē lāq. Wā, g^ε!l^εem^εlāwisē mōplēnxwa^εsa laē 45
 gāg^εustāwēda begwānemē, yīx k^ε!waxlā^εyas HaēLEKŭma^εyē qa^εs lā
 lāxēs yā^εyats!ēda ālē^εwaseLElās HaēLEKŭma^εyē. Wā, lā^εlaē sēx^εwida
 qa^εs lā lāxa 'wālasē g^εōkwa. Wā, k^ε!ēs^εem^εlāwisē ēx^εag^εaalela
 lāqēxs laē dōx^εwalelaxa 'wālasē g^εōkwa k^ε!ātamalāē tsāgēmas
 L!āsanā^εyasēxa māx^εēnoxwē. Wā, lā dōqŭlax HaēLEKŭma^εyaxs 50
 g^ε!g^εelselaē. Wā, lā^εlaē lāg^εalis lāq. Wā, laem^εlāwisē HaēLEKŭ-
 ma^εyē lālalaq. Wā, lā^εlaē yāq^ε!eg^εa^εla, yīx HaēLEKŭma^εyē. Wā,
 lā^εlaē 'nēk^εa: "Gēlag^εa adā, qa^εs laōs laēL lāxg^εEN lōgwēg^εEN
 g^εōkwa," 'nēx^ε!aēq. Wā, hēx^εidaem^εlāwisē k^ε!waxlā^εyas la lāsge-
 mēq qa^εs lē hōgwīla. Wā, la^εmē dōx^εwalelē HaēLEKŭma^εyaqēxs 55
 laē la 'nāxwaem la k^ε!ēk^ε!āk^u L!ēL!ex^εENēs mōts!aqē lēlāma. Wā,
 laxaē la L!ēL!exbalaxa małts!aqē k^ε!ēk^εatewēsa g^εōkwē. G^εāx x^εi-
 x^εEXsāla x^εi^εx^εōmsasa L!ēL!ēxENē lāx tsāgēmas L!āsanā^εyasa g^εōkwē.
 Wā, laem ā^εem hē g^εwēx^ε!idēxs laē lāwelsē HaēLEKŭma^εyē. Wā,
 lā^εlaē yāq^ε!eg^εa^εlēda begwānemē, yīx k^ε!waxlā^εyas. Wā, lā^εlaē 'nēk^εa: 60
 "ēya, q!āgwidā, HaēLEKŭma^εyā', yūlag^εaema lāx qen lālag^εi āxk^ε!ā-
 laxens g^εōkŭlōta qa g^εāxlag^εēsē mē^εwa lāq^u," 'nēx^ε!aē. Wā,
 āem^εlāwisē 'nēx^εsōs HaēLEKŭma^εyē qa^εs lālag^εē. Wā, hēx^εidaem-
 ēlāwisē la lāwelsēda begwānemē qa^εs lā lāxs lāxēs yā^εyats!ē xwā-

- 65 out and went aboard his small canoe || and paddled. Then he arrived |
 on the beach of the village at Ōseq^u. Then he was met by his
 tribe; | and immediately he reported about Haēlekūmē^e, that he had
 obtained a | large house at Aōsayagūm as supernatural treasure;
 and before he ended his | report, the tribe pushed their canoes into
 70 the water || and loaded them. They took down their houses and
 took them | to Aōsayagūm, and they built the houses of the tribe
 on each side of the | large house. Now the large house was in the
 middle at | Aōsayagūm. Now Haēlekūmē^e was a real chief among
 his tribe, | the ancestors of the numaym lēq^lem. That is the end. ||
 75 2. lēlegēd. They have no painting on the outer front of the |
 house of Chief Łālēp!ālas. A double headed serpent is across | the
 top of the house front, and a wolf stands on the | man in the middle
 of the double headed serpent. A raven stands at the door of the |
 80 house, and the raven stands with spread legs; and || those who go
 into the house walk under them, for that is the door of the house
 between the | feet of the raven. |

NAMES OF THE KWĀG'UL EAGLES AND NUMAYMS

- 1 These are the names of the Eagles of the Kwāg'ul: |

1 and 2. L!āqwag'ila (Copper-Maker) is the first of the Eagles. |
 Next to him is Dōqwāyēs, who is of the numaym Dzendzenx'q!ayo |

- 65 xwagūma. Wā, laem^llāwisē sēx^ewida. Wā, g^lem^llāwisē lāg^lalis
 lāx L!ema^lisāsēs g^lōkūlasē Ōseq^u lāa^llasē lālalasōsēs g^lōkūlōtē. Wā,
 laem^llaē hēx^lidaem ts!ek^l!ā!ēts Haēlekūma^lyaxs lōgwalaaxa ēwā-
 lasē g^lōkwa lāx Aōsayagūm. Wā, k^lēs^lem^llāwisē q^lūlba ts!ek^l!ā-
 lēlaēna^lyas lāa^llasē wī^xstalēda lēlqwāla^lyaxēs xwāxwak!ūna
 70 qa^s mōxsēlēq. Wā, la^mmē ēwilg^lelsa L!ēx^laxēs g^lig^lōkwē qa^s lās
 lāx Aōsayogūm. Wā, ā^misē ēwāx^lsag^lelselē g^lig^lōkwas g^lōkūlōtasēxa
 ēwālasē g^lōkwa. Wā, la^mmē neqētsema^llasa ēwālasē g^lōkwa lāx
 Aōsayagūm. Wā, la^mmē āla la g^ligāma^lyē Haēlekūma^lyasēs g^lōkū-
 lōta g^lālāsa ēne^mmēmotasa lēq^lemē. Wā, laem lāba.
 75 2. lēlegēdē, yīxs k^l!ēāsaē k^l!ātemēs tsāgēmas L!āsanā^lyas
 g^lōkwas g^ligāma^lyasē Łālēp!ālas. Wā, lā sīseyulē gēg^liwa^lyas
 tsāgēmas L!āsanā^lyas g^lōkwas. Wā, lā^llaē ālanemē g^lilāla lāx
 bāk^lawa^lyas sīseyulē. Wā, lā^llaē lāwīlēda gwā^lwina lāx at!ex^llāsa
 g^lōkwē. Wā, lā^llaē gaxalaxa gwā^lwina. Wā, hē^mis la qāyabodā-
 80 lasōsa laēlē lāxa g^lōkwē qaxs hē^mmaē t!exilāsa g^lōkwē āwāgawa^lyas
 g^lōg^legū^lyāsa gwā^lwina.

NAMES OF THE KWĀG'UL EAGLES AND NUMAYMS

- 1 Gaem lēlegēmsa kwēkwēkwasa Kwākūg'ule:

1 and 2. L!āqwag'ila hēem xamaēlbēsa kwēkwēkwē. (Wā, hē^mis

of the 'wālas Kwāg'ul, but L'lāqwag'ila is of the numaym Maāmta-g'ila || of the Gwētela. |

5

3. Next to him is K'îmk'eqewid of the numaym G'ëxsem | of the Gwētela. |

4. Next to him is 'max'mewisagemē, next to K'îmk'eqewid, | when property is given to the tribes, when he invites all the || four 10 Kwakiutl tribes at Tsāxis. 'max'mewisagemē is of the | numaym Wāwālibāyē of the 'wālas Kwāg'ul. |

5. Next to 'max'mewisagemē is 'wālas. | 'wālas is Eagle of the numaym G'ig'lgām of the Q'lōmoyâ'yē, who were named by the | first people Kwēxa. ||

6. Next to him is Âgwilagemē, to 'wālas, for | Âgwilagemē is 15 Eagle of the numaym Kūkwāk'lum of the Q'lōmoyâ'yē. |

7. Next to him is G'ëxsē'stālisemē, to Âgwilagemē, | for G'ëxsē'stālisemē is Eagle of the numaym Yaëx'agemē | of the Q'lōmoyâ'yē. ||

8. Next to him is Neg'ādzē (Great-Mountain), to G'ëxsē'stā- 20 lisemē, for | Neg'ādzē is Eagle of the numaym G'ëxsem of the 'wālas Kwāg'ul. |

These are all the Eagles of the three tribes of the Gwētela, | and Q'lōmoyâ'yē, and 'wālas Kwāg'ul; and there is no Eagle | among the Q'lōmk'lut'les. These are the Eagles of the Kwakiutl tribes who

māk'ilaqē Dōqwāyēs, yixs 'ne'mēmōtasa Dzēndzenx'q'layosa 'wālas 3 Kwāg'ula,) yixs Maāmtag'ilaē 'ne'mēmōtasa L'lāqwag'ila yīsa Gwē-tela. |

5

3. Wā, hē'mis māk'ilē K'îmk'eqewidē, yixs 'ne'mēmōtasa G'ëxsē-mēsa Gwētela.

4. Wā, hē'mis māk'ilaqē 'max'mewisagemā'yē lāx K'îmk'eqewidē, yixs yāqwase'wāē lāx lēlqwālala'yaxs plēkwaē 'wī'laxa Kwā-kūg'ulaxs mōsgemakwaē lāxg'a Tsāxisēk', yixs Wāwālibāyā'ē 'ne- 10 'mēmōtasa 'max'mewisagemā'yasa 'wālasē Kwāg'ula.

5. Wā, hē'mis māk'ilax 'max'mewisagemā'yē 'wālas, yixs kwēkwaē 'wālasasa 'ne'mēmōtasa G'ig'lgāmāsa Q'lōmoyâ'yēxa gwe'yāsa g'ālē begwānem Kwēxa.

6. Wā, hē'mis māk'ila Âgwilagemā'yē lāx 'wālasē, yixs kwēkwaē 15 Âgwilagemā'yasa 'ne'mēmōtasa Kūkwāk'lumasa Q'lōmoyâ'yē.

7. Wā, hē'mis māk'ila G'ëxsē'stālisemā'yē lāx Âgwilagemā'yē, yixs kwēkwaē G'ëxsē'stālisemā'yasa 'ne'mēmōtasa Yaëx'agemā'yēsa Q'lōmoyâ'yē.

8. Wā, hē'mis māk'ila Neg'ādzē lāx G'ëxsē'stālisemā'yē, yixs 20 kwēkwaē Neg'ādzāsa 'ne'mēmōtasa G'ëxsēmāsa 'wālasē Kwāg'ula.

Wā, laem 'wī'laxa kwēkwēkwasa yūdux'semakwēxa Gwētela lē'wa Q'lōmoyâ'yē lē'wa 'wālas Kwāg'ula. Wā, la k'leās kwēx'sa Q'lōmk'lut'lese. G'aem kwēkwēx'sa Kwākūk'ewakwēxa g'ōkūla

25 live || at Tsāxis; the Gwētela, Q!ōmoyâ'yē, and 'wālas Kwāg'uł; | and the Q!ōmk' lut!ēs have no Eagle. |

The order of the Eagles of the Kwakiutl is not changed when property is given to the tribes | when they are invited; for when the name-keepers | make a mistake, and place one Eagle over another
30 one, || the Eagle at once quarrels with the one who had been named before him, and | often he breaks his copper, and often he gives the | broken piece of copper to the name-keeper, who keeps the order of seats of all the | men; for there is one man who is the name-keeper of the Gwētela, | of the Q!ōmoyâ'yē, and of the 'wālas
35 Kwāg'uł, and also of the || Q!ōmk' lut!ēs. |

And these are never changed; for when a name-keeper gets weak | because he is old, he gives the office of name-keeper to his | eldest son, for the | name-keeper is not a nobleman. ||

40 The name-keeper of the Gwētela is called Wītsē'stāla, and his seat is | in the numaym Laālx's'endayo. |

And the name-keeper of the Q!ōmoyâ'yē is Sēwid, and his seat is in the | numaym Hāānaḷēnā. |

And the name-keeper of the 'wālas Kwāg'uł is Wāḷālas, and his ||
45 seat is in the numaym G'ig'ilgām. |

And the name-keeper of the Q!ōmk' lut!ēs is called Lālep!ālas, and his seat | is in the numaym ḷēḷegēd. |

25 lāx Tsāxisēxa Gwētela ḷē'wa Q!ōmoyâ'yē ḷē'wa 'wālasē Kwāg'ula. Wā, la k'leās kwēx'usa Q!ōmk' lut!ēsē.

Wā, hēem k'les layap!ālaxs yāqwase'waasa lēlqwāla'fayaxs
lēḷelase'waēxa kwēkwewasa Kwākūk'ewakwē, yixs g'il'maē lēx-
lēqūlila q!āq!astō lagōtsa 'nemōkwē kwēku lāxa 'nemōkwē laē
30 hēx'idaem xōma'idēda kwēkwē ḷē'wa la nālagōdeq. Wā, hēt!a q!ūnālatsē q!ēltap!ex'idaxēs ḷ!āqwa.. Wā, lā q!ūnāla yāx'witsa q!ēldekwe ḷ!āqwa lāxa q!āq!astowaxa ḷ!āḷexwa'yasa 'nāxwa bē-
begwānema, yixs 'na'nemōkwaē begwānemē q!āq!astowasa Gwē-
tela ḷē'wa Q!ōmoyâ'yē ḷē'wa 'wālasē Kwāg'ula; wā, hē'misa Q!ōm-
35 k' lut!ēsē.

Wā, hēem k'les ḷ!āḷ!ayokūlē yixs g'il'maē la wayats!āla qaxs laē q!ūlyakwa q!āq!astowaxs laē lāsasēs q!āq!astōēna'yē lāx 'nō-
last!egema'yasēs begwānemē xūnōkwa, yixs k'lesāē nāxsāla be-
gwānema q!āq!astowē.

40 Wā, hēem q!āq!astōsa Gwētelē Wītsē'stāla, yixs hāē ḷ!āgwa'ya 'ne'mēmātasa Laālx's'endayo.

Wā, hē'mis q!āq!astōsa Q!ōmoyâ'yē Sēwidē, yixs hāē ḷ!āgwa'ya 'ne'mēmōtasa Hāānaḷēnā.

Wā, hē'mis q!āq!astōsa 'wālas Kwāg'ulē Wāḷālasē, yixs hāē ḷ!ā-
45 gwa'ya 'ne'mēmōtasa G'ig'ilgāmē.

Wā, hē'mis q!āq!astōsa Q!ōmk' lut!ēsē Lālep!ālasē, yixs hāē ḷ!ā-
gwa'ya 'ne'mēmōtasa ḷēḷegēdē.

And that is the way in which property is given to the Eagles when | 48
property is given to the Kwakiutl tribes who are invited, for they
never || allow any change of the order of their seats. | 50

The Eagle gives his seat to his eldest son; and when | the eldest
child of any Eagle is a girl, then | the girl takes the seat of her
father the Eagle, although she has a younger brother, | for they
can not give the place of the Eagle to the younger brother || of the 55
eldest one of the children. |

The only time when an Eagle gives his seat to the younger brother
of the eldest child | is when that child dies. Then there is no objec-
tion on the part of all the people, | when they give property to the
Eagles. |

For that they do not change their names starts from (the time)
when long ago || Ō^maxt!lālā^ē, the ancestor of the numaym 60
G'ig'ilgām of the | Q!ōmoyā^{yē}, made the seats of the Eagles; and
those went down to the | numayms. And the name-keeper Wiłtsē-
^ēstala says, | "Now our chiefs have been given everything, and I will
go right down (according to the order of rank)." | Thus he says, when
he gives out the property; for I will just name the names || of one of 65
the head chiefs of the numayms of the | Kwakiutl tribes. They
never change their names from the beginning, | when the first human
beings existed in the world; for names can not go out | of the family
of the head chiefs of the numayms, only to the eldest one | of the
children of the head chief. ||

Wā, hēem gwālaats yāq!wina^{yaxa} kwēkwewkxas yāqwāse^{wa}- 48
asa lēlqwālala^{yax} lēlēlase^{waēxa} Kwākū^kewakwē, yīxs k'!ēsaē
hēlq!lāla layap!lāla. 50

Wā, lā lēx'aem lādza^{tsa} kwēkwa ^ēnōlast!ēgema^{yē} xūnōkwa, yīxs
gil^ēmaē ts!edāqē ^ēnōlast!ēgema^{ya} sāsemasa ^ēnāxwa kwēkwewka
la^ēmēsa ts!edāqē lāxstōdxēs kwēkwē ōmpa, yīxs wāx^ēmaē ts!ā^ya-
nu^xsa begwānemē qaxs k'!ēsaē gwēx^ēidaas layō lāxa ts!ā^yasa
^ēnōlast!ēgema^{yasa} sāsemasa kwēkwē. 55

Wā, lēx'a^{mēs} lāx'demsa kwēkwē lāx ts!ā^yasa ^ēnōlast!ēgema-
^ēyaxs hē!aē. Wā, laem k'!ēas wāldemsa ^ēnāxwa begwānem laxēq.
Wā, gil^ēmēsē ^ēwīla yax^ēwitse^{wēda} kwēkwewkē.

Yīxs k'!ēsaē l!āl!ayokūlē lēlēgemas g'āg'īlela lāx g'alaōlē
Ō^maxt!lālala^{yē}, yīx g'ālāsa ^ēne^{mēm}otasa G'ig'ilgāmasa Q!ōmo- 60
yā^{yē}, lāxwēg'ila qa lālēxwēsa kwēkwewkē lē^{wa} neqaxa lāxa
^ēnā^ēne^{mē}masē. Wā, la ^ēnēk'ēda q!aq!astōwē, yīx Wiłtsē^ēstala:
"La^{mē} wilxtowens g'ig'ilgāma^{yē}. Wā, la^{mē}sen neqāxōdēl,"
^ēnēk'ēxs laē lēx^ēedēx lāxen lēx'aēnēemlē lēqelasō^ēla lēlēge-
masa ^ēnā^ēne^{mēm}ōkwē lāx lēlaxuma^{yasa} ^ēnā^ēne^{mē}masasa Kwākū- 65
k'ewakwēxa k'!ēsē l!āl!ayoxlālabendalaxes lēlēgemē g'āg'īlela
lāx g'alaōlē bekung'alisa bēbegwānemēx, yīxs k'!ēsaē lā^ēts!āē-
noxwē lēlēgema^{sa} lāxuma^{yasa} ^ēnā^ēne^{mē}masē lāxa ^ēnōlast!ēge-
ma^{yas} sāsemasa lēlaxuma^{yē}.

70 And the names can not be given to the husband of the | daughter, none of the whole number of the names, beginning with | the ten-months child's name until he takes the name of his father, the name of the | head chief. These are called the "myth names." |

75 The only names of the head chief of the numayms || that can be given in marriage are the names which he obtains in marriage from his fathers-in-law, and | also the privileges, for he can not give his own privileges to his son-in-law. |

And when the head chief of a numaym has no | son, and his child is a girl, she takes the place | of her father as head chief; and when
80 the head chief has no child, || and the younger brother of the head chief (among the brothers | of the man) has a child, even if she is a girl, then the head chief among the | brothers takes the eldest one of the children of his younger brother, and | places him or her in his seat as head chief of the numaym. |

85 Now that finishes our talk about the Eagles, and the || head chiefs of the numayms of the Gwētela, for they never change | their order. |

Now I shall talk about the number of numayms | of the Gwētela and about the number of names of the head chiefs, beginning | from the time when they are born until they become head chiefs of the ||
90 numaym. |

70 Wä, laxaē k'leās gwēx'idaas lasēs lēlēgemē lāx lā'wūnemasēs ts!edāqē xūnōkwa lāx 'wāxaasasēs lēlēgemē g'āg'ilela laqēx g'ā-laē hēlogwila lāg'aa laqēxs laē lāLEX lēgemasēs ōmpēxa lāxumēxlāyo lēgema. Wä, hēem lēgades nūyambalis lēlēgemē.

Wä, lēx'a'mē lēlēgemg'ilxlēsa lāxuma'yasa 'nāl'ne'mēmasēs
75 geg'adanemē lēlēgem lāxēs naengūmpē lē'wa k'lek'!es'owē qaxs k'leāsaē gwēx'idaas lasēs k'lek'!es'ō lāxēs negūmpē.

Wä, g'il'mēsē k'leās xūnōkwa lāxuma'yasa 'ne'mēmōtēxa begwānemē xūnōx's, wä, g'il'mēsē ts!edāqē xūnōkwas laē hē lā-yōxēs ōmpē lāxa lāxuma'yē. Wä, g'il'mēsē k'leās xūnōx'sa lā-
80 xuma'yē, wä, g'il'mēsē xūngwadē ts!a'yāsa lāxuma'yasa 'ne'mēmāsa begwānemē lōxs wāx'maē ts!edāqa, wä lēda lāxuma'yasa 'ne'mēma āx'ēdex 'nōlastlēgema'yas sāsēmasēs ts!ā'ya qa's lā lāx^ustōts lāxēs lāxwālaasa lāxuma'yasēs 'ne'mēmōtē.

Wä, laem gwāla gwāgwēx's'ala lāxa kwēkwekwē lē'wa lēlaxu-
85 ma'yasa 'nāl'ne'mēmasasa Gwētela, yixs k'lēsaē lālagodala lāxēs gwēgwālalelasē.

Wä, la'mēsen gwāgwēx's'ala lāx 'wāxax'idadzasa 'nāl'ne'mēmasasa Gwētela lō'wāxaasas lēlēgemas lēlaxuma'yas g'āg'ilela laqēxs g'ālaē māyōlēmsēs ābempē lāg'aa laqēxs laē lāxumdxēs
90 'ne'mēmōtē.

I. NUMAYMS OF THE GWĒTELA |

91

This is the head of the numayms of the Gwētela: |

1. Maāmtag'ila. Their head chief is 'māxūyalidzē. This is his name | when he is head chief of his numaym, the Maāmtag'ila, and this || is the name when he invites all the tribes. | 95

And his man's name is Yāqōlas (Place-of-Obtaining-Property) before he | becomes head chief of the Maāmtag'ila, for then he gives property to his | tribe the Gwētela. |

And his young man's name is L'ēsdaq (White-Goose). And L'ēsdaq gives away property to the young men || —that is, when the 100
young men give to one another paddles and mats, in the way | the first men used to do, for the sake of the greatness of the young man's name, | but in our recent days it is different; for shirts and kerchiefs | are given away by the young men for the sake of the greatness of the young man's name, | and nothing is given to old men when the young men || give to one another. | 5

And his child's name, when he is ten months old, is Wāwalk'inē^e | (Found-by-Good-Luck); that is, when they singe off the (hair of the) head, and | after they are painted with ocher, and when the thunder-bird straps of | dressed deer-skin are put on. The ocher is for the greatness of the name Wāwalk'inē^e, || when the whole tribe come to 10
paint themselves. |

I. 'NĀL'NE'MĒMASA GWĒTELA

91

Wā, g'a'mēs 'mekumālats 'nāl'ne'mēmasasa Gwētela g'ada:—

1. Maāmtag'ila, yīxs lāxumalaax 'māxūyalidzē. Hēm lēgem-sēxs laē lāxuma'yasēs 'ne'mēmota Maāmtag'ila. Wā, hēm lēgem-sēxs laē lēlaxa 'nāxwa lēlqwālala'ya. 95

Wā, hē'mis q!waxexlāyo lēgēmsē Yāqōlas, yīxs k'lēs'maē lā-xumdxēs 'ne'mēmota Maāmtag'ila, qaxs laē t'ensela p'lesaxēs g'ōkū-lōta Gwētela.

Wā, la hē'axlālax L'ēsdaq. Wā, laem gumyadzexlālax L'ēsdaqēxa hā'yāl'āxs gumyasap!aasa sē'wayowē lē'wa lēl'wa'yēxa gwē- 100
g'ilasa g'ālē begwānema qa ō'mayōsēs hēlaxlāyowē lēgema. Wā, lōx ōgūx'idxwa ālēx 'nāla, yīxs q!esena'yaē lē'wa laelaxwēwa'yē la gumyadzayōsa hā'yāl'a qa ō'mayōsēs gumyadzexlāyo lēgema, yīxs k'lēasaē lasa q!ulsq!ūlyakwē bēbegwānem lāxa hā'yāl'agāla gumyasap!a. 5

Wā, hē'mis g'inxlāyō lēgem-sēxs laē hēlogwila yīx Wā-walk'ina'yē, yīxs laē gwāl ts!ex'eltsemtse'wē x'ōmsas lōxs laē gwāl gūmsasō'sa gūgūmyimē lōxs laē 'wī'la qex'ālelē kūnxwē-demas ēelag'imdzā. Wā, hē'mis ō'mayōs lēgemasē Wāwalk'ina'ya gūgūmyimāxs laē 'nāxwa gwagūmsēnāsō'sēs g'ōkūlōtē. 10

- 11 And his first name is that of the place where he was borne by his mother. | When the mother gives birth to her son at Tsāxis, | then his name is Tsāxisadzē; and when | she gives birth to a girl at Tsāxis, then her name is Tsāxisga. ||
- 15 And his sparrow name during the winter dance is K'!ānamaxsta. | And he is hāmshāmts!es, and his name is Hāmsbē; for there are seven | names for the head chiefs of the numaym Maāmtag'ila. | And all these names do not change. They come from the | family myth; and these are the names of the head chief of the numaym ||
- 20 Maāmtag'ila. |
 2. Lōyalala^{wa}. Their head chief is Ts!ex^{ēd}. That is his name when | he becomes head chief of the numaym Lōyalala^{wa}, and that is his name when | he invites all the tribes. |
- 25 And his man's name is L!āqudsēlas. That is before || he becomes head chief of the Lōyalala^{wa}, for then he gives away property to his | tribe the Gwētela. |
 And his young man's name is K'!enwēs (spider crab), when | K'!enwēs gives away to the young men, when they give to one another paddles and mats, | in the way the people used to do of
- 30 old for the sake of the greatness of the young man's || name. He has that name when he gives to the young men, | namely K'!enwēs. |

- 11 Wā, hē^{mis} g'il lēgēmsē āwīnagwīts!ēna^{yas} māyolasasēs ābempas, yīxs g'il^{maē} hē māyolaxa ts!edāqasēs begwānemē xūnōkwē Tsāxisē. Wā, lā, hēx^{idaem} lēx^{ētsō's} Tsāxisadzē. Wā, g'il^{mēsē} ts!edaqē māyolēmasa ts!edāqē lāx Tsāxisē, laē lēgades Tsāxisga.
- 15 Wā, lā gwēdzexlāla K'!ānamaxsta lāxa ts!ēts!ēqa.
 Wā, la hāmshāmts!esa, wā, lā lēgades Hāmsba^{yē}, yīxs a!ēbō-sgēmgāex lēlēgēmxs lāxuma^{yasa} ^{ne}mēmōtasa Maāmtag'ila.
 Wā, yuwē^{staem} k'!ēs L!al!ayokūla lēlēgēmōx g'āg'ilela lāx nūyamē. Āem hēx^{sā} lēgēmsa lāxuma^{yasa} ^{ne}mēmōtasa Ma-
- 20 āmtag'ila.
 2. Lōyalala^{wa}, yīxs lāxumalaax Ts!ex^{ēdē}. Hēem lēgēmsēxs laē lāxuma^{yasēs} ^{ne}mēmōta Lōyalala^{wa}. Wā, hēem lēgēmsēxs laē lēlaxa ^{na}xwa lēlqwālala^{ya}.
 Wā, hē^{mis} q!wāxexlāyo lēgēmsē L!āqudsēlasē, yīxs k'!ēs^{maē}
- 25 lāxumdxēs ^{ne}mēmōta Lōyalala^{wa}, qaxs laē t!ensēla p!esaxēs g'ōkūlōta Gwētela.
 Wā, lā hēlaxlālax K'!enwis. Wā, laem gūmyadzexlālax K'!enwisēxa hā^{yā}!āxs gūmyasap!aasa sē^{way} wē lē^{wa} lēl^{wa}-^{yē}xa gwēg'ilasasa g'ālē begwānema qa ō^{mayosēs} hē^{laxlāyowē}
- 30 lēgema. Wā, hē^{em} lēgadēda lēgēmas gūmyadzexlāyosa hē^ā, yīx K'!enwisē.

And his child's name when he is ten months old is Wālaganem; | 32
that is, after they singe off (the hair of) the head, and after he is
painted with | ocher, and when the thunderbird straps of dressed
deer-skin are put on. || That is for the sake of the greatness of the 35
name Wālaganem when he is painted, and | when his tribe pain
themselves. |

And his first name when he is borne by his mother is 'yīlīs | if
that is where he is born. Then his name is 'yīlīs until the time |
when he shall be ten months old. ||

And his sparrow name is Hanāg'ats!ē (Advice-Receptacle), for 40
Hanāg'ats!ē was song-leader in the beginning | in the winter cere-
monial, beginning from the time when the myth people first became
human beings; | and it is only given to the eldest-born | children of
the first Ts!ex'ēd. Therefore he has | the name, Hanāg'ats!ē. ||

And in the hāmshāmts!ēs his name is 'nawīs; | and the name of the 45
head chief of the numaym | Lōyalala'wa never changes, for he
changes his name for a short time only | when he gets a name in
marriage. |

3. G'ēxsem. Their head chief is K'īmk'eqewid; that is the name
when || he is head chief of the numaym G'ēxsem, and that is his 50
name when | he invites all the tribes. |

Wā, hē'mis g'īntēxlāyo lēgēmsēxs laē hēlogwila yix Wālaganem, 32
yīxs laē gwāl ts!ex'ēltsemtse'wē x'ōmsas lōxs laē gwāl gūmsasō'sa
gūgūmyīmē lōxs laē 'wī'la qex'ālelē kūn'xwēdēmas ēelag'īmdzā.
Wā, hēem ō'mayōs lēgēmasē Wālaganem gūgūmyīmāxs laē 35
'nāxwa g'wagūmsēnāsō'sēs g'ōkūlōtē.

Wā, hē'mis g'īl lēgēmsēxs g'ālaē māyo'lemsēs ābempē 'yīlīsē
qaxs hāē māyo'īdayōsēs ābempē, wā, la'mē lēgades 'yīlīsē lālaa
lāxēs hēlogwilax'dēmla.

Wā, lā g'wēdzēxlāx Hanāg'ats!ē qaēs g'wasx'ālaē nāgādē Hanā- 40
g'atslē lāxa ts!ēts!ēqa g'āg'īlela lāxs g'ālaē g'āx bēkumg'alisa g'āla
nūx'nemisa k'lēs layō lāxa ōgū'la begwānēma ōgū'la lāxa 'nōlast!ē-
gēma'yas sasem'nakūlāsa g'āla Ts!ex'ēda. Wā, hē'mis lāg'īlas lē-
gades Hanāg'ats!ē.

Wā, la lēgades 'nawīs lāxēs hāmshāmts!ēs.

45

Wā hē'emxat! k'lēs L!āl!ayokūla lēgēmsa lāxuma'yasa 'ne-
'mēmotasa lōyalala'wa yīxs lēx'a'maē yāwas'id L!āyewats lēgēma-
sēxs lēgēmg'īlxlāusaē, yīsēs geg'adaasē.

3. G'ēxsem, yīxs lāxumalāax K'īmk'eqewidē. Hēem lēgēmsēxs
laē lāxuma'yasēs 'nē'mēmota G'ēxsemē. Wā, hēem lēgēmsēxs laē 50
lēlēlaxa 'nāxwa lēlqwālala'ya.

- 52 And his man's name is Gayōlēlas, before he becomes | head chief of his numaym G'ēxsem, for then he gives property to his tribe | the Gwētela. ||
- 55 And his young man's name is Q!ōmas (crab); and he is named Q!ōmas | when the young men give away to one another shirts and kerchiefs for the sake of the | greatness of the name Q!ōmas. |
- And his child's name is Wāgedayo when he is ten months old, and when the | thunderbird straps of dressed skin are put on, and after
- 60 he is painted with || ochre, and after the hair has been singed off. |
- And when he is born in Ts!amas (Victoria), then his name is Ts!amas. |
- His sparrow name is X'āwaats!ē. |
- His name as hāmshāmts!es is Āgēs. |
- And his warrior name is K'ilemālag'ilis, for he has been a warrior ||
- 65 ever since the myth people became human beings. |
4. Kūkwāk!um. Their head chief is Neqāp!enk'ēm. This is his name | as head chief of the numaym Kūkwāk!um; that is | when he invites all the tribes, and he takes the place of his father. |
- 70 And his man's name is Tsex'wid before he becomes || head chief of the numaym Kūkwāk!um; for then he gives away property to his | tribe the Gwētela. |

- 52 Wā, hē'mis q!wāxexlāyo lēgēmsē Gayōlēlas, yīxs k'lē'smaē lā-xumdxēs 'ne'mēmota G'ēxsemē, qaxs laē t!ensēla p!esaxēs g'ōkūlōta Gwētela.
- 55 Wā, lā hēlaxlālax Q!ōmasē. Wā, laem gūmyadzexlālax Q!ōmasēxa hā'yāf'āxs gūmyasap!aasa q!esena'yē lē'wa lālaḡwiwa'yē qā ō'mayōsēs lēgēmē Q!ōmasē.
- Wā, lā g'īnlaxlālax Wāgedayo yīxs hēlogwila, yīxs laē 'wī'la la qex'ēālelē kūnḡwēdemas ēelag'īmdzā lōxs laē ḡwāl ḡūmsasō'sa
- 60 ḡūḡūmyīmē, yīxs laē ḡwāl ts!ex'ēltsemtse'wa.
- Wā, lā māyōlem lāxa Ts!amasē, wā, hē'mis lēgēmsē Ts!amasē.
- Wā, la ḡwēdzexlālax X'āwaats!ē.
- Wā, la lēgades Āgēsē lāxēs hāmshāmts!ets!ēna'yē.
- Wā, la bābak!waxlālāx K'ilemālag'ilis qaxs ḡwasx'ālaē baba-
- 65 k!waxs g'āg'ilelaxs g'ālaē bekug'alisa nuḡ'nemisē.
4. Kūkwāk!um, yīxs lāxumalaax Neqāp!enk'ēme hēem lēgēmsēxs laē lāxuma'yasēs 'ne'mēmota Kūkwāk!um. Wā, hēem lēgēmsēxs laē lēlēlaxa 'nāḡwa lēlḡwālala'ya yīxs laē l!ayostōdxēs ōmpē.
- Wā, hē'mis q!waxexlāyo lēgēmsē Tsex'widē, yīxs k'lē'smaē lā-
- 70 xūmdxēs 'ne'mēmota Kūkwāk!um, qaxs laē t!ensēla p!esaxēs g'ōkūlōta Gwētela.

And his young man's name is Wābidō^ε; that is, when the young 72
men give to one another paddles | and mats, in the way the people
used to do of olden times, for the sake of the greatness of the | young
man's name. ||

And his warrior name is | Yāg'is. And he only takes the name 75
Yāg'is when he has killed a man, and when he keeps the | scalp of
the one whom he has killed in the way it was done by his ancestors,
for | there is not one of the generations of chiefs Neqāp!enk'em who
has not | killed a man; therefore their boxes were filled with ||
scalps of the men they killed, and | therefore he is called Yāg'is. | 80

And his feast name is Kwāx'īlanōkumē. |

And his child's name is G'īyaqa when he is ten months old. |

And his sparrow name in the winter ceremonial is T!ēt!esemx'-
ts!āna. ||

When he is hāmats!a he has the name L!āx'elag'īlis. | 85

And when he was borne by his mother in Xūlk^u, at the mouth of
the river | Gwānē^ε, then his name is taken from the place where he
was borne by his mother until he is ten months old. | Then he has
the name Xūlk^u. |

5. Sēnl!em. Their head chief is ^εnemōgwis. That is his name
when || he invites all the tribes, and when he is head chief of his | 90
numaym Sēnl!em. |

* * * * *

Wā la he^εaxlāla Wābidō^εxa hā^εyāl^εāxs gūmyasap!aasa sē^εwayowē 72
lē^εwa lēelwa^εyēxa gēg'ilasasa g'ālē begwānema qa ō^εmayōsēs hē^εax-
lāyowē lēgema.

Wā, la bābak!waxlāla ^εyāg'isē. Wā, laemxaē ā^εem lēx^εēdes 75
^εyāg'isē yīxs laē k'!ēlak'axa begwānemē qa^εs g'āxē axēlax L!ēsas
x'ōmsasēs k'!ēlāg'ikwē lāx gwēg'ilasas g'īlg'alisa wīwōmps, yīxs
k'!ēāsaē ^εnemōx^usa L!al!ayots!āla g'īgāmē^ε Neqāp!enk'em k'!ēs k'!ē-
lax^εīdxa begwānemē, lāg'ilas hēmenālaem qōt!ēs g'īldasaxa
sābekwē L!ētsōx x'ōmsasēs k'!ēlāg'ikwē begwānema. Wā, hē^εmis 80
lāg'ilas lēgades ^εyāg'isē.

Wā, la k!wēladzexlāla Kwāx'īlanōkuma^εyē.

Wā, la gīnlexlāla G'īyaqa, yīxs laē hēlogwīla.

Wā, la gwēdzexlāla T!ēt!esemx'ts!āna lāxa ts!ēts!ēqa.

Wā, la lēgades L!āx'elag'īlis laxēs hāmats!aēna^εyē. 85

Wā, la māyōlemsēs ābempē lāx Xūlkwē lāx ōx^usiwa^εyas wās
Gwānē^ε, wā, hē^εmē lēgēmsēxa¹ g'āg'īlela laqēxs g'ālaē māyōlemsēs
ābempē lālaa laqēxs, laē hēlosgemg'ila. Wā, laem lēgades Xūlkwē.

5. Sēnl!em, yīxs lāxumalaax ^εnemōgwisē, hēem lēgēmsēxs laē
lēlēlaxa ^εnāxwa lēlqwālala^εya qaēs laēna^εyē lāxuma^εyasēs ^εne^εmē- 90
mota Sēnl!emē.

¹ Or hē^εmis lēgēmsē.

He is hāmshāmts!Es and has the name L!ēmēlxk'!ālag'īlis. |

95 (Infant's name, if born in Tsāxis, Tsāxisadzē.) |

6. Laālx's^eEndayo. The head chief is L!āqwalā. That is his name when | he is head chief of the numaym Laālx's^eEndayo. That is his | name when he invites all the tribes, and when he tells
100 the chiefs || of all the tribes that he takes the place of his father L!āqwalā, for | that is the head chief; and his father L!āqwalā just changes his name, | and he takes the name P!āselā. And his seat is at the end, the last one in the | numaym Laālx's^eEndayo. |

5 * * * * *

And his dance is the grizzly bear, and his name is ^ewālas nān. |

And when he is borne by his mother in Qālogwis, then | his name is Qālogwidzē. |

10 * * * * *

15 These are the seven numayms of the Gwētēla who || had the name Kwēxāmōt among the men of olden times; but the new tribal name | of the Kwēxāmōt is Gwētēla, since the time of ^emāxwa, when he | was killed by the Q!ōmoyâ^eyē. |

92 (Man's name, Wālewīd; young man's name L!ewēls (elk); feast name Kwax'īlanōkumē^e; child's name, Wadzid; sparrow name, Ts!āqa.)

95 Wā, la hāmshāmts!Esa la lēgādes L!ēmēlxk'!ālag'īlis.

(Infant's name, if born in Tsāxis, Tsāxisadzē.)

6. Laālx's^eEndayo, yīxs lāxumalaax L!āqwalā; hēem lēgem-sēxs laē lāxuma^eyasēs ^ene^emēmōta Laālx's^eEndayo. Wā, hēem lēgēmsēxs lae lēlēlaxa ^enāxwa lēlqwāla^eya, qā's nēlēxa g'īg'egāma-
100 ^eyasa ^enāxwa lēlqwāla^exs lē^emaē L!āyoxēs ōmpē L!āqwalā yīxs laē hēla lāxuma^eya. Wā, ā^emisē ōmpas L!āqwalā^e la L!āyoxlā. Wā, laem lēgādes P!āselā^e qā's lā lāxsdend lax māk'!Exsda^eyasēs ^ene^emēmōta Laālx's^eEndayo.

(Man's name, Q!ūmx'ōd; young man's name, Hāmdzalats!ē; feast
5 name, Kwax'sē^estāla; child's name, Ādaxalis; sparrow name, Hōlelid.)

Wā, lā nānē lādās; wā, la lēgādes ^ewālas nānē.

Wā, hēlat!a māyōlēmsēs ābēmpē Qālogwisē, wā, hē^emis lēgēmsē Qālogwidzē.

10 7. Elgūnwē^e (chief's name, G'ēxk'īnis; man's name, Lālx's^eEndayo; young man's name, ^enemgwanā; child's name, G'īyaxalis; sparrow name, Dāmis; nūlma! name, Nōt'id; infant's name, if born at Wadzōlis Wadzōlidzē).

Wā, laem ^ewī^elaxa ālēbōsgemak!ūsē ^enā^ene^emēmatsa Gwētēlaxa
15 lēgāda Kwēxāmōte lāxa g'ālā begwānema. Wā, lāx alōmas lēgūxlāyosa Kwēxāmōtōx Gwētēlax, g'āg'īlela lāx ^emāxwa yīxs laē k'lēlax^eitsōsa Q!ōmoyâ^eyē.

Now, the names of the head chiefs of the various numayms do not change; | for the head chief can not give his || names to the husband 20 of his princess, | —beginning with the head chief's and man's name, down to | the young man's name, child's name, sparrow name, and | hāmshāmts!ēs name, fool-dancer's name, and grizzly-bear dancer's name,—to his | sons-in-law; for it was instituted in olden times that the head chiefs || had to keep their names, and that they could give 25 them to no other than the eldest among their | children. |

Now that finishes our talk about the seven numayms | of the Kwēxāmōt who have the new name Gwētēla, and the names | beginning with the time when the child is just born until he becomes || head chief of the numaym. That is all. | 30

II. NUMAYMS OF THE Q!ŌMOYÂ'YĒ |

1

I shall first talk about the name of the tribe Q!ŏmoyâ'yē, for | this is the first name of the tribe Q!ŏmoyâ'yē. Then a warrior | killed 5 'māxwa at Ēg'isbalis, and 'māxwa was the || head chief of the great 5 head numaym of the Gwētēla, the Maāmtag'ila. | When 'māxwa was dead, the Q!ŏmoyâ'yē changed their name; and | now the name of the tribe was Kwēxa, beginning from the time when they killed the past 'māxwa. | And then the Kwāg'uł who have now the

Wā, hāstaem k'!ēs L!āl!ayōkūlē lēlēgemasa lēlaxuma'yasa 18 alogūq!esē 'nāl'ne'mēmota, yīxs k'!ēāsaē gwēx'idaasa lāxuma'yē la lēgemg'elxlalasēs lāxuma'yē lēlēgem lāx lā'wūnemasēs k'!ēdē- 20 lēxa g'āgīlēla lāx lēgemasa lāxēs lāxuma'yāē lē'wis q!waxexlāyo lē'wis hēlaxlāyo lē'wis g'īnlexlāyo lē'wis gwēdzexlāyo lē'wis hāmshāmts!ēs lēlēgema, lē'wa nōtema!a lē'wa nānē lāda lāxēs naengūmpē, yīxs gwātelamoyō!ael elg'aalelōdayo lāxa lēlaxuma'yēxa lēlēgemasa qa k'!ēsēs lāsas lāxa ōgū!a lāx 'nōlast!egema'yasēs 25 sāsemē.

Wā, laem gwāla gwagwēx's'āla lāxa ālēbōsgemak!ūsē 'nāl'ne-mēmatsa Kwēxāmōtēxa ālexlālāx Gwētēla lē'wis lēlēgemē g'ā-g'īlēla laqēxs g'ālaē mayōlemsēs ābempē lāg'aa laqēxs laē lāxumd-xēs 'ne'mēmōtē. Wā, laem lāba. 30

II. 'NĀL'NE'MĒMASA Q!ŌMOYÂ'YĒ

1

Hēt!alen g'īl gwāgwēx's'ālasla legūxlāyāsa Q!ŏmoyâ'yē, yīxs hē'maē g'īl legūxlāyosē Q!ŏmayâ'yē. Wā, lā k'!ēlax'īdē bāba-k!wāsēx 'māxwa lāx Ēg'isbalisē, yīxs g'īgāma'yāē 'māxwa yīsa 'mekuma'yasa 'wālasē 'ne'mēmotsa Gwētēlaxa Maāmtag'ila. Wā, 5 g'īl'mēsē hē'lē 'māxwa lāa'lasē L!ayoxlāxa Q!ŏmoyâ'yē. Wā, laem-lāē legūxlālax Kwēxa, g'āg'īlēlaxs laē kwēx'ēdex 'māxwō! Wā, laem'laxaawisa Kwāg'ułēxa la legūxlālax Gwētēla L!āyoxlā. Wā,

- 9 name Gwētela also changed their name. | They had no longer the tribal name Kwāg'uł, for that was the first tribal name of the ||
- 10 Kwāg'uł; but their tribal name was Kwēxāmōt, because | their chief 'māxwa had been killed. And thus you know how it began | that the Q!ōmoyâ'yē have the tribal name Kwēxa; for the name | *kwēxa* means that they strike with their walking-sticks whatever is struck by them, and that they | strike with the sword, for it is called
- 15 *kwēxa* to strike with a pole, || as 'māxwa was struck with when he was killed. That is all. |

Now I shall talk about the various numayms of the | Q!ōmoyâ'yē. The head numaym is: |

1. Kūkwāk!um.

* * * * *

These are the myth names of the head chief of the | numaym

- 22 Kūkwāk!um of the Q!ōmoyâ'yē. |

Now I shall begin with the names of the head chief next to this one. ||

* * * * *

Now these are all the names of the head chief of the numaym | Yaēx'agemē. |

- laem'laē gwāl legūxlāx Kwāg'ułē qaxs hē'maē g'il legūxlāyosa
- 10 Kwāg'ułē. Wā, laem legūxlāx Kwēxāmōtē, qaxs laē kwēx'ē-tse'wēs gīgāmēx'dē 'māxwa. Wā, yū'mōk^u qa's q!ālaōsax g'āg'ile-lasas lāg'ilas legūxlāxax Q!ōmoyâ'yax Kwēxa, yixs hē'maē kwēxa-x'lēxa kwēx'idāxēs sek'!aganowē lāxēs kwēxase'wē lōxs kwēx'i-daasēs kwēxayowē. Wā, hēem lēgades kwēxa yixs dzōmeg'alaē
- 15 kwēxelāsa kwēx'idāx 'māxwa laē lēlāmatse'wa. Wā, yū'mōq^u.

Wā, la'mēsen gwāgwēx's'āla! lāxa alogūq!esē 'nā!nē'mēmatsa Q!ōmoyâ'yē. Wā, hēem 'mekumālatsēxa

1. Kūkwāk!um (chief's name, Yāqoładzē; man's name, Hāwīl-kūla!; young man's name, Wābidō; child's name, Ādag'ilak^u; feast
- 20 name, Menlēdzadzē; sparrow name, Laxlālil; nūlma! name, Sa-yāk'!a; warrior's name, K'ilem).

Wā, hēem nūyambalis lēlēgēms lāxuma'yasa 'mekūma'yē 'nē-mēmāsa Kūkwāk!umasa Q!ōmoyâ'yē.

Wā, la'mēsen lāsl lāx lēlēgēmas lāxuma'yas māk'ilāq.

- 25 2. Haāna!ēnā (chief's name, Yāx'len; man's name, Tsex'wīd; young man's name, X'imayo; child's name, Ādag'ilis; sparrow name, Nux'nemis; hāmshāmts!es name, 'nax'newiselag'ilis).

3. Yaēx'agemē (chief's name, L!āqōlas; man's name, Yāqo!a-semē; young man's name, Xwāt!a; child's name, Tsōlasō; feast
- 30 name, Kwākūx'ālas; sparrow name, Qāqesbendāla; hāmshāmts!es name, 'nāx'q!eselag'ilis).

Wā, laemxaē 'wī!la lēlēgēmasa lāxuma'yasa 'nē'mēmāsa Yaē-x'agemā'yē.

* * * * * *

These are all the names of the head chief of the numaym | 46
G'ig'īlgām, for there are seven numayms of the Q!ōmoyâ'yē. | That
is all about the Q!ōmoyâ'yē. |

III. NUMAYMS OF THE 'WĀLAS KWĀG'UŁ | 1

Now I shall talk about the numayms of the 'wālas Kwāg'uł | and
the names of their head chiefs. This is the first, the head | numaym: |

1. Dzēndzenx'q!ayo. 5

* * * * * *

These are all the myth names of the head chief of the || numaym. | 15

* * * * * *

4. Haāyalik'awē (chief's name, Hāxūyōsemē; man's name, L!āl'a-
ławis; young man's name, K'!ēnax^u; child's name, Wisadzē; spar- 35
row name, Yalela; hāmshāmts!ēs name, 'na'nōgwis; warrior's name,
Gwāxūlayāg'īlis).

5. Lāxsā (chief's name, 'māxūyalisemē; man's name, Lālak'ots!a;
young man's name, Bāgwanē; child's name, Wītāl!; sparrow name,
X'ix'eqēla; nūlma! name, Nēnōlogēmē; feast name, Kwax'sē'stala; 40
warrior's name, 'yāg'ēdenōl).

6. G'ig'īlgām (chief's name, K!wāk!wabalasemē; man's name,
L!āl'id; young man's name, Mēmtsāl!; child's name, Nōlē'lak^u;
sparrow name, Wābetōls; grizzly-bear dance name, Nēnk'asō; feast
name, Pōlēdē'stāl!; warrior's name, Wālebā'yē). 45

Wā, laem 'wīla lēlēgemasa lāxuma'yasa 'ne'mēmāxa G'ig'īl-
gām, yīxs ālēbōsgēmāk'lūsāē 'nāl'ne'mēmasasa Q!ōmoyâ'yē. Wā,
laem 'wīlaxa Q!ōmoyâ'yē.

III. 'NĀL'NE'MĒMASA 'WĀLAS KWĀG'UŁ 1

Wā, la'mēsen gwāgwēx's'āl! lāxa 'nāl'ne'mēmasasa 'wālas Kwā-
g'uł lō' lēlēgemasa lēlāxuma'yasa. Wā, g'a'mēs xa'mabē 'mek'u-
mēsēg'a

1. Dzēndzenx'q!ayo (chief's name, Yāx'len; man's name, Hayal- 5
k'engēmē; young man's name, Sexūlas; child's name, Dēyadeas
g'iyadzē; sparrow name, Hanag'id; hāmshāmts!ēs name, Gwayōkū-
lag'īlis; deer-dance (gēgexūla!) name, Gēwas; feast name, Mēlnē-
dzadzē; warrior's name, K'īlem).

2. Wāwālibā'yē (chief's name, Yāqal'ēnāla; man's name, Aōma- 10
k'en; young man's name, 'mek'āla; child's name, Aadōl; sparrow
name, Xōdzenōd; hāmshāmts!ēs name, Hōx'wētaso; feast name,
Mēlnēdzas; warrior's name, Hēmotelasō).

Wā, laemxaē 'wīla nūyambālisē lēlēgēms lāxuma'yasa 'ne'mē-
ma. 15

3. G'ēxsem (chief's name, Lālelil!a; man's name, Yāqōlas; young
man's name, K!wēt'lē; child's name, G'īyaqa; sparrow name, l'em
sētasō; hāmshāmts!ēs name, 'nāx^udanadzē; feast name, Kwāx'sē-
'stāladzē; warrior's name, K'ēk'atelayo).

20

IV. NUMAYMS OF THE Q'ŌMK'!UT!ES |

Now I shall begin with the Q'Ōmk'!ut!es, for they are a tribe different | from the 'wālas Kwāg'uł, and this is the first | numaym: |—

1. Lēq!em.

* * * * *

And he is Nōlem dancer, and has the name Nōlemē'stalis if it is a man; | but if it is a woman, she has the name Nōlemē'stalīdzemga; | his feast name is Menlēd; he is a warrior, and has the name ||
30 Qenkūlag'ilidzem; and his name is thus because the | head chief of the numaym Lēq!em never laughs. These are all the | names of the head chief. | * * *

These are the different numayms of the four | Kwakiutl tribes, The Kwāg'uł, who are called Kwēxāmot, | of the Q'Ōmoyā'yē, who
40 are called Kwēxa; and || of the 'wālas Kwāg'uł, who are called Lāqwi'lāla, because they burn everywhere the houses | of all the tribes when they make war upon them, for the ancestors of the | 'wālas Kwāg'uł always made war, and therefore their war name is

20

IV. 'NĀL'NE'MĒMASA Q'ŌMK'!UT!ES

Wā, la'mēsen lāsłā lāxa Q'Ōmk'!ut!esē, yīxs ōgū'la'maē lēlqwā-lalē' lāxa 'wālas Kwāg'uł. Wā, g'a'mēs 'mekumālas 'nāl'ne'mē-masasēg'a

1. Lēq!em (chief's name, Haēlekūmē'; man's name, Grayosdēdza-
25 semē'; young man's name, Metsa; child's name, Ādē'stala; sparrow name, Qāselas).

Wā, lā nōlemē lādās. Wā, lā lēgades Nōlemē'stalis, yīxs begwā-nemaē, wāx'ē ts!edāqa lā lēgades Nōlemē'stalīdzemga. Wā, lā k!wēladzēxlālax Menlēdē. Wā, lā bābak!wa; wā lā lēgades Qen-
30 kūlag'ilidzem, yīxs hēē lāg'īlas hē gwēx'sg'imāla lēgemasēs k'lēsāē dā'lēnoxwa lāxuma'yasa 'ne'mēmāsa Lēq!emē. Wā, laem 'wīlē lēlēgemasa lāxuma'yas.

2. Lēlēgēd (chief's name, Lalep!alas; man's name, Ēk!awēg'i-
'lak'; young man's name, Māx'ēnox'; child's name, Ō'mag'ilis; spar-
35 row name, L!emyāla; hāmshāmts!es name, L!āquselag'ilis; feast name, Pōlīd; warrior's name, Gwāxūlēyāg'ilis).

Wā, laem 'wīla lāxēq yīx alogūq!es 'nāl'ne'mēmatsa mōsgema-
kwē Kwākūk'ewakwaxa Kwāg'ułēxa lēqelase'was Kwēxāmotē.
Wā, hē'misa Q'Ōmoyā'yēxa lēqelase'was Kwēxa. Wā, hē'misa
40 'wālas Kwāg'ułxa lēqelase'was Lāqwi'lāla qaxs lāqwi'lālaax g'ig'ō-
kwasa 'nāxwa lēlqwāłlā'ya, yīxs wīnaaq qaxs wīnabesaēxa g'alāsa
'wālas Kwāg'uł. Wā, hēm's wīnaxlāyosē Lāqwi'lāla. Wā, hē'misa

Lāqwi'lāla; and also | the Q!ōmk'!ut!es who are called Lōel- 43
q!wēnox^u (halibut-fishers). And so that is all | about this. ||

These names never change. |

45

I think this is all, for these are the names of the | head chiefs of the
numayms of the tribes, and the houses and the | dogs all have names.
The reasons why the chiefs of the people of former times | kept dogs
was to keep watch against attacks of enemies and against attempts
of witchcraft. ||

Q!ōmk'!ut!esēxa lēqelase^ewas Lōelq!wēnoxwē. Wā, lawēsłā ^ewī'la 43
lāxēq.¹

Wā, hēem k'!ēs L!āyoēnox^u lēlēgemē.

45

Wā, lāx'st!aak^uem ^ewī'la, y!xs ^enāxwa^emaē hē gwāla lēlēgemas
lēlaxuma^eyas ^enāl^ene^emēmasa lēlqwāla^eyē lē^ewa g'ōkwē lē^ewa
waōts!ē; ^enāxwaem lēlēgada, y!xs hē^emaē lāgilasa g'ig'egema^eyas
g'ālē axēlaxa ^ewats!ē qa's q!āq!alalaxa wīna lē^ewa dādaala ēqa.

¹Here follows a list of the names of houses and dogs of the chiefs which I have omitted. See tabular statement, pp. 795 et seq. See also Addenda, p. 1386.

VIII. FAMILY HISTORIES

WAIL OF L!AL!EQWASILA,¹ A GWA[°]SELA WOMAN²

- 1 Haha hananē! Now I come to think of my forefathers | and of
my great-grandfathers. Now I will tell the story of my house |
when we were chiefs in the beginning of this our world. |
- 5 Haha hananē! Yāqaḷē[°]nāla (II 1) went about spouting. || He was
my chief in the beginning of the world. He traveled about in his
canoe, | a whale; for he was a whale, the ancestor of my people the
Gwa[°]sela; | and he went into NegēL. He saw that there was a good
beach, | and he went ashore there; and Yāqaḷē[°]nāla (II 1) built a
10 house, | and came out of his whale-body. Now, || the whale-canoe
of Yāqaḷē[°]nāla (II 1) lay crosswise on the beach. | Then Yaqaḷē[°]nlis
(II 1) gave a name to the village, and called it Gwēqelis. |
- Haha hananē! Then Yāqaḷē[°]nlis (II 1) said that he would go and |
see the country southward. He went aboard his | traveling-canoe,
15 "Whale," and came to Padzō. There || Yāqaḷē[°]nāla (II 1) saw a
good beach, and | the whale landed in the middle of the beach of
Padzō. | Yāqaḷē[°]nlis (II 1) went ashore out of his traveling-canoe,

WAIL OF L!ĀL!EQWASILA,¹ A GWA[°]SELA WOMAN

- 1 Haha hananē; lāk[°]as[°]maēg[°]in g[°]ig[°]aēx[°]id[°]xen wīwōmpk[°]aswūla
Lōkwasen gūgaselak[°]asa lāk[°]as[°]mēsen newēlasg[°]in g[°]wā[°]alidzemēk[°]
g[°]iqostālēs lāxō [°]nā[°]lax.
- Haha hananē; wā hēk[°]as[°]maēxs lāk[°]asaē L!ātsē[°]stalīselē Yāqaḷē[°]-
5 [°]nālaēsxen g[°]iqa[°]g[°]iwa[°]yē gwalesa [°]yā[°]yaselaxēs g[°]wē[°]yīmē [°]yīnāsela
qāk[°]asexs g[°]wē[°]yīmaen āwanāyax Gwa[°]selēk[°]. Wā, g[°]āxk[°]asē g[°]ā-
xē[°]id lāk[°]asex NegēLē. Wā, lāk[°]asē dōx[°]wale[°]laxē ēx[°]ē a[°]wīnagwisa.
Wā, lāk[°]asē lag[°]alis lāq. Wā, lāk[°]asē g[°]ōkwīla Yāqaḷē[°]nāla laqēxs
lāk[°]asaē lāqā lāxē g[°]wē[°]yīmē. Wā, ākwas[°]mēsē la gēg[°]ilīselak[°]asa
10 g[°]wē[°]yīmē [°]yā[°]yats[°]lēs Yāqaḷē[°]nāla lāxē L!ema[°]yaēsē. Wā, lāk[°]as[°]mē
Yāqaḷē[°]nlisē lēx[°]ēts Gwēqelisē lāxēs la g[°]ōkwēlasa.
- Haha hananē; hēk[°]as[°]mēs la nēg[°]ats Yāqaḷē[°]nlisē qa[°]s g[°]āxk[°]asē
dōxdegwēselaxō [°]nālenak[°]ālax. Wā, lāk[°]as[°]mē lāxs lāxēs [°]yā[°]yasi-
[°]lālayōwa g[°]wē[°]yīmē. Wā, g[°]āxk[°]asē lāxō Padzawa. Wā, lāk[°]asē
15 Yāqaḷē[°]nāla dōx[°]wale[°]laqōxs ēk[°]aēx āwīnagwisa. Wā, lāk[°]as[°]mē
tsēx[°]walīsēda g[°]wē[°]yīmē lāk[°]asex [°]negoyālisas Padzawa. Wā, lāk[°]as-
[°]laxaē la Yāqaḷē[°]nlisē lāltā lāxēs [°]yā[°]yasi[°]lālayuwa g[°]wē[°]yīmē qa[°]s lā

¹ L!al!eqwasila.

² In the following family traditions the individuals are designated by Roman numerals for each generation; by Arabic numerals for each individual. This seemed necessary on account of the constant changes of names.

"Whale," and went | to look at it. He saw that it was a good place 18
to build a house. | And now Chief Yāqaṭenlis (II 1), my ancestor,
built a house ten || steps deep. He closed the mouth of the river 20
at | emxsdelis, and therefore the river is called emxsdelis (closed-
bottom). | Then Yāqaṭenlis's (II 1) name was changed from Yāqa-
tenlis | to Tsextsexūlis (stranded-whale); for that is what the whale
did when | it went ashore at Padzō. Now, Tsextsexūlis (II 1)
finished || his house. It was ten steps deep. Then a canoe | came 25
paddling along, and Tsextsexūlis (II 1) went to meet (the travelers),
and he | invited them in. A man and his wife | and a pretty young
woman came ashore. They sat down. | Then Tsextsexūlis gave
them to eat. And after they had eaten, || Tsextsexūlis questioned 30
his guests: "O brother! | who are you?" Then the man said, "I |
am Sēnlē^e (I 1). My village is in the world above, | and this is my
princess, Sēnlēgas (II 2); and this | is my wife, O brother!" Then
Sēnlē^e (I 1) questioned him also: || "And who are you, O brother!" 35
Then | Tsextsexūlis (II 1) replied, and said, "I am | Tsextsexūlis.
I come from North-End-of-our-World. | I wish to marry your prin-
cess, O brother! so | that our names may be really together." Then ||
Sēnlē^e (I 1) asked his princess to sit down by the side of | Tsex- 40

dōx^ewīdeq. Wä, lāk'as^emē dōx^ewalelaqēxs ēk'aē lāx g'ōkwēlasē. 18
Wä, lāk'as^emē Yāqaṭenlisēxen g'iqagiwa^eyē g'ōkwēlaxē ^eneqax^ei-
daxaliḥ dzōyagek^u g'ōkwa. Wä, lāk'as^ema emx'emk'amasax wäs 20
emxsdelisē. Wä, hēk'as^emēs lāg'ilas lēgats emxsdelisa wa. Wä,
lāk'as^emē lā^eyoxlā^eyē Yāqaṭenlisē; wä, lāk'as^emē lēgadē Yāqaṭenli-
sāsas Tsextsexūlisē, qāk'asē gwēx^eidaasasa gwēyimaxs lāk'asaē
tsexwalisa gwēyīmē lāk'asex Padzawē. Wä, lāk'as^emē g'wālk'asē
g'ōkwila^eyas Tsextsexūlisēxa neqāx^eidaxaliḥ dzōyagek^u g'ōkwa 25
g'āxk'asaasē sēxwa. Wä, lāk'asē Tsextsexūlisē lālālāq qak'ats
lā^eli^elālēq. Wä, g'āxk'asē hōx^ewüsdēsēda begwānemē lōkwasēs ge-
nemē lōkwasā ēx'sokwē alōstāgas ts'edāqa. Wä, lāk'asē k'lūs^eālīḥ.
Wä, lāk'asē Tsextsexūlisē L!ēxwēlaq. Wä, g'ilk'as^emēsē gwāḥ L!ē-
xwaxs lāk'asaē Tsextsexūlisē wūlak'asxēs L!ēxwēlag'ilē: "Wä, ^enem- 30
weyōt; sō^emaa engwas." Wä, lāk'asē ^enēk'asēda begwānemē:
"Nōgwak'as Sēnlā^eya g'ōkūla lāx ēk'!ādzēlisasens ^enālak'asēx. Wä,
yōkwas^emēsen k'!ēdēlk'asa, yik'asxōx Sēnlēgasēx; lōkwasg'in ge-
nemk'asek, ^enemweyōt." Wä, lāk'asē Sēnlā^eyē ōgwaqak'as
wūlāk'aseq: "Wä, sōkwas^emaa engwas, ^enemweyōt." Wä, lāk'asē 35
Tsextsexūlisē nā^enaxmēk'aseq. Wä, lāk'asē ^enēk'asa: "Nōgwak'as
Tsextsexūlisa, g'āx^eid lak'asxōx gwābalisasens ^enālax. Wä, lāk'as-
^emēsen ^enēx'k'as qen gāgak'!ēxs k'!ēdēlk'asaqōs, ^enemweyōt, qa-
k'asaens ā^ema ^enemg'ilqelaxens lēlēgemk'asēx." Wä, ōkwas^emēsē
Sēnlā^eyē ^eyālaxsigwīlaxēs k'!ēdēlk'asē qa lāk'asēs k'!wānōdzeliḥa 40

- 42 tsexülis, and they were married. Then | SēnL!ē^ε (I 1) gave as a marriage present the names Sēsaxâlas and Sēwid to | Tsextsexülis (II 1), and this was the first name obtained in marriage by my ancestor the chief. |
- 45 Haha hananē! When SēnL!ēgas (II 2) had a child, || a boy, SēnL!ē^ε (I 1) called his grandson Ānx^εwid (III 1), | and Sēsaxâlas called his child Yāqaŋenlis (III 1), | and Sēsaxâlas gave his house of ten steps to his | son Yāqaŋenlis. Therefore I am on one side Kwakiutl on account of | the chief, my ancestor. ||
- 50 Haha hananē! Now, Sēsaxâlas (II 1) said that he would go to | see the regions to the south. SēnL!ē^ε (I 1) and | his wife, and SēnL!ēgas (II 2) and her son, Ānx^εwid (III 1), stayed at home. | Now we shall call him by this name, for the child Yāqaŋenlis (III 1) | had
- 55 this name on the side of his father Sēsaxâlas (II 1). || Sēsaxâlas left the whale as food for his father-in-law SēnL!ē^ε (I 1); | and SēnL!ē^ε (I 1) gave his flat-bowed canoe to his son-in-law Sēsaxâlas (II 1) | to travel in, for he was going to see the southern regions. | As soon as Sēsaxâlas (II 1) started, | SēnL!ē^ε (I 1) cut off the blubber of the
- 60 whale. Now, SēnL!ē^ε obtained a new name || from this, and his princess was named K'āmaxalas (II 2). | And after this she was not named SēnL!ēgas (II 2); and SēnL!ē^ε (I 1) obtained | this new

41 Tsextsexülisē. Wā, lāk'as^εmē hayasek'āla^εx'idē. Wā, lāk'as^εmē SēnL!ā'yē lēgemg'elxlāla^εx Sēsaxâlasē lōkwasē Sēwidē lāk'as^εx Tsextsexülisē. Wā, hēk'as^εem g'il geg'ādanem lēlēgemsen g'iqag'iwa^εyē.

Haha hananē; wā hēk'as^εem la xūngwadaats SēnL!ēgasasa bā-

45 bagumē. Wā, lāk'asē SēnL!ā'yē lēx^εēts Ānx^εwidē lāk'asxēs ts!ōx^u-lema. Wā, lāk'asē Sēsaxâlasē lēx^εēts Yāqaŋenlisē lāk'asxēs xūnōkwē. Wā, lāk'as^εmē Sēsaxâlasē ts!āsēs neqāx^ε'idaxaliŋē dzōyagek^u g'ōk^u lāk'asxēs xūnōkwē Yāqaŋenlisē. Wā, hēk'as^εem la kwax^uk'!ōt!ē-nēsen g'iqag'iwa^εyē.

50 Haha hananē; wā, lāk'as^εmēsē Sēsaxâlasē 'nēxk'as qa^εs lāk'asē dōqwaxwa 'nālē'nak'āla^εx. Wā, lāk'asē āmlēxwē SēnL!ā'yē lōkwasēs genemē lōkwasē SēnL!ēgasē lōkwasēs xūnōkwē Ānx^εwidē. Wā, lāk'as^εmens lēqelales lāk'asqēxs lāk'asaaxt lēgadk'ats Yāqaŋenlisa g'inānemk'asē lāk'asxēs ōmpk'asē Sēsaxâlasē. Wā, lāk'as^εmē

55 g'ōlisa Sēsaxâlasasa gwe'yimē lāk'asxēs negūmpē SēnL!ā'yē. Wā, lāk'as^εmēsē SēnL!ā'yē lāk'atsēs t!ēgūnē lāk'asxēs negūmp Sēsaxâlasē qak'as 'yā'yats!ēs lāk'asxēs laēnēlē dōxdegwēselak'asxē 'nālē'nak'āla. Wā, g'ilk'as^εmēsē ālēx^εwidē Sēsaxâlasaxs lāk'asaē k'!āmaxelē SēnL!ā'yaxē gwe'yimē. Wā, lāk'as^εmē lēgemōlē Sēn-

60 L!ā'yē lāk'asxēq. Wā, lāk'as^εmē lēgadē k'!ēdēlasa K'!āmaxalasē. Wā, lāk'as^εmē gwāl lēgades SēnL!ēgasē. Wā, lāk'as^εemxāē g'āyanemē SēnL!ā'yaxa lēgemk'asē lāk'asxēs k'!āmaxelak'ats!ēnā'yaxa

name from the cutting of the blubber of the | whale. Now, Sēsaxâlas 63
(II 1) arrived at Ōdzâlas, | for that is where the houses of the ances-
tors of the Nimkish stood, of || Hēx'hak'in (I 2). Then my ancestor 65
Chief Sēsaxâlas (II 1) was invited in. |—|

Haha hananē! My great-grandfather was taken care of by the |
ancestors of the tribes. |

Haha hananē! Therefore I feel proud in my heart. ||

Haha hananē! Then Sēsaxâlas (II 1) followed Hēx'hak'in (I 2), | 70
and they went into the house with the carved posts. Then | Sēsa-
xâlas (II 1) was told to sit down on the bear-skin spread on the floor.
Then they | broke roasted sockeye-salmon, and Sēsaxâlas (II 1)
ate. | Sēsaxâlas saw the princess of || Hēx'hak'in (I 2) sitting by the 75
side of her mother; and | after Sēsaxâlas (II 1) had eaten, he was
questioned by | Hēx'hak'in (I 2): "Let me ask you, O brother!
who are you?" | Then Sēsaxâlas said, "I | am Sēsaxâlas (II 1). I
come from the northern part of our world." Thus he said || to him. 80
"And who are you?" asked Sēsaxâlas of Hēx'hak'in. | Then he said,
"I am Hēx'hak'in (I 2). I have always | lived in the village of
Ōdzâlas; and this is my princess | Gaāxstalas (II 3), and this is her
mother Hēk'inēdzemga (I 3), | and these are my slaves, and the
speaking-posts of my || house." Thus said Hēx'hak'in (I 2) to Sēsa- 85

gwe'yimē. Wä, lāk'as'em lāg'aē Sēsaxâlasē lāk'asex Ōdzâlase 63
qāk'asexs hēk'asaē g'ōkūlē g'igāma'yasa g'alāsa 'nemgēsē, yīk'asex
Hēx'hak'inē. Wä, lāk'asē lālē'lālasō'kwasa yīk'asxen g'iqagiwa'yē 65
Sēsaxâlasē.

Haha, hananē; xa g'wālelak'as'mōla mayax'ilasō'kwasen gāga-
selāsa g'alā begwānēmsa lēlqwālala'yē.

Haha hananē; hēk'as'mēs ōkwas'em lemgemsg'in nāqēk'asg'in.

Haha hananē; wä, lāk'as'mē Sēsaxâlasē lāg'ex Hēx'hak'inē qa- 70
k'ats lā hōgwēl lāk'asxē g'ōkwē k'lēx'k'ladzekwa. Wä, lāk'as'mē
k'wādzōlēlemē Sēsaxâlasē lāk'asxē lebēlē l'ā'ya. Wä, lāk'asē
lenx'witsō'kwasa l'ōbekwē melēk'a. Wä, lāk'as'mē l'ēxwak'asē
Sēsaxâlasē. Wä, lāk'as'mē Sēsaxâlasē dōqūlak'asex k'lēdēlas
Hēx'hak'inaxs k'wāēlk'asaē lāk'asex āpsaliḥasēs ābempk'asē. Wä, 75
g'īlk'as'mēsē gwālk'as l'ēxwē Sēsaxâlasaxs lāk'asaē wūl'lālē Hēx-
hak'inax Sēsaxâlasē: "Wāg'ax'en wūlāk'asōl, 'nemweyōt, sōkwas-
'maa āngwak'ats?" Wä, lāk'asē Sēsaxâlasē 'nēx'k'aseq: "Nōgwa-
k'as Sēsaxâlasa g'āx'idēlak'asex gwābalisāsens 'nālax," 'nēx'k'as
laxaēq. "Wä, āngwak'ast'lās?" 'nēx'k'as'laxaē Sēsaxâlasax Hēx'ha- 80
k'inē. Wä, lāk'asē 'nēk'a: "Nōgwak'as Hēx'hak'ina. Hē'menēs
g'ōkūlak'as laxōx Ōdzâlāsēx. Wä, yōkwas'mēsen k'lēdēlōx Gaāx-
stālask'asēx lōkwasōx ābempk'asaxs yīk'asxōx Hēk'inēdzemgax,
yōkwas'mēsen q'lāq'lek'ōx, lōkwasen yaēq'ent'lālax lēlāmsen
g'ōkwasēx," 'nēk'asē Hēx'hak'inax Sēsaxâlasē. Wä, lāk'asē Sēsa- 85

86 xâlas (II 1). Now, Sēsaxâlas | tried to discover the thoughts of
Hēx'hak'in (I 2), and he wooed | his princess. Then Hēx'hak'in
told Sēsaxâlas, | the chief, my ancestor, to go ahead (and to marry
her), as he had said. | Then Sēsaxâlas (II 1) married her by giving
90 him his traveling-canoe. || After they were married, Hēx'hak'in (I 2)
spoke, | and said, "Now, listen to me, son-in-law | Sēsaxâlas! You
have come to me so that I might be your father-in-law. | Now, these
speaking-posts of my house shall go to you, | and this house has a
95 name. It is named Q!aāts!ē, and || this is the name. Now, your
name shall be 'wâlas 'nemōgwis (II 1); and | also the seal house-
dish, and the wolf, and the | dzōnoq!wa, and the beaver, and also
two slaves, | to take care of your house-dishes, son-in-law! They
belong to this | house; and all this goes to you, son-in-law, 'wâlas
100 'nemōgwis; and || also ten sea-otter blankets and twenty-five | mar-
ten blankets and twenty black-bear | blankets, which will be the blan-
kets of your wife, | son-in-law, 'wâlas 'nemōgwis (II 1)." Then Hēx'-
5 hak'in (I 2) | sent out some of his slaves to hunt || seals at Dāg'ulk".
As soon as they left, | Hēx'hak'in (I 2) and 'wâlas 'nemōgwis (II 1)
also started, | for now he no longer had the name Sēsaxâlas. They
were going | to invite the 'nēnēlk'!ēnox", for they were living up the
river | at the upper end of the lake of Gwanē. They had not been

86 xâlasē gwānax nāqēk'asas Hēx'hak'inē. Wā, lāk'asēmē g'āyok!wā-
lax k'!ēdēlk'asas. Wā, lāk'asē ōkwas'em wāxē Hēx'hak'inax Sēsa-
xâlasēxen g'iqag'iwa'yē qa ōkwas'mēs wāg'ī lāk'asxēs wāldēmē.
Wā, lāk'asēmē qādzēl'ēidē Sēsaxâlasasēs t!ēgūnē 'yā'yats!ē lāk'aseq.
90 Wā, g'īlk'asēmēsē gwāl qadzēlaxs lāk'asaē yaq!ēg'a!ē Hēx'ha-
k'inē. Wā, lāk'asē 'nēk'asa: "Wa, hōlēlak'asl g'āxen, negūmp
Sēsaxâlas; g'āxk'asēm g'āx'alela g'āxen qak'asen negwāyadaōs.
Wā, lāk'asēmēsēk' lālg'in yaēq!ent!ālag'as lēlām g'ōk" lāk'asōl-
xg'ada lēgādka'sek' g'ōkwa. Hēm lēgemk'atsg'ē Q!aāts!ē, wā,
95 hēk'asēmēsē lēgemē lāk'as'ems lēgādles 'wâlas 'nemōgwisē; wā,
hēk'asēmēsa lōqūlilē mēgwat; wā, hēk'asēmēsa ālanēmē lōkwasa
dzōnoq!wa lōkwasa ts!a'wē. Wā, hēk'asēmēsa ma'lōkwē q!āq!ek'ā
qak'as āaxsilaxs lōelqūlilaqōs, negūmp. Wā, yōkwas'em 'nami-
'lālōtsōs g'ōkwak'asaqōs, negūmp 'wâlas 'nemōgwis. Wā, hēk'as-
100 'mēsa lastōk" q!āsasgem 'naenx'ūna'ya lōkwasg'ada sek!agālak'
lēlēgēx"sem 'naenx'ūna'ya lōkwasg'ada malsōkūk' l!enl!entsem
'naenx'ūna'ya; wā, hēk'as'em 'naenx'ūnēx'tsg'as genemk'asg'ōs,
negūmp 'wâlas 'nemōgwis." Wā, lāk'asēmē 'nēx'k'asē Hēx'hak'inē
qak'ats 'yālaqak'asēsēs waōkwē q!āq!ek'o qa lās māmēgwat!axa
5 mēgwatē lāk'asēx Dāg'ulkwē. Wā, g'īlk'asēmēsē ālēx'wīdēxs lāk'a-
saē ōgwaqa ālēx'wīdē Hēx'hak'inē lōkwasēs 'wâlasē 'nemōgwis
qak'asēxs lāk'as'maē gwāl lēgades Sēsaxâlasē. Wā, lāk'asēmē
lāk'asl lēlēlaxē 'nēnēlk'!ēnoxwē, yīk'asēxs hāē g'ōkūlē 'nēnēlg'āsē
lāk'asēx 'nēldzās dze'lālas Gwanē. Wā, k'!ēskastlē gālaxs g'āx-

away long, || when 'wālas 'nemōgwis arrived at the village of the 10
 'nēnēlk'!ēnox^u, whose chief was | Mā'nakūla. As soon as they
 arrived at Ōdzālas, | the slaves also came home bringing fifty |
 seals. Then Hēx'hak'în (I 2) gave these as a wedding-feast to his
 son-in-law | 'wālas 'nemōgwis (II 1), to give them as food to his
 guests, the 'nēnēlk'!ēnox^u. || Then Hēx'hak'în (I 2) gave him as a 15
 marriage present the name Kwax'īlanōkumē^e (II 1) | as the feast
 name of 'wālas 'nemōgwis, for | 'wālas 'nemōgwis (II 1) was to
 be his potlatch (inviting) name. Then the fifty | seals were placed
 in the four house-dishes, and | they were placed before the 'nēnēlk'!ē-
 nox^u. When || they had finished, they gave away the ten sea- 20
 otter blankets, | twenty-five marten blankets, twenty | black-bear
 blankets, to their guests. This was the first | time that property
 was given away with a feast of seals in house-dishes, and this was the
 first time that the | Gwa'sela made a potlatch at the time of a
 feast. ||

Haha hananē! Therefore I feel like laughing at what | the lower 25
 chiefs say when they try to claim higher rank than what I have— |
 I, who had in the beginning an ancestor who was a chief who gave
 away property at a feast. |

Haha hananē! Now, Gaāxstālas (II 3) had a child, | a girl.
 When the child was four days old, || Hēx'hak'în (I 2) asked his wife 30

k'asaē seyōgwa'yē 'wālas 'nemōgwisaxa 'nēnēlk'!ēnoxwēxa g'īgadās 10
 Mā'nakūla. Wā, g'īlk'as'mēsē g'āx'alela lāx Ōdzālasē g'āxk'asaasē
 ōgwaqa g'āx'ālisa q!āq!ēk'owē mālaxa sek'!āsgemg'ustāwē mē-
 gwata. Wā, lāk'as'mē Hēx'hak'īnē wāwaqālas lāk'asxēs negūmp
 'wālas 'nemōgwis qa hāmg'īlīts lāk'asxēs lēlēlaēna'yaxa 'nēnēlk'!ē-
 noxwē. Wā, lāk'as'mē lēgemg'elxlāla Hēx'hak'īnax Kwax'īlanō- 15
 kuma'yē qa k!wēladzēxlāyōs 'wālasē 'nemōgwisa qak'asēxs lēlēla-
 yoxlāyaē 'wālasē 'nemōgwisa. Wā, lāk'as'mē lēx'ts!oyowa sek'!as-
 gemg'ustāwē mēgwat lāk'asxē mewēxla loelqūlila. Wā, hēx'ī-
 dak'as'mēsē lāk'as k'agemlī'ēm xē 'nēnēlk'!ēnoxwē. Wā, g'īlk'as-
 'mēsē gwālēxs lāk'asaē yax'witsa lastowē q!ēq!asasgem 'naenx'ūnē 20
 lōkwasa sēk'!agāla lēlēgēx'sem 'naenx'ūnē lōkwasa mattsokwē
 l!ēl!entsem 'naenx'ūnē lāk'asxēs lēlēlakwē. Wā, hēk'as'ēm g'īl
 yaqwāgelilaxēs lōx'ts!ewakwē mēgwata. Wā, hēk'as'ēm g'ālabentsa
 Gwa'sela 'māx'wid yāqwāgelilak'asxēs k!wēlēkwē.

Haha hananē; xen lāg'ila ōkwas'ēm dēdalēqelas wāldemasen 25
 g'īgabā'yaxs lāk'asaē wāx'k'as g'āg'ēqaq!axg'īn gwalēts!ē'mēg'īn
 g'īqag'ī'wāla 'māxwagiwāla k!wēlasagiwala.

Haha hananē; wā, lāk'as'mē xūngwadīx'īdē Gaāxstālasasē ts!ā-
 ts!adagemē. Wā, g'īlk'as'mēsē mōp!enēla g'īnānemk'asaxs lāk'a-
 saē Hēx'hak'īnē āxk'!ālxēs genēmē Hēk'īnēdzemga qa's waqēs'ī- 30

- 31 Hēk'inēdzemga (I 3) to give a marriage gift | of ten sea-otter blankets, thirty | marten blankets, and ten black-bear | blankets, and that 'wālas 'nemōgwis (II 1) | should invite again the 'nēnēlk'!ēnox^u on account of the high rank of 'māxūlayugwa (III 2). Then ||
- 35 Hēx'hak'in (I 2) gave this name as a marriage gift to 'wālas 'nemōgwis (II 1) for | the name of his daughter. As soon as he had finished his speech, | Hēx'hak'in (I 2) told (this to) 'wālas 'nemōgwis | 'wālas 'nemōgwis (II 1) was very glad. | He started at once to invite the
- 40 'nēnēlk'!ēnox^u. || He did not stay away long, before he came back, paddling in his canoe, with | his guests, the 'nēnēlk'!ēnox^u; and 'wālas 'nemōgwis (II 1) gave away | ten sea-otter blankets and thirty | marten blankets and ten black-bear blankets | to the
- 45 'nēnēlk'!ēnox^u; and then he told about giving a high rank || to his daughter, who was given two names | —'māxūlayugwa (III 2), "this name is given by my father-in-law; and | I will give her a name from my side, she shall | be called Gündēlemga (III 2)." Thus said 'wālas 'nemōgwis (II 1). | Therefore I am Nimkish on one
- 50 side, on account of my ancestor the chief || who had married among the Kwakiutl. |

Haha hananē! Therefore I am known by all the tribes | all over this world, and only the chief | my ancestor gave away property in a

- 31 dēsa lastowē q'lāsasgemē 'naenx'ūna'ya; lōkwasa yūdūx^usōkwē lēlēgēx^usem 'naenx'ūna'ya; hēk'as'mēsē lastowē L!ENL!entsemē 'naenx'ūna'ya qak'asēs ētlēd lēlēlax'idē 'wālasē 'nemōgwisxē 'nēnēlk'!ēnoxwē qak'as ō'mayōs 'māxūlayugwa. Wā, lāk'as'mē
- 35 Hēx'hak'inē lēgemg'elxlālaq lāk'asex 'wālasē 'nemōgwis qak'as lēgēms xūnōkwas. Wā, g'ilk'as'mēsē g'wālk'asē wāldemk'asas lāk'asaē nēlē Hēx'hak'inax 'wālasē 'nemōgwisa. Wā, lāk'asē āla ēk'ē nāqa'yas 'wālasē 'nemōgwisa. Wā, hēx'idk'as'mēsē lāk'as ālēx'wīdk'asa lēltsayokwasas 'wālasē 'nemōgwisaxē 'nēnēlk'!ēno-
- 40 xwē. Wā, k'lēs'asē gālaxs g'āxk'asaē aēdaaq seyōgwa'ya lēltsayāxa 'nēnēlk'!ēnoxwē. Wā, lāk'asē yāx'widē 'wālasē 'nemōgwitsa lastowē qlēq'lasasgemē 'naenx'ūnē lō'kwasa yūdūx^usōkwē lēlēgēx^usem 'naenx'ūnē lō'kwasa lastowē L!ENL!entsemē 'naenx'ūnē lāk'asxa 'nēnēlk'!ēnoxwē. Wā, hēk'as'mēs la 'nēg'atsēs ō'mayō-
- 45 gwilaē qa małsemē lēlēgēmsēs ts!edāq!edza'yē xūnōkwa lāk'asex 'māxūlayugwa, "yix lēgemg'elxlā'yāsg'in negūmpek'. Wā, lāk'as'mēsen ōgwaqak'asL lēx'ēdełts lēgema g'āg'ilil g'āxen. Lak'as'em-xaak' lēgadełts Gündēlemga," 'nēk'asē 'wālas 'nemōgwise. Wā, hēk'as'men lāg'ilk'asa 'nemxk'!ōtem qasen g'ēqag'iwa'yaxs gāg'a-
- 50 di'lālaē lāk'asxaaxō Kwāg'ul'asē.

Haha hananē; hēk'as'men lāg'ilk'asa k'leās k'lēs małt!ēlk'as laxox ā'wīstāxsens 'nālux. Wā, hēk'as'mēsēxs lēx'ak'as'maē g'ilg'i-

great feast, and therefore | they only try to imitate me. They try to imitate the chief, my grandfather, || who is the root of my family. | 55

Haha hananē! And it was not long before 'wālas 'nemōgwis | (II 1) had a son. Then Hēx'hak'in (I 2) gave | as a marriage gift four sea-otter blankets, ten | marten blankets, and seven black-bear || blankets, thirty-five mink blankets, | and fifty deer-skin 60 blankets. Then | 'wālas 'nemōgwis (II 1) thanked his father-in-law. He also | gave him a name. Now 'wālas 'nemōgwis (II 1) was going to change his name, for | he was already a real chief, therefore Hēx'hak'in (I 2) wished him || to change his name; and now Hēx'hak'in 65 (I 2) gave to his | son-in-law as a marriage gift the name lālēlil!adzē (II 1), and a name for | the boy. The name 'māxūlag'īlis (III 3) was for the | boy. After this was done, lālēlil!adzē (II 1) called | the 'nēnēlk'!ēnox". When they all came, the chief, || the root of my 70 family, gave away property to the ancestors of the 'nēnēlk'!ēnox". Therefore none | of the lower chiefs has done as my ancestor did. |

Haha hananē! Then lālēlil!adzē (II 1), on his part, gave to | his son the name L'ālisk'as'ō (III 3); and L'ālēlil!adzē (II 1) gave him the name | L'ālisk'as'ō (III 3) because he wanted his children || to 75 have names from both sides. Therefore he | also gave a name of

lax'īden g'iqagiwa'iyē yex'semēk'asexs lēlēlaē. Wā, yōkwas'ēmōs 53
ōkwas'ēm la hayig'ēsōkwatsa. Wāx'k'asēx la ha'yīg'ēxen g'īgaa-
nāyēxen gagasēla. 55

Haha hananē; wā, k'lēsk'asē gālāxs lāk'asaē 'wālasē 'nemōgwisē
ēt!lēdk'as xūngwadex'itsa bābagumē. Wā, hēx'īdk'as'ēmēsē Hēx'ha-
k'inē ētlēd waqēs'itsē mōwē q'lāsasgem 'naenx'ūnē' Lōk'wasa lastowē
lēlēgēx'sem 'naenx'ūnē' Lōk'wasa ālēbowē L'ēnl!entsem 'naen-
x'ūnē' Lōk'wasa mamōx'sokūlasa sek'la mātsasgem 'naenx'ūnē' Lō- 60
k'wasa sek'ax'sōkwē tētek'!ōtsem 'naenx'ūna'iyē. Wā, lāk'as'ēmē
mōlē 'wālas 'nemōgwisas wāldemasēs negūmp. Wā, hēk'as'ēmēsa
lēgēmē qak'asexs lak'as'emaē L'ayoxlālē 'wālasē 'nemōgwisē qak'a-
sexs lāk'as'emaē ālak'lāla g'īgāma'ya, lāg'īlk'asas 'nēk'ē Hēx'hak'inē
qa L'āyoxlā'iyēs. Wā, lāk'as'ēmē Hēx'hak'inē lēgēm'elx'lāla 65
lēlil!adzē lāk'asxēs negūmpē. Wā, hēk'as'ēmēsa lēgēmē qak'asē
bābagumē. Wā, lāk'as'ēmēsē lēgēmē 'māxūlag'īlisē qak'asa bāba-
gumē. Wā, g'īlk'as'ēmēsē gwālexs lāk'asaē lālēlil!adzē ētlēd lēlē-
laxa 'nēnēlk'!ēnoxwē. Wā, gāxk'as'ēmxaē 'wī'la plēkwa g'ālāsa
'nēnēlk'!ēnoxwē lāk'asxen g'īgaanā'iyē, k'leāsg'īlk'asas 'nemāx'ī- 70
salēs Lōk'wasen g'iqagiwa'iyē lāk'asxen g'īgabā'iyēx.

Haha hananē; wā, lāk'as'ēmēsē lālēlil!adzē ōgwaqa lāk'atsē lē-
gēmē lāk'asxēs xūnōkwē L'ālisk'as'ō. Wā, lāk'as'ēmē lēx'ēdes
L'ālisk'as'ō lāk'aseq qak'asexs 'nēk'aē lālēlil!adzē qa gwātlak'as-
'mēsē 'nemx'īdēs lēlēgēm'k'asē Lōk'wasēs gāg'adi'lālasē; lāg'īlk'a- 75

77 his own to his children. Therefore | I am the only one who has many names, because the chief, | the root of my family, married in different tribes. |

80 Haha hananē! Now he gave away the four sea-otter || blankets, ten marten blankets, | seven black-bear blankets, thirty-five | mink blankets, and fifty deer-skin | blankets to the 'nēnēlk'!ēnox^u. As soon as he had finished | his potlatch, he told the 'nēnēlk'!ēnox^u
85 that he, || 'wālas 'nemōgwis (II 1), had changed his name. "You will call me Lālelil!adzē (II 1). | Now you will call my prince 'māxūlag'īlis (III 3), | that will be his name from his mother's side; | and his name will be L!ālisk'as'ō (III 3) from his father's side." Thus said | Lālelil!adzē (II 1) to his guests. ||

90 Haha hananē! Therefore I am full of names and of privileges. | And therefore I have many chiefs as ancestors | all over the world; and therefore I feel like laughing at what is said by | the lower chiefs, when they claim to belong to the chief, my ancestor. |

Haha hananē! Now, Lālelil!adzē (II 1) had four daughters ||
95 and two sons. The | eldest girl was called 'māxūlayugwa (III 2) | on her mother's side, and Gündēlemga (III 2) on her | father's side. The second one was a boy, who was called 'māxūlag'īlis (III 3) | on

76 sas ōgwaqa Lēx'ēdesēs hesāq Lēgem lāk'asxēs sāsēmē. Wā, hēk'as-
'mēsen lāg'ila lēx'ak'as'ēm LēLEGēmts!ā Lō' gāg'adi'lālasasen
g'igaanā'yē.

Haha hananē; wā, lāk'as'mē yāx'widayokwase mōwē q!āsasgem
80 'naenx'ünē' Lōkwasa lastowē LēLEGEX'ūsem 'naenx'ünē' Lōkwasa
ālebōwē L!enL!entsem 'naenx'ünē' Lōkwasa mamōx'sokūlasa
sek!a māsasgem 'naenx'ünē' Lōkwasa sek!ax'sōkwē tētek!ō-
tsem 'naenx'ünē' lāk'asxē 'nēnēlk'!ēnoxwē. Wā, g'ilk'as'mēsē g'wāf
k'as yāqwaxs lāk'asaē nēlaxa 'nēnēlk'!ēnoxwaxs lak'as'maē L!āyoxlā
85 'wālasē 'nemōgwisē. "Wā, lāk'as'ēmxaas Lēqelak'asLES Lāleli-
L!adzē g'āxen. Wā, lāk'asLES Lēqelales 'māxūlag'īlisē lāk'asXEN
Lēwelgāma'yēx g'wēk!ot!endalē Lēgemē lāxēs ābāsk!ōtē. Wā,
lāk'asē Lēgadk'ats L!ālisk'as'ō lāk'asg'īn āsk!ōtēk,'" 'nēk'asē Lāleli-
L!adzāxēs LēL'akwē.

90 Haha hananē; hēk'as'men lāg'ilk'asa LēLEGēmts!āwē, k'lek'!es-
'ōts!ā. Wā, hēk'as'men lāg'ilk'asas q!ēnemk'asen g'ig'iqag'iwa'yē
laxōx ā'wī'stāxsens 'nālax, ōkwas'mēg'īn dēdalēqelas wāldemasen
g'igabā'yaxs lāk'asaē gōL!ālaxen g'iqag'iwa'yē.

Haha hananē; wā, lāk'asē mōkwē ts!ēdaq!ēdza'yē sāsēms Lāleli-
95 L!adzē. Wā, lāk'asē ma'lōkwa bēbek!ūdza'yē sāsēms. Hēk'as-
'ēmxa! 'nōlast!ēgema'ya ts!ēdāqē 'māxūlayugwa lāk'as Lēgades
lāk'asxēs ābāsk!ōtē. Wā, lāk'asē Lēgadk'ats Gündēlemga lāk'asxēs
āsk!ōtē. Wā, hēk'as'mēs māk'ilaqē begwānemē Lēgades 'māxūla-
g'īlisē lāk'asxēs ābāsk!ōtē. Wā, lāk'asē Lēgadk'ats L!ālisk'as'ō

his mother's side, and L'lālik'sas'ō (III 3) || on his father's side; and 200
the next girl's name was 'māx^umewidzemga (III 4) | on her mother's
side, and L'lāx'L'lēldzemga (III 4) on | her father's side. And when
he had another daughter, | her name was Lāqūlayugwa (III 5) on
her mother's side, | and L'lālilēlayugwa (III 5) on her father's side.
And when they had another || son, his name was 'māxūyālidzē 5
(III 6) | on his mother's side, and L'lēldzālis (III 6) on his | father's
side. Then they had another daughter; and | her name was
Lax^ulēgwēdzemga (III 7) on her mother's side, and | L'lāhl'lāfēlēsila-
yugwa (III 7) (on her father's side.) Six were the children of Lālē-
lil'ladzē (II 1) || by his wife Gaāxtstalas (II 3), the princess of Hēx'- 10
hak'in (I 2). | Therefore I have many different names. |

Haha hananē! Now I shall tell my house history from the
Kwakiutl. | It is known by all the world that Lālēlil'ladzē (II 1) was
really | a great chief, and that he had || children. Now the chief of 15
the numaym | Lōyālala'ewa of the Kwakiutl, L'lāqwag'ilagemē'
(III 8), | asked to marry 'māxūlayugwa (III 2), the princess of
Lālēlil'ladzē. | Now 'māxūlayugwa was married to L'lāqwag'ilagemē'
(III 8); | and first he gave as a marriage gift one hundred and fifty
cedar-bark blankets, || fifty-four dressed elk-skins, and two | canoes 20
to Lālēlil'ladzē (II 1); and Hēx'hak'in (I 2) received as a marriage

lāk'asxēs āsk'!ōtē. Wā, lāk'asē ts!ēdāqa lēgadās 'māx^umewidzem- 200
ga lāxēs ābāsk'!ōtē. Wā, lāk'asē lēgats L'lāx'L'lēldzemga lāk'as-
xēs āsk'!ōtē. Wā, lāk'asē ētlēd xūngwādex'ēdk'atsē ts!ēdāqē.
Wā, lāk'asē lēgades Lāqūlayugwa lāk'asxēs ābāsk'!ōtē; wā,
lāk'asē lēgats L'lālilēlayugwa lāk'asxēs āsk'!ōtē. Wā, lāk'asē ētlēd
xūngwadk'atsē begwānemē. Wā, lāk'asē lēgades 'māxūyālidzē 5
lāk'asxēs ābāsk'!ōtē; wā, lāk'asē lēgats L'lēldzālisē lāk'asxēs
āsk'!ōtē. Wā, lāk'asē ētlēd xūngwadk'atsē ts!ēdāqē. Wā, lāk'asē
lēgades Lax^ulēgwēdzemga lāk'asxēs ābāsk'!ōtē. Wā, lāk'asē lēgats
L'lāhl'lāfēlēsilayugwa. Wā, q!ēl!ōkwōx sāsēmka'saxs Lālēlil'ladzē
lāk'asxēs genēmē Gaāxtstalasē, yīk'asēx k'!ēdēlas Hēx'hak'inē. 10
Wā, yōkwas'mēn ōgū'qāla lēlēgemk'asōx.

Haha hananē; wā, lāk'as'mēsen newil'ēdk'atsen lāg'ilk'asa Kwā-
g'uā. Wā, lāk'as'mē q'lālen g'iqag'iwa'yē Lālēlil'ladzāxs ālak'lālaē
lāk'as g'igāma'yā; yīk'atsōx ā'wī'stāxsens 'nālax. Wā, hēk'as'mē-
sēxs sāsēmno'kwaasa ts!ēdāqē. Wā, lāk'asa g'igāma'yasa 'ne'mē- 15
mōtasa Lōyālala'wāsa Kwāg'uā, yīk'asēx L'lāqwag'ilagemā'yē
lāk'as g'āyāla'x 'māxūlayugwa, yīk'asēx k'!ēdēlas Lālēlil'ladzē. Wā,
lāk'as lāwadex'ēdē 'māxūlayugwās L'lāqwag'ilagemā'yē. Wā,
hēk'as'em g'il qadzēlasa k'!ōbawasē sek'lax'sōgū'eyowa lōkwasā
q!aq!al'Ex'sōkūlak'atsa mōwē ālāg'ima; wā, hēk'as'mēsē matts'aqē 20
g'ig'ālā lāk'asēx Lālēlil'ladzē. Wā, hēk'as'mē qādzēlēm lāk'asēx

- 22 gift | for his grand daughter (III 2) fifty cedar-bark blankets and | fifty elk-skins; and Lālēlil!adzē (II 1), and his | father-in-law
- 25 Hēx'hak'in (I 2), added eight sea-otter blankets, || fifty mink blankets, and seventy | deer-skin blankets, which were given by Lālēlil!adzē (II 1) to | L!āqwag'ilagemē^e (III 8). Then he gave back everything | that was given as marriage price by L!āqwag'ilagemē^e (III 8). And then | Lālēlil!adzē (II 1) also gave as marriage present the name 'wālas 'nemōgwis to be the name of L!āqwag'ilagemē^e (III 8); || and Hēx'hak'in (I 2) also gave as a marriage gift ten | sea-otter blankets, one hundred deer-skin | blankets, fifty marten blankets, and | ten bear blankets, and the name | G'ayōsdēdzas (III 8), which was to be the name of L!āqwag'ilagemē^e (III 8).
- 35 Now, || L!āqwag'ilagemē^e (III 8) no longer bore that name that he had been using before. They | gave him as a marriage gift the name G'ayōsdēdzas (III 8), which he obtained | from the grandfather (I 2) of his wife 'māxūlayugwa (III 2); and | Lālēlil!adzē (II 1) had given as a marriage gift the name 'wālas 'nemōgwis | to L!āqwag'ilagemē^e.
- 40 Now, after this I shall call him G'ayōsdēdzas (III 8). || As soon as they had finished, the ancestors of the | numaym Lōyālala^ewa went aboard their four canoes, and | also 'māxūlayugwa (III 2) and her marriage gifts, and they went back to | their home at Qālogwis.

- 22 Hēx'hak'inē qak'asēs ts!ōx"LEmagasa sek'!ax'sokwē k'!ōbawas Lōkwasa sek'!ax'sokwē ālāg'ima. Wā, ōkwas'mēsē Lālēlil!adzē Lōkwasē negūmp Hēx'hak'inē g'inwak'atse malgūnālē q!āsasgemē 'naenx'ūnē^e
- 25 Lōkwasa sek'!ax'sokwē mātsasgem 'naenx'ūnē^e Lōkwasa ālēbōx"so-kwē tētek'!ōtsem 'naenx'ūnē^e layās Lālēlil!adzē lāk'asex L!āqwag'ilagemā'yē. Wā, lāk'as'emxaē ōkwas'em 'wī'la aēdaaqak'asa qadzēlēmka'sas L!āqwag'ilagemē. Wā, lāk'as'emxaē lēgemg'īlx!a-^eyas Lālēlil!adzāx 'wālasē 'nemōgwisa, qa lēgem L!āqwag'ilage-
- 30 mā'yē. Wā, lāk'asē Hēx'hak'inē ōgwaqa wāwāqālasa lastowē q!ēq!asasgem 'naenx'ūnē^e Lōkwasa lāk'!endē tētek'!ōtsem 'naenx'ūnē^e Lōkwasa sek'!ax'sōk" lēlegex"sem 'naenx'ūnē^e Lōkwasa lāstowē L!enL!entsem 'naenx'ūnē^e. Wā, hēk'as'mēsa lēgemē G'ayōsdēdzasē qak'as lēgēms L!āqwag'ilagemā'yē; wā, lāk'as'mē
- 35 g'wālk'as lēgadk'asē L!āqwag'ilagemā'yasēs lēgemk'asdē, qāk'asexs lāk'as'maē lēgemg'elx!a'yē G'ayōsdēdzasē lāk'asexs g'āyanemk'ats lāk'asex gagempasēs genemē 'māxūlayugwa. Wā, lāk'asē lēgemg'elx!alāk'asē Lālēlil!adzāx 'wālasē 'nemōgwise lāk'asex L!āqwag'ilagemā'yē. Wā, lāk'as'mēsen lēqelak'asles G'ayōsdēdzasē lāk'a-
- 40 seq. Wā, g'īlk'as'mēsē g'wālk'asa qadzēlāxs lāk'asaē hōgūxsēda g'ālā 'nē'mēmōtk'atsa Lōyālala^ewa lāk'asxēs mōts!aqē 'yaē'yats!lē Lōkwasē 'māxūlayugwa Lōkwasēda wāwāqālayō qāk'ats lāk'asē

And then *ewālas nemōgwis* (III 8) gave away | what he had received 44
as a marriage gift from *lālēlil!adzē* (II 1). ||

Now, *lālēlil!adzē* (II 1) knew that there was a tribe living at 45
Sāgumbāla— | a tribe that was named *Nāk!wax'da^{xu}*—who had for
their chief, *Ts!ex^{ēd}* (II 4); | and he had a princess, *Ts!exts!E-*
gēdzemga (III 9); and *lālēlil!adzē* (II 1) | wished to go to get her
in marriage for his prince *emāxūlag'ilis* (III 3). | Then *lālēlil!adzē*
(II 1) hired his numaym, || the ancestors of the *G'exsem* of the 50
Nimkish; and my ancestor, the chief, | *lālēlil!adzē* (II 1), loaded his
canoe with five sea-otter blankets, ten | black-bear blankets, forty
marten | blankets, eighty deer-skin blankets; | and, when they were
all aboard, he started. Then || he arrived at *Sāgumbāla*, and at 55
once he was || invited by Chief *Ts!ex^{ēd}* (II 4). They ate seal; | and
after they had eaten seal, | *Ts!ex^{ēd}* questioned his visitor, and said,
"Now, tell me, | where do you come from? Who are you, brother?"
And || *lālēlil!adzē* (II 1) replied at once, and said, "I am | *lālēlil!a-* 60
dzē (II 1), who marries all around our world, brother." | And then
lālēlil!adzē (II 1) questioned *Ts!ex^{ēd}* (II 4); and he | said, "Now,
let me also ask you, O brother! | who are you, brother?" And
Ts!ex^{ēd} (II 4) || replied, and said, "It is great what you ask me. | 65

nā'nak^u lāk'asxēs g'ōkūlasē Qālogwisē. Wā, lāk'as^{mē} emāx^ēwid- 43
k'asē ewālasē nemōgwisas wāwalqālayōs lālēlil!adzāq.

Wā, lāk'asē lālēlil!adzē q'lālaxa g'ōkūlā lēlqwālatē^e lāk'asex 45
Sāgumbālaxa legūxlālax Nāk!wax'da^{xwē}xa g'igadās Ts!ex^{ēdē}.
Wā, lāk'asē k'!ēdades Ts!exts!egēdzemga. Wā, lāk'as^{mēsē} lālēli-
l!adzē nex^{k'as} qas lē gāgak!aq qak'asēs lēwelgema^{yē} emāxūla-
g'ilisē. Wā, lāk'as^{mē} hēlak'asē lālēlil!adzāxēs g'ōkūlōtēxa g'ālā
emēmēmtsa G'exsemasa nemgēsē. Wā, lāk'as^{men} g'iqagiwa^{yē} 50
lālēlil!adzē mōxsak'atsa sek!a q!āsasgemē naenx^ēünē^e lōkwasa
lastowē l!enl!entsem naenx^ēünē^e lōkwasa mōx^usōkwē lēlegex^{u-}
sem naenx^ēünē^e hēk'as^{mēsa} maḡgūnātsōkwē tētek!ōtsem naen-
x^ēünē^e. Wā, g'ilk'as^{mēsē} wīlxsaxs lāk'asaē lex^ēida. Wā, lāk'a-
sē lāg'aa lāk'asex Sāgumbāla. Wā, hēx^ēidk'as^{mēsē} lālēlālasō- 55
kwatsa g'igāma^{yē} Ts!ex^{ēdē}. Wā, lāk'as^{mē} lex^{waxē} mēgwatē.
Wā, g'ilk'as^{mēsē} gwālk'as q!esaxē mēgwataxs lāk'asaē wūlē
Ts!ex^{ēd}āxēs bāgūnsē. Wā, lāk'asē nek'a: "Wā, wāg'ik'asla gwās-
ēdex. Wā, sōkwas^{maa} āngwas nemweyōt?" Wā, hēx^ēidk'as-
mēsē lālēlil!adzē nā'naxmēk'aseq. Wā, lāk'asē nek'a: "Nōgwak'as 60
lālēlil!adzā gag'adi'lāla laxōx āwī^{stā}xsens nālax, nemweyōt."
Wā, lāk'asē ōgwaqa wūlē lālēlil!adzāx Ts!ex^{ēdē}. Wā, lāk'as-
emxaē nek'a: "Wā, wēg'ax'in ōgwaqa wūlōl, nemweyot. Wā,
sōkwas^{maa} āngwas, nemweyot?" Wā, hēx^ēidk'as^{mēsē} Ts!ex^{ēdē}
nā'nax^{mē}k'aseq. Wā, lāk'asē nek'a. "Ālak'as^{mas} wūla g'āxen. 65

- 66 Don't you know that I think I am the only | one famous in the world, I and my | princess, Ts!exts!egēdzemga (III 9)? I am Ts!ex^ēd (II 4), head | chief of the Nāk!wax'da^x." Thus said the chief. Then |
- 70 lālēlil!adzē (II 1) said, "O brother! I am || Yāqatenlis, I am Ānx^ēwid, I am Sēsaxālas, | and also Sēwid; I am ^ēwālas ^ēnemōgwis, and I | am Kwax'īlanōkumē, and I am lālēlil!adzē. | These are my names which I obtained as marriage gifts | when I married the
- 75 daughters of the chiefs of the tribes wherever I || went. Now I come to get your name, chief. | I wish to get your princess, Ts!exts!egēdzemga (III 9), brother, | for my prince ^ēmāxūlag'īlis (III 3)." | Ts!ex^ēd (II 4) at once agreed to what lālēlil!adzē (II 1) said; | and
- 80 lālēlil!adzē (II 1) gave as marriage gift five sea-otter || blankets, ten black-bear skin blankets, | forty marten blankets, and eighty | deer-skin blankets to Ts!ex^ēd (II 4) for his princess Ts!exts!egēdzemga (III 9). | As soon as he had finished, Ts!ex^ēd (II 4) said, | "Now your wife shall go to you, son-in-law, ^ēmāxūlag'īlis (III 3). ||
- 85 Now your name shall be Xōsemdaas (III 3), and my | great dance shall go to you. You shall be cannibal-dancer, and your name shall be | ^ēna^xdanadzē; and the rich-woman dance shall go to you, and her name shall be | G'īlgemaxēs; and the fire dance, and his | name shall be K'īlxela; and the attendant of the cannibal-dancer, his ||
-
- 66 K'lēsk'asas q'lālxg'īn lēx'ax'st!aax^umēg'īn ts!ēlwālag'īlis lōkwasen k'lēdēk'asōx Ts!exts!egēdzemgax. Wā, nōgwak'as Ts!ex^ēda lāxumēsen g'ōkülotā Nāk!wax'da^xwē," ^ēnēk'asa g'īgāma^{yē}. Wā, hēx-^ēīdk'as^ēmēsē lālēlil!adzē ^ēnēk'a: "ēyak'asōl ^ēnemweyot; nōgwak'as^ēm Yāqatenlisa, nōgwak'as^ēm Ānx^ēwida, nōgwak'as^ēm Sēsaxālasa lōkwasē Sēwidē. Nōgwak'as^ēm ^ēwālas ^ēnemōgwisa; wā, nōgwak'as^ēm Kwax'īlanōkuma^{yā}. Wā, nōgwak'as^ēm lālēlil!adzā. Wā, yōkwas^ēmen lēlēgemk'asōx. Wā, yōkwas^ēm lēlēgemg'elxlēsen gāg'adi'lālasē lāk'asxōx g'īg'īgāmāk'asaxsa lēlqwālala^{yīn} lālā-
- 75 lask'asa. Wā, g'āxk'as^ēmēsen lālōl!axs lēgemaqōs, g'īgāmē^ē. Lāk'as^ēmēg'īn gāgak'!axs k'lēdēlaqōs, ^ēnemweyōt lak'asxōx Ts!exts!egēdzemgax, qak'asg'īn lēwelgemēk' yīk'asg'a ^ēmāxūlag'īlisek'." Wā, hēx-^ēīdk'as^ēmēsē daēlēmē wāldemk'asas lālēlil!adzās Ts!ex^ēdē. Wā, lāk'as^ēmē qadzēl'īdk'asē lālēlil!adzāsa sek'!a q!āsasgem
- 80 naenx^ēūnē^ē lōkwasa lastowē l!enl!entsem ^ēnaenx^ēūnē^ē lōkwasa mōx"sōkwē lēlēgex^usem ^ēnaenx^ēūnē^ē lōkwasa małgūnāłtsōkwē tētek'lōtsem ^ēnaenx^ēūnē^ē lāk'asex Ts!ex^ēdē qaēs k'lēdēlē Ts!exts!egēdzemga. Wā, g'īl^ēmēsē gwalexs lāk'asaasē Ts!ex^ēdē ^ēnēk'a: "Lāk'as^ēmk' lāk'aslges genemk'asg'ōs, negūmp ^ēmāxūlag'īlis.
- 85 Wā, lāk'as^ēm lēgadles Xōsemdaasē. Wā lāk'as^ēmēsēk' lālg'īn ^ēwālasēk' lād lāl. Laems hāmats!ak'aslōl. Wā, lāles lēgadles ^ēna^xdanadzē. Wā, hēk'as^ēmēsa q!āmināgasē lāk'aslē lēgadk'asles G'īlgemaxēsē. Wā, hēk'as^ēmēsa nōnłtsēstālālē, wā, hēk'as^ēm lēgemse K'īlxela. Wā, hēk'as^ēmēsa k'īnqalalela, wā, hēk'as^ēm

name shall be Hēlik'imēg'ilis; and also this carved box, | which 90
contains all the red cedar-bark that belongs to the great dances;
and | one hundred mountain-goat blankets, nine | grizzly-bear blan-
kets, twenty-four lynx blankets, | and fifty dressed elk-skin blankets,
and || sixty mats. That is all, son-in-law, Xōsemdaas (III 3). 95
Now, | you shall see this night, how I show the | cannibal-dancer
that you obtained and the others, that you may not make a mis-
take when you | show them." Thus said Chief Ts!ex'ēd (II 4) to
Xōsemdaas. "And | also this house, which is named K'!āwats!ē,
it shall be yours, || son-in-law; and these house-dishes, | —the 300
grizzly-bear dish, | the wolf dish, and the eagle dish, and the
double-headed serpent dish, — | and also the great feast name.
Now you shall be named | Kwax'sē'stala, and Lālēlil!adzē (II 1)
shall have the name | Yāqok!wālag'ilis to add to the chief's names."
Thus said || Ts!ex'ēd (II 4). Then he finished with this. | 5

Haha hananē! These are the names that come from the other
end | of my ancestor the chief; and therefore I feel like laughing at
what the | lower chiefs say, for they try in vain to down me by
talking against my | name. ||

Haha hananē! Therefore there is nothing to make me ashamed; 10
for | I only feel proud of what has been done by the chiefs, my

lēgēmsē Hēlik'imēg'ilisē. Wā, hēk'as'mēsa k'!āwats!ē g'ildasaxg'a 90
g'iyimts!ewasg'asg'a L!āl!ēgēkwālāsōxs 'wālasēx lēlāda. Wā, hē-
'k'as'mēsa lāk'!endē 'mē'mēlxlōsgēm 'naenx'ūnē' lōkwasa 'nā'nema
g'ig'ilasgēm 'naenx'ūnē' lōkwasa hemogāla 'wālasx'āsgēm 'naenx-
'ūnē'. Wā, hēk'as sek'!ax'sōkwē ālāg'imsgēm 'naenx'ūnē' lōkwasa-
g'ada q!el!ex'sōkük'!ēel'wa'ya. Wā, negūmp Xōsemdaas. Lāk'as- 95
'ems dōqwałaxwa gānolēx qen 'men'ēlēsōxs lāk'asaqōs lālanema
hāmats!a lōkwasōs waōkwēx qak'ats k'!ēsēlōs mēlmēlēlila qak'atsō
nēl'idāmasleq", 'nēk'asa g'igama'yē Ts!ex'ēdāx Xōsemdaasē. "Wā,
yōkwas'mēsa g'ōkwēxwa lēgādāxs K'!āwats!ē. Lāk'as'mōx qōsl,
negūmp. Wā, yōkwas'mēsa lōelqūlilēxwa g'ilax lōqūlila lōkwasa 300
ālanemē lōqūlila lōkwasa kwēkwē lōqūlila lōkwasa sisēyūlē lōqūlila.
Wā, hēk'as'mēsa k'!wēladzēxlā'yō lēgēma. Wā, lāk'as'ems lēgad-
les Kwax'sē'stala. Wā, lāk'as'mēsōx lēgadk'aslōx lālēlil!adzāx.
Yāqok!wālag'ilisē qa g'inwēsōx lēlēgēmaxsa g'igāma'yēx", 'nēk'asē
Ts!ex'ēdē. Wā, lāk'as'mē gwāl lāk'asxēq. 5

Haha hananē; hēk'as'em lēlēgēmen g'āg'ilela lāk'asxen qwēsba-
lisaxen g'iqag'iwa'yē; āg'ilk'as'men dēdalēqelas wāldemasen g'iga-
bā'yaxs wūlk'as'maē aēk'!agēwa qatsēs bēbek!wēna'yē lāk'asxen
lēgem.

Haha hananē; k'!ēasg'ilēn xen!lēgem wawosilqelayokwasa ōkwas- 10
'meg'in Lemlemq!ēqelas gwēgwālag'ilīdzasasen g'iqag'iwa'yaxs gwā-

12 ancestors, | for in the beginning they were taken care of by the chiefs of the tribes. | Therefore my heart feels proud. |

Haha hananē! When night came, Xōsemdaas (III 3) disappeared, || for now I shall no longer call him 'māxūlag'ilis; | and his sister 'māx'mewidzemga (III 4), and Lāqūlayugwa (III 5), | and also 'māxūyalidzē (III 6), disappeared. They stayed in the woods for four | months. Then the cannibal-dancer was captured by the ancestors of the | Nāk!wax'da'x^u, and also the rich-woman-dancer, 20 the fire-dancer, || and the attendant of the cannibal-dancer. Now, Ts!ex'ēd (II 4) gave as a marriage gift | two slaves as food for the cannibal-dancer and the rich-woman-dancer. | And the two slaves were killed to be eaten. | And as soon as the cannibal-dancer and the | rich-woman-dancer had finished eating their food, then they put a 25 black-bear blanket || on the cannibal-dancer. And they dressed in the same way the | rich-woman-dancer; and they put around their necks thick cedar-bark rings; and they put on a thick | head-ring, which is called Winter-Dance-Bringing-Cedar-Bark. | The red cedar-bark of the rich-woman-dancer was not so thick as the thickness of the | red cedar-bark of the cannibal-dancer. He had a 30 double-headed mask: || in front it was the crooked-nose mask, and in the back a raven-mask. | And the treasure of the rich-woman-dancer was a large rattle. | The red cedar-bark of the other two, the fire-dancer and the | attendant of the cannibal-dancer, was thin.

12 lēlak'as'maē māmaya'x'siləsōkwatsa g'āā g'īg'egāmēk'atsa lēlqwāla-la'yē. Yōkwas'ēm āem lemgemsg'in nāqēk'.

Haha hananē; wā, lāk'as'mēs gānōl'ida lāk'asaasē x'is'ēdē 15 Xōsemdaas, qak'asg'ins la'mēk' gwālk'as lēqelas 'māxūlag'ilisē. Wā, lāk'asē x'is'ēdē wūqlwāsē 'māx'mewidzemga lōkwasē Lāqūlayugwa lōkwasē 'māxūyalidzē. Wā, ōkwas'mēsē mōsgemg'ilaxa 'mekūla g'iyak'elaxs lāk'asaē k'imyasōkwasa hāmats!āsa g'alāsa Nāk!wax'da'xwē lōkwasa q'lāmināgasē lōkwasa nōnltsē'stālālē. Wā, 20 hēk'as'mēsa k'inqalalēla. Wā, lāk'as'mē Ts!ex'ēdē wāwāqālasa ma'lōkwē q'lāq!Ek'ō qa ha'māsa hāmats!a lōkwasē q'lāmināgasē. Wā, lāk'as'mē k'lēlax'itse'wēda ma'lōkwē q'lāq!Ek'owa qa's lē hām-g'ilayo. Wā, g'ilk'as'mēsē gwālk'as ha'māpa hāmats!a lōkwasa q'lāmināgāxēs ha'ma'yē lāk'asaē 'nēx'ūndayowēda L!āyē 'nēx'ūnē' 25 lāk'asxa hāmats!a. Wā, hēk'as'ēmxaāwisē gwēx'sa 'nēx'ūndayāxa q'lāmināgasē. Wā, lāk'asē qenxoyowa lēkwē L!āḡek^u lē'wa lēkwē qex'imē L!āḡekwa. Wā, hēk'as'ēm lēḡades k'lōsenxawē L!āḡekwē. Wā, hālselak'as'mēsē wāwīlālē L!āḡekwasa q'lāmināgasē lāk'asex L!āḡekwasa hāmats!a. Wā, lāk'asē 'wāx'sgemē hāmsiwa'yas. Wā, 30 hēk'as'ma ḡelōqwiwa'yē āpsḡems. Wā, lāk'asē gwāxwiwa'yā āpsḡemas. Wā, lāk'asē 'wālas yadenē lōḡwēk'asasē q'lāmināgasē. Wā,

And they had now the names given as a marriage gift by Ts!ex^éēd 33
(II 4). |

Haha hananē! This was the first winter dance of my tribe || the 35
Gwa^sela, on account of my ancestor, the chief, who married the
daughters of the | chiefs all over the world. Now, Ts!ex^éēd (II 4)
became sick; | and before he died he | asked his son-in-law, Xōsem-
daas (III 3), to | take his place; and when he stopped speaking, he
died. || Now, Xōsemdaas (III 3) took his place; and he remained 40
among the | Nāk!wax[·]da^x. Now his name was Ts!ex^éēd (III 3), and
he was | considered as a chief by the ancestors of the Nāk!wax[·]da^x.
Now, | Yāqok!wālag[·]īlis (II 1), —for I stop calling him lālēlil!adzē
now—because he received as a marriage gift the name Yāqok!wāla-
g[·]īlis,—wished || to go and see the regions to the north, and he lef 45
behind | his prince, Ts!ex^éēd (III 3). |

Now, he arrived at Gwēqelis at his own place, | and he built a
house there; and with him were his | other children,—^émāx[·]me-
widzemga (III 4); Lāqūlayugwa (III 5); || and also his youngest 50
prince, ^émāxūyalidzē (III 6); and also Lax[·]lēgwēdzemga (III 7), |
the youngest one of his children; and also his wife | Ğaāxstālas
(II 3), the princess of Hēx[·]hak[·]īn (I 2). That was their number. |
Now Yāqok!wālag[·]īlis (II 1) staid at Gwēqelis. |

lāk[·]asē wiswūlē l!ēl!āgēkwasa ma[·]lōkwēxa nōntsē[·]stālālē lōkwasa 32
k[·]īnqalalēla. Wā, lāk[·]as[·]mē lēlēgades lēlēgemg[·]ēlx[·]lā[·]ya Ts!ex^éēdē.

Haha, hananē; yōkwas[·]ēm g[·]īlk[·]as ts!ēts!ēx[·]īdaatsen g[·]ōkūlota
Gwa^sela qak[·]asen g[·]īqag[·]iwa[·]yaxs lāk[·]asaē gag[·]adi[·]lāla lāk[·]asxōx 35
g[·]īg[·]īgāma[·]yaxsōx āwē[·]stāxsens [·]nālax. Wā, lāk[·]asē ts!ex[·]q!ēx[·]-
[·]īdēda g[·]īgāma[·]yē Ts!ex^éēdē. Wā, k[·]lēs[·]k[·]as[·]mēsē wūyīms[·]alī[·]ēxs
lāk[·]asaē [·]nēx[·]k[·]asxēs negūmpē lāk[·]asex Xōsemdaasē qa hēk[·]as[·]mēs
lax[·]stōdeq. Wā, g[·]īlk[·]as[·]mēsē q!wē[·]īdēxs lāk[·]asaē [·]wūyīms[·]alī[·]ā.
Wā, lāk[·]as[·]mē Xōsemdaasē lax[·]stōdeq. Wā, lāk[·]as[·]mē xek[·]!a laxē 40
Nāk!wax[·]da^xwē. Wā, lāk[·]asē lēgades Ts!ex^éēdē. Wā, lāk[·]as[·]mē
g[·]āg[·]ēxsīlasōkwatsa g[·]ālā Nāk!wax[·]da^xwa. Wā, lāk[·]as[·]mē Yāqo-
k!wālag[·]īlisē, qaxg[·]īn la[·]mēk[·] gwā[·] lēqelales lālēlil!adzē lāk[·]asqēxs
lē[·]maē lēgemg[·]ēlx[·]lā[·]yē Yāqok!wālag[·]īlisē lāq. Wā lāk[·]as[·]mē [·]nēx[·]-
qas lāk[·]asē dōdegūlēxwa gwā[·]nāk[·]ālax. Wā, lāk[·]as[·]mē lōwalak[·]asex 45
Ts!ex^éēdēxs lāwelgema[·]yē.

Wā, lāk[·]as[·]mē lāg[·]aa lāk[·]asex Gwēqelisē lāk[·]asxēs āwīnagwisē.
Wā, lāk[·]as[·]mē g[·]ōkwēla qak[·]ats g[·]ōk[·] lāk[·]aseq qaxs hēk[·]as[·]maē
waōkwēs sāsēmē yīk[·]asex [·]maxmewidzemga lōkwasē Lāqūlayugwa
lōkwasēs āma[·]yē lāwelgema[·]yē [·]māxūyalidzē lōkwasē Lax[·]lēgwē- 50
dzemgaxa āmā[·]yīnxa[·]yas sāsēmas. Wā, hēk[·]as[·]mēs[·]lēs Ğenēmē
Ğaāxstalasē yīk[·]asex k[·]lēdēlas Hēx[·]hak[·]īnē. Wā, hēk[·]as[·]ēm [·]wāxa-
atse. Wā, lāk[·]as[·]mē xek[·]!ē Yāqok!wālag[·]īlisē lāk[·]asex Gwēqelisē.

- Yāqok!wālag'īlis (II 1) had not lived there long, before he died; ||
 55 and then his youngest prince, 'māxūyalidzē (III 6), | took the place
 of his father, the past chief. 'māxūyalidzē (III 6) had not lived
 long | in the village at Gwēqelis, before a canoe came paddling, | and
 stopped at the beach of the house of 'māxūyalidzē (III 6); and then |
 'māxūyalidzē (III 6) went to meet his visitors, and called them.
 60 And || the many children of the man went into the house of 'māxū-
 yalidzē (III 6). | Then he gave them roasted sockeye-salmon, | to-
 gether with seal-blubber. After they had eaten, | the visitor spoke,
 and said, "Let me | ask you, O brother! who are you?" Yāqok!wā-
 65 lag'īlis (III 6) replied at once, || and said, "I am Yāqok!wālag'īlis, |
 prince of the great chief Yāqok!wālag'īlis | (for from now on
 'māxūyalidzē had the name Yāqok!wālag'īlis), | O brother! My
 mother is Gaāxstālas (II 3), the princess of | Chief Hēx'hak'īn (I 2)
 70 of the Ninkish." Thus he said. "The || first name of my father
 was Yāqaŋenis, when he first came to | live at Gwēqelis." Thus
 said Yāqok!wālag'īlis (III 6) to the | man. |

- And now Yāqok!wālag'īlis also questioned the man, | and said,
 75 "And who are you, brother?" Immediately || the man replied, and
 said, "I am | Anx'wīd (III 1) on the side of my mother, Sēnl'ēgas

- Wā, k'lēsk'asē gāla g'ōkūlē Yāqok!wālag'īlisaxs lāk'asaē wūyīms-
 55 'īda. Wā, lāk'asē āma'yē lāwēlgēmēsē 'māxūyalidzē hēk'asēm
 lax'stōdxēs g'igāmēx'dē ōmpa. Wā, k'lēsk'asē ālaēm gālak'as g'ō-
 kūlak'asē 'māxūyalidzē lāk'asex Gwēqelisax g'āxk'asaasa sēyō'na-
 kūla qa's g'āxk'asē hāngemlisax g'ōkwas 'māxūyalidzē. Wā, lāk'asē
 lālālē 'māxūyalidzāxēs bāgūnsē qak'ats lālē'lālēq. Wā, g'āxk'asē
 60 hōgwēlelak'asa q!lēnemassāsēm begwānem lāk'asex g'ōkwas 'māxū-
 yalidzē. Wā, lāk'asē L!ēx'wilag'īlaxa L!ōbekwē mēlēk'a masak'atsē
 xūdzāsē mēgwata. Wā, g'īlk'asēmēsē gwālk'as L!ēxwaxs lāk'asaē
 yāq!lēg'alēda bāgūnsē begwānema. Wā, lāk'asē 'nēk'a: "Wēg'ax'īn
 wūlōl 'nemweyōt. āngwas?" Wā, hēx'īdk'asēmēsē na'naxma'yē
 65 Yāqok!wālag'īlisax. Wā, lāk'asē 'nēk'a: "Nōgwak'as Yāqok!wāla-
 g'īlisa lāwūlgēmēsa 'wālasdā g'igāma'yē Yāqok!wālag'īlisdā
 (qaxs lāk'as'maē gwālk'as lēgadē Yāqok!wālag'īlisas 'māxūyalidzē),
 'nemweyot. Wā, lāk'asēn ābāyatsōx Gaāxstālasēx k'lēdēlaxsa
 g'igāma'yāē Hēx'hak'īnasa 'nemgēsē," 'nēk'asēq. "Wā, lak'aslāl
 70 hē g'īl lēgēmsen ōmpk'asdāē Yāqaŋenisē lāk'asexs g'ālaē g'āxk'as
 g'ōkūla lāk'asxōx Gwēqelis'ēx," 'nēk'asē Yāqok!wālag'īlisaxa be-
 gwānemē.

- Wā, lāk'asē ōgwaqa Yāqok!wālag'īlisa wūlaxa begwānemē. Wā,
 lāk'asē 'nēk'a: "Wā, āngwak'ast'las, 'nemweyot!" Wā, hēx'īd-
 75 k'asēmēsa begwānemē nā'naxmēq. Wā, lāk'asē 'nēk'a: "Nōgwak'as
 Anx'wīda gwēk'!ōtlendala lāk'asxēn ābāsk'!ōtē Sēnl'ēgasē. Wā,

(II 2); | and my name is Sēsaxâlas on the side of my father, Yāqa-
lenlis, | in my village Padzō. Yāqaŋlenlis (II 1) left me his
name | Yāqaŋlenlis when he went away from us, and went to a place
where he knew || people lived at Ōdzâlas; and I know that he mar- 80
ried | the princess of Hēx'hak'in (I 2), Gaāxstalas (II 3)." Thus
said Ānḡwīd (III 1) to | Yāqok!wālag'ilis (III 6). Gaāxstalas
(II 3) spoke at once, and said, | "Welcome, O child! Now you have
seen your brother, | for he talked about your father, child Ānḡwīd
(III 1), who has also || the name Sēsaxâlas. This is 'māxūyalidzē 85
(III 6); he is next to the youngest." | Then Ānḡwīd (III 1) said,
"These are my | children—three girls, and the eldest one | a boy.
His name is Hāxūyōsemē (IV 1), a name given in marriage by |
Hāwilkūla (II 5), chief of the numaym G'ēxsem of the Q!ōmoyā-
'yē!" || And Ānḡwīd (III 1) had been given in marriage the name 90
Amāxūla (III 1), | and he had no longer the name Ānḡwīd, and we
have to call him after this | Amāxūla. Then Yāqok!wālag'ilis
(III 6) said that he | would go with his elder brother Amāxūla
(III 1) when he should go home to | Padzō. But Amāxūla (III 1)
said, "No, it is good, for || we are now head chiefs of the tribes. | I 95
shall be head chief of the Sēnl!em of the Kwāg'u; | and my prince
Hāxūyōsemē (IV 1), of the | numaym G'ēxsem of the Q!ōmoyā'yē.
And 'māxūlayugwa (III 2) has for her husband | L!āqwag'ilagēmē

lāk'asen Sēsaxâlasla lāxen āsk!ōtē yīk'asxen ōmpē Yāqaŋlenlisē 77
lāk'asxen g'ōkūlasē Padzawa. Wā, ōkwas'mēsē lēqosasēs lēgemē
Yāqaŋlenlisē g'āxk'asenlaxs lāk'asaē bānoḡ^u qa's lāk'as lāxēs q!āla
g'ōkūlak'as lāx Ōdzâlasē. Wā, lāk'asen q!ālaqēxs lāk'asaē gēg'a- 80
des k!ēdēlas Hēx'hak'inē, lāk'asex Gaāxstālasē," 'nēk'asē Ānḡwī-
dāx Yāqok!wālag'ilisē. Wā, hēx'ēdk'as'mēsē Gaāxstalasē 'nēk'asa:
"Wā, gēlak'as'la xūnōk^u lāk'as'ems dōx'walelaxōx 'nemwēyōt,
g'wāgwēx's'ālak'as'mē āsdā lāl, xūnōk^u Ānḡwīd lōkwasēs 'nemōḡ^u
lēgemē Sēsaxâlasē. Wā, yōkwas'em māk'ilaxwa āma'yīnxa'yōx 85
'māxūyalidzēx." Wā, lāk'asē 'nēk'ē Ānḡwīdāq: "Yōkwas'mēg'in sā-
semk'asōx yūdukwēx ts!ēdāxsā lōk'asa 'nemōkwēx 'nōlastlēgemē
bēgwānema lāk'asōx lēgades Hāxūyōsema'yē lēgemg'ēlxlēs Hā-
wilkūla, yīk'asex g'igāma'yasa 'ne'mēmotasa G'ēxsemasa Q!ōmo-
yā'yē. Wā, lāk'asōx lēgemg'ēlxlālasōx Ānḡwīdāxs Amāxūlātē. 90
Wā, lāk'as'mēsōx g'wāl lēgadk'ats Ānḡwīdē lāk'as'mēsens lēqela-
les Amāxūlātē lāq. Wā, lāk'asē Yāqok!wālag'ilisē 'nēk'as qa's
lālāg'i lāsgēmēxēs 'nōlē Amāxūlātē qō lāk'asl nā'nak^u lāk'asex
Padzawē. Wā, lāk'asē k!ēs 'nēk'ē Amāxūlātē: "Ēx'k'as'maasēs
laēnēk'asens 'nāxwak'as'em la lāxumē g'ig'egāmēk'atsa lēlqwālaLa- 95
'yēx. Wā, nōgwak'as'maa lāk'as'men lāxumēsa Sēnl!emasa Kwāg'u-
lē. Wā, lāk'asōx lāxuma'yīn lāwelgāma'yēxōx Hāxūyōsema'yaxsa
'ne'mēmotasa G'ēxsemasa Q!ōmoyā'yē. Wā, lāk'asē lā'wadē 'māxū-

(III 8), the head chief of the Lōyālala^awa, the numaym of the ||
 400 Kwāg'ul; and ^amāxūlag'ilis (III 3) has for his wife the princess of
 Chief | Ts!ex^aēd (II 4) of the Nāk!wax'da^ax^u. And our | father
 (II 1) had for his wife the princess of Hēx'hak'in (I 2), the head chief
 of the numaym | G'ēxsem of the Nimkish, cur stepmother, Gaāx-
 stālas (II 3). | I say this because you stand at the head of the
 5 Gwa^asela. || Now look for a wife, O brother! from the region to the |
 north of us; and if you do so, we shall be the only | chiefs of the
 tribes." Thus said Amāxūla! (III 1) to his younger brother |
 Yāqok!wālag'ilis (III 6). Immediately the mother of Yāqok!wā-
 lag'ilis (III 6), that | is, Gaāxstalas (II 3), said "Let us try to get a
 10 wife, Hāwilkūla! (III 1 ?) || and also your prince, for Yāqok!wālag'ilis
 (III 6). | What you say is good, child Hāwilkūla!, that all of you may
 be renowned | chiefs of the first people among the following gene-
 rations, | O children!" Thus said Chieftainess Gaāxstalas (II 3) to
 Hāwilkūla! (III 1 ?). |

15 Haha hananē! Therefore I am now at the head || of all these
 tribes, and therefore I feel proud of my | names which came from the
 other side of the chief, my ancestor, | when he married all over the
 world. |

Haha hananē! Now Hāwilkūla! (III 1 ?) asked Yāqok!wālag'ilis
 (III 6) | to get ready to go and marry the princess (III 10) of L!āqwa-

layugwas L!āqwa^agilagemayē lāxuma^ayasa Lōyālala^awa ^ane^amēmotsa
 400 Kwāg'ulē. Wā, lāk'asē geg'adē ^amāxūlag'ilisas k'!ēdēlasa g'igā-
 ma^ayē Ts!ex^aēdāxa Nāk!wax'da^axwē. Wā, lāk'asē geg'adens
 ōmpdāsōx k'!ēdēlaxs Hēx'hak'inēxa lāxuma^ayasa ^ane^amēmotasa
 G'ēxsemasa ^anemgēsē lāk'asxōx abādzawaqenux^u Gaāxstalasēx.
 Wā, hēk'as^amēsen lāg'ila ^anēk'ē lāk'as^amaaqōs lāxumēltsa Gwa^asela^x.
 5 Wāg'a āem dōqwa!a qa^as genemōs, ^anemweyōt lāk'asxō gwā-
 nak'ā!ax; wā, qasō hēl gwēx^aīdēlē lāk'as^amēsens lēx'aem g'ig'ē-
 gāmēltsa lēlqwāla^ayax," ^anēk'asē Amāxūlataxēs ts!ā^ayē Yāqo-
 k!wālag'ilisē. Wā, hēx'ē!dk'as^amēsē ābempsa Yāqok!wālag'ilisē
 yīk'asex Gaāxstalasē, ^anēk'a: "Wēg'ax'ins gāgak'!a Hāwilkūla!
 10 Lōkwasēs lāwēlgāma^ayēx qak'asōx Yāqok!wālag'ilisēx. Ex'k'as^amaa-
 sēs wāldemaqōs xūnōk^u Hāwilkūla! qa^as ^anāxwa^amēlōs ts!ēlwalā!
 g'ig'ēgāmēsa g'ālā begwānem lāk'asxa ālk'asla bēbegwabōlisaLōl
 sāsēm," ^anēk'asē ō^ama Gaāxstalasax Hāwilkūla!ē.

Haha hananē; wā yōkwasem lāg'ilk'asaen k'!eās k'!ēs lāxuma-
 15 ^ayaas lāxwa ^anāxwāx lēlqwāla^ayaxen ākwasgilmen yālaqlēqelasen
 lēlēgemdzēx g'āg'ilela lāk'asxen qwēsbalisē g'ig'iqag'iwēxs hēlaxaē
 lāk'asxēs gāg'adi^alālaē^ana^ayē.

Haha hananē; wā, lāk'as^amē Hāwilkūla!ē āxk'!alax Yāqok!wālag'ī-
 lisē qa xwāna^aīdēs qa^as lālag'ī gāgak'!ax k'!ēdēlas L!āqwa^agila yī-

g'ila (II 6), || chief of the Nōxūnts!idex^u, of Rivers Inlet. Now, | 20
 they learned that the name of the princess of L!āqwag'ila (II 6) was
 Ālāg'imil (III 10). | At once they made ready, and started | to go to
 Rivers Inlet; and when they arrived there, they were invited | in
 by Chief L!āqwag'ila (II 6). Now, Amāxūla! (III 1) saw || the 25
 sacred room of the cannibal-dancer at the right-hand side, | inside
 the door of the large house; and when they were seated, | Amāxūla!
 (III 1) and his children, and his younger brother Yāqok!wālag'ilis
 (III 6), | were given crabapples to eat; but, before they began to
 eat, | they took one spoonful of crabapples which || were the first to 30
 be given to the cannibal-dancer, who was seated in his sacred room. |
 As soon as those came back who had gone to give to eat to him first, |
 they said, "Now K!wāk'iyils has eaten. Let | the visitors who
 came to you, L!āqwag'ila (II 6), begin to eat!" Then Amāxūla!
 (III 1), | and his younger brother Yāqok!wālag'ilis (III 6), and his
 crew, || ate. After they had eaten, Amāxūla! (III 1) spoke, | and he 35
 asked for the princess of L!āqwag'ila (II 6), | Ālāk'ilayugwa (III 10),
 in marriage. L!āqwag'ila (II 6) told him at once to go ahead, | and
 do quickly what he said. Now he gave as a marriage gift ten |
 black-bear blankets, four marten blankets, || twenty-five dressed 40
 elk-skin blankets, four lynx blankets, | and eleven marmot blankets. |
 That is the number that was given in marriage by Yāqok!wālag'ilis

k'asex g'igāma'yasa Nōxūnts!idexwasa Āwik'!ēnoxwē. Wā, lāk'as- 20
 'mē q!ālāk'asqēxs lēgadaē k'!ēdēlas L!āqwag'ilās Ālāg'imilē. Wā,
 hēx'!dk'as'mēsē xwāna'ida. Wā, lāk'as'mē ālēx'wida qak'ats
 lāk'asē lāx Wanukwē. Wā, g'ilk'as'mēsē lāg'aaxs lāk'asaē lālē'lā-
 lasōkwatsa g'igāma'yē L!āqwag'ila. Wā, lāk'as'mē Amāxūla! dōx-
 'walelaxa mawilasōx hāmats!a āxēl lāk'asex hēlk'!ōtstālilasa āwī- 25
 lēlās t!EX'ilāsa 'wālasē g'ōkwa. Wā, g'ilk'as'mēsē 'wīla k!ūs'ālilē
 Amāxūla! lōkwasēs sāsemē lōkwasēs ts!ā'yē Yāqok!wālag'ilisē
 lāk'asaē L!EXwilayowa tselxwē. Wā, k'!ēsk'as'mēsē hām'!dqēxs
 lāk'asaē tsēyak'ilēlema 'nemēxla k'āts!ēnaq tselxwa. Wā, lāk'as'mē
 g'ilq!ESamatsowa hāmats!a k!wats!ālil lāk'asxa lēmēlats!ē. Wā, 30
 g'ilk'as'mēsē g'āxk'as aēdaaqak'asa g'āg'ilq!etsila bēgwanēmxs lāk'a-
 saē 'nēk'asa: "Lāk'as'mōx hām'!dōx K!wāk'iyilsēx. Wēg'ax'ōx
 hā'mx'!dōs bāgūnsaqōs, L!āqwag'il." Wā, hēx'!dk'as'mēsē Amā-
 xūla! lōkwasēs ts!ā'yak'asē Yāqok!wālag'ilisē lōkwasēs lēlōtē
 hā'mx'ida. Wā, g'ilk'as'mēsē gwālk'asexs lāk'asaē yāq!eg'a!ē 35
 Amāxūla!. Wā, lāk'as'em gāgak!ax k'!ēdēlas L!āqwag'ila lāk'asex
 Ālāk'ilayugwa. Wā, hēx'!dk'as'mēsē L!āqwag'ila wāxaq qa wēg'is
 āem hali'lāxēs wāldemē. Wā, lāk'as'mē qādzil'itsa lastowē L!EN-
 L!entsemē 'naenx'ünē lōkwasa mōwē lēlēgēx'usēmē 'naenx'ünē
 lōkwasa sek!agāla ēēlag'imē 'naenx'ünē lōkwasa mōwē 'wālasx'ās- 40
 gemē 'naenx'ünē lōkwasa 'nemāg'iyowē kwēkūx'desgemē 'naen-
 x'ünē. Wā, hēk'as'em 'wāxaats qādzēlēmas Yāqok!wālag'ilisē

(III 6) | to Chief L!āqwag'ila (II 6) for his princess Ālāg'imil (III 10). |
 45 As soon as he finished, Chief L!āqwag'ila (II 6) also spoke, || and said,
 "O son-in-law, Yāqok!wālag'ilis (III 6), come | to your wife. Now
 your name shall be L!āqwag'ila (III 6). And | I shall also give you
 this copper, which has the name Moon; and these two | slaves, a man
 50 and a | woman; and this great winter dance, || the cannibal-dance,
 and the name of the dancer K!wā'staak", and | his red cedar-bark;
 and also the dance of the attendant of the cannibal, and his name |
 Wāwiyāk'ila; and also the dance of the grizzly bear of the door of
 the | house of Cannibal-at-North-End-of-World, with whistles, and
 his name | K'ilemālag'ilis; and also the begging-dance, and its
 55 name || Q!wēq!waselal; and the carved pole with cedar-bark on top
 of it | and with cedar-bark around the neck. | That is Cannibal-at-
 North-End-of-World sitting on top of it, | and under it is the raven.
 That is Raven-at-the-north-end-of-the-world, | and under it the
 60 grizzly bear. That is || Grizzly-bear-at-the-door-of-the-house-of-Can-
 nibal-at-North-End-of-World, and | under it the wolf. He is the
 scent-taker at the door of the | house of Cannibal-at-North-End-of-
 World. And | on the head of the man on top of the pole sits the
 eagle. | He is the watchman of Cannibal-at-North-End-of-World,

43 lāk'asxa g'igāma'yē L!āqwag'ila qak'asēs k'lēdēlē Ālāg'imilē. Wā,
 g'ilk'as'mēsē gwālexs lāk'asaē ōgwaqa yāq!eg'a'lēda g'igāma'yē L!ā-
 45 qwag'ila. Wā, lāk'asē 'nēk'a: "Gēlag'a negūmp, Yāqok!wālag'ilis
 lāk'asxg'as genemg'ōs. Lāk'as'ems lēgadehts L!āqwag'ila lāk'as-
 'emxaak' lālg'ada L!āqwak' lēgades Nōsa'yē lōkwasg'ada ma'lō-
 kūk' q!āq!ek'owa begwānemk'asg'a 'nemōkūk; wā, lāk'asek'
 ts!edāxk'asg'a 'nemōkūk'. Wā, hēk'as'mēsgrada 'wālasek' lādax-
 50 g'ada hāmats!a. Hēk'as'em lēgēmsē K!wā'staakwē lōkwasē
 L!āl!ēgekūla. Wā, hēk'as'mēsa k'inqalalela. Hēk'as'em lēgēmsē
 Wāwiyāk'ila. Wā, hēk'as'mēsa 'nawalagwadē nenstālihts t!ex'ilās
 g'ōkwas Baḡ'bakwālanux'siwa'yē. Wā, hēk'as'em lēgēmsē K'ilemā-
 lag'ilisē. Wā, hēk'as'mēsa q!wēq!waselalē. Hēk'as'em lēgēmsē
 55 Q!wēq!waselalē. Wā, hēk'as'mēsa ts!ax'sa'yē k!waxtālaxa L!ā-
 gēkumālāxa L!āgēkwē. Wā, lāk'asē L!āgēk!ūxālaxa lēkwē
 L!āgēkwa. Hēk'as'em Baḡ'bakwālanux'siwa'ya k!waxtā'yē. Wā,
 hēk'as'mēsa māk'ilāq gwa'wina. Wā, hēk'as'em Gwāḡ'gwaḡwāla-
 nux'siwa'yē. Wā, lāk'asē nanē ba'nēlēlās. Wā, hēk'as'emxat!
 60 nenstālihts t!ex'ilās g'ōkwas Baḡ'bakwālanux'siwa'yē. Wā, hēk'as-
 'mēsē ālanemē ba'nēlēlas. Wā, hēk'as'em mēmts!estālihts g'ō-
 kwas Baḡ'bakwālanux'siwa'yē. Wā, hēk'as'mēsa kwēkwē k!wax-
 tewēx x'ōmsasa begwānemē lāxa ōxtā'yasa ts!ax'sa'yē. Wā,
 hēk'as'em dadōq!walelg'its Baḡ'bakwālanux'siwa'yax seyak!wē-

who looks out for meat || for his food. That is the cannibal-pole. | 65
 You shall show it whenever you give a winter dance, O son-in-law
 (III 6)! | That is all that I have to say about this," said L!āqwag'ila
 (II 6) to him. | L!āqwag'ila (III 6) (for now his name is no longer |
 Yāqok!wālag'ilis) staid only one night, and, together with his brother
 Amāxūlał (III 1), || he went home with his wife Ālāg'imil (III 10) to 70
 Gwēqelis; | and Amāxūlał (III 1) staid there with his prince only
 four days. | Then he went home to Padzō, together with his mother |
 K'!āmaxalas (II 2), who before had had the name SēnL!ēgas. |

Haha hananē! I am not at all ashamed of the chiefs my ancestors,
 who married || among the chiefs all around our world. This was | 75
 not done by the ancestors of the lower chiefs, but my ancestors the
 chiefs did. | And who approaches what was done by the chiefs my |
 ancestors? |

Haha hananē! Now I shall talk about the eldest son || of the
 children of my ancestor my chief Hāxūyōsemē (IV 1), | the eldest 80
 one of the children of Amāxūlał (III 1) and of his wife | K'!ēx'k'!E-
 lag'idzemga (III 11), the princess of Hāwilkūlał (II 5), head chief of
 the | great tribe Q!ōmoyâ'yē, of the numaym G'ēxsem. Now, |
 Hāxūyōsemē (IV 1) married the princess of Wanuk^u (III 12), ||
 L!ēlayugwa (IV 2), chief of the numaym G'ig'ilgām of the 'wālas 85
 Kwāg'ul, | who lived at Q!abē, and they had a son (V 1). | Then

masē qak'ats ha'mā'ya. Wā, hēk'as'ēm hamsp!ēq ts!ax'sa'yē. Wā, 65
 lāk'as'ēms nē'ēdāmasleq qak'atsō yāwix'ilalō, negūmp. Wā,
 lāk'as'ēm 'wī'len wāldemk'asē lāxēq," 'nēk'asē L!āqwag'ilamot!aq.
 Wā, ōkwas'mēsē xa'masē L!āqwag'ila, qaxs lāk'as'maē gwāl lēga-
 des Yāqok!wālag'ilisē, lōkwasēs 'nemweyotē Amāxūlałaxs g'āx-
 k'asaē nā'nak^u lōkwasēs genemē Ālāg'imilē lāk'asex Gwēqelisē. 70
 Wā, ōkwas'mēsē mōp!enxwats!ēsē Amāxūlałē lōkwasēs lāwel-
 gema'yaxs g'āxk'asaē nā'nakwa lāk'asex Padzawē lōkwasēs ābempē
 K'!āmaxalasēxa lēgadōlas SēnL!ēgasē.

Haha hananē; k'!eāsk'asaē ōdzaxaatsen g'iqagiwa'yaxs gāg'adi-
 'lālaē lāxōx g'ig'egāma'yaxsōx āwī'stāxsens 'nālax. Yōkwas'ēm 75
 wūyōlānemsēn g'igābā'yēx qa's g'iqagiwa'yēn nōsk'asēx g'iqagi-
 wa'yā, qa āngwak'asēs ēx'ālālaxa qa's lālēx gwēg'wālag'ilīdzasasen
 g'iqagiwa'yā.

Haha hananē; wā, lāk'as'mēg'in g'ig'āgemdālak'aslex 'nē'nōlast!E-
 gemalilas sāsem'nakūlāsēn g'iqagiwa'yē Hāxūyōsema'yē. Wā, lā- 80
 k'as'ēm 'nōlast!ēgemēs sāsemas Amāxūlałē lē'wis genemē K'!ēx-
 k'!elag'idzemga, yīk'asex k'!ēdēlas Hāwilkūlałē xāmagēmēk'asē g'i-
 gāmēsa 'wālatsemaxa Q!ōmoyâ'yēxa 'nē'mēmotasa G'ēxsemē. Wā,
 lāk'as'mē geg'ādex'īdē Hāxūyōsema'yas k'!ēdēlas Wanukwē, yīk'a-
 sex lēlayugwa, g'igāma'yasa 'nē'mēmotasa G'ig'ilgāmāsa 'wālasē 85
 Kwāg'ulaxs g'ōkūlaē lāk'asex Q!aba'yē. Wā, lāk'asē xūngwade-

- 88 Chief Wanuk^u (III 12) gave him a name, | and he gave to his grandson the name LēlLēlēlēg'ē^e (V 1). | Now, he grew up; and that
 90 LēlLēlēlēg'ē^e || married the princess of 'māxwa (IV 3) of the numaym | G'ig'ilgām of the Nāk!wax'da^{xu}, Hāmdzid (V 2). They were not married a long time, | when they had a son; and 'māxwa (IV 3) | gave him a name, and he named him 'māxūlag'ilis (VI 1). | Now,
 95 'māxūlag'ilis (VI 1) married the princess of K'ladē (V 3), || Hāmisk'īnis (VI 2), the daughter of the chief of the numaym | G'ēxsem of the L!al!asiqwāla; and before long they | had a son (VII 1), and Chief K'ladē (V 3) gave him a name, | and he named him Q!ōmk'īnis (VII 1). And | then Q!ōmk'īnis (VII 1) married the princess of
 500 'māxwa (VI 3), Melēd (VII 2). || He was the head chief of the numaym Temltemlēs | of the Mamalēleqāla. They had not been married long before | they had a son; and Chief 'māxwa (VI 3) named him, | he named his grandson Menlēdzas (VIII 1); | and Menlēdzas grew
 5 up. He || married the princess of the chief of the numaym Lēlewag'ila of the | Dzāwadēēnox^u, Yāk'āyugwa (VIII 2), the princess of K'ladē (VII 3). And they had not been | married a long time before they had a son; | and K'ladē (VII 3) gave a name to his grandson, | and named him Q!ōmx'ilag'ilis (IX 1); and when ||

- 87 x'itsa begwānemē. Wā, lāk'asē hēk'asa g'igāma'yē Wanukwē Lēqēla qak'as Lēgēms. Wā, lāk'asē lēx'ēdes LēlLēlēlēg'a'yē lāk'asxēs ts!ōx^uLEma. Wā, lāk'asē q!wāx'ida. Wā, lāk'asē LēlLēlēlēg'ay'ē
 90 geg'adex'its k'ledēlas 'māxwasa Nāk!wax'da^{xu}asa 'ne'mēmōtasa G'ig'ilgām, yik'asex Hāmdzidē. Wā, k'lēsk'asē gāla hayasek'ālaxs lāk'asaē xūngwadex'itsa begwānemē. Wā, hēk'asēmxaē 'māxwa Lēqēla qak'as Lēgēms. Wā, lāk'asēmē lēx'ēts 'māxūlag'ilisē lāk'aseq. Wā, lāk'asē geg'adex'idē 'māxūlag'ilisas k'ledēlas K'ladē,
 95 yik'asex Hāmisk'īnisēxa xūnōkwas g'igāma'yasa 'ne'mēmōtasa G'ēxsemasa L!al!asiqwāla. Wā, k'lēsk'asē gālaxs lāk'asaē xūngwadex'itsa begwānemē. Wā, lāk'asa g'igāma'yē K'ladē Lēqēla qak'as Lēgēms. Wā, lāk'asē lēx'ēts Q!ōmk'īnisē lāk'aseq. Wā, lāk'asē Q!ōmk'īnisē geg'adex'its k'ledēlas 'māxwa lak'asex Melēdē.
 500 Wā, hēk'asēm xamagemē g'igāmēsa 'ne'mēmōtasa Temltemlēsasa Mamalēleqāla. Wā, k'lēsk'asē gāla hayasek'ālaxs lāk'asaē xūngwadex'itsa begwānemē. Wā, hēk'asēmēsa g'igāma'yē 'māxwa Lēqēla qak'as Lēgēms. Wā, lāk'asēmē lēx'ēts Menlēdzasē lāk'asxēs ts!ōx^uLEma. Wā, lāk'asē q!wax'idē Menlēdzasē lāk'asaē
 5 gāgak'!ax k'ledēlas g'igāma'yasa 'ne'mēmōtasa Lēlewag'ilāsa Dzāwadēēnoxwē, yik'asex Yāk'āyugwa, k'ledēlas K'ladē. Wā, k'lēsk'asē gāla hayasek'ālaxs lāk'asaē xūngwadex'itsa begwānemē. Wā, lāk'asē K'ladē hēk'asēm Lēqēlak'as qa Lēgēmsēs ts!ōx^uLEma. Wā, lāk'asēmē lēx'ēts Q!ōmx'ilag'ilisē lāk'aseq. Wā, g'ilk'as-

Q!ōmx'ilag'ilis grew up, he married the princess of | K!wamaxalas 10 (VIII 3). Now, her name was 'nemōgwili'lak^u (IX 2). And they had not been married a long time, | when they had a son (X 1); and | then the chief of the numaym G'ēxsem of the Hāxwāmis—that is, | K!wamaxalas (VIII 3)—said that he would give a name to his || grandson (X 1), and he called him K!wamaxelasōgwi'lak^u. | Now, 15 K!wamaxelasōgwi'lak^u (X 1) married the princess of | Q!ōmoqâ (IX 3), Q!ēx'Lālaga (X 2). And they had not been married long, | before they had a son (XI 1); and then the | chief of the ancestors of the numaym G'īgaanâ of the Gwawaēnox^u—that is || Q!ōmoqâ 20 (IX 3)—said that he would give a name to his grandson, | and he named him Q!ōmōx^us'ala (XI 1). And then Q!ōmōx^us'ala | married Lē'lēnox^u (XI 2), the princess of K'!ōgwik'ēladzē (X 3), the head chief | of the numaym SisenL!ē^e of the Ławēts!ēs, and they had | a son (XII 1). Now, Chief K'!ōgwik'ēladzē (X 3) was known to be || savage. And he gave him a name, | and he named his grandson 25 K'!ōgwik'ēlagemē^e (XII 1). | They were living in the village of the ancestors of the Ławēts!ēs, Ālāgemala. Now, | K'!ōgwik'ēlagemē^e married the princess of Yāx'LEN (XI 3), | Ts!ālalīlanaga (XII 2). He was the head chief of the numaym || of the Tem!tem!els of the 30 Nāk!wax'da^ex^u. They had not | been married long, when they had a

'mēsē q!wāx'ēdē Q!ōmx'ilag'ilisē lāk'asaē geg'adex'its k'!ēdēlas 10 K!wamaxalasē lāk'asex 'nemōgwili'lakwē. Wā, k'!ēsk'asē gāla hayasek'ālaxs lāk'asaē xūngwadex'īdk'atsē begwānemē. Wā, lāk'asē g'īgāma'yasa 'ne'mēmotasa G'ēxsemasa Hāxwāmisē, yīk'asex K!wamaxalasē 'nēk' qak's hēk'asēmē lēqēla qak's lēgēmsēs ts!ōx^uLEma. Wā, lāk'asēmē lēx'ēts K!wamaxelasōgwi'lakwē lāk'aseq. 15 Wā, lāk'asē geg'adex'īdē K!wamaxelasōgwi'lakwasa k'!ēdēlas Q!ōmoqâ, yīk'asex Q!ēx'Lālaga. Wā, k'ēs'emxaāwisē gāla hayasek'ālaxs lāk'asaē xūngwadex'itsa begwānemē. Wā, lāk'asa g'īgāma'yasa g'ālā 'ne'mēmotsa G'īgaanâ'yasa Gwawaēnoxwē, yīk'asex Q!ōmoqâ, 'nēk' qak's hē'mē lēqēla qak's lēgēmsēs ts!ōx^uLEma. 20 Wā, lāk'asēmē lēx'ēts Q!ōmōx's'ala. Wā, lāk'asē Q!ōmōx's'ala geg'adex'its lē'lēnoxwē k'!ēdēlas K'!ōgwik'ēladzē xamāgema'yē g'īgāmēsa 'ne'mēmotasa SisenL!a'yasa Ławēts!ēsē. Wā, lāk'asē xūngwadex'itsa begwānemē. Wā, lāk'asē hek'as'ema ts!ēlwalōla lāwis g'īgāma'yē K'!ōgwik'ēladzē. Hēk'as'em lēqēla qa lēgēms. 25 Wā, lāk'asēmē lēx'ēts K'!ōgwik'ēlagema'yē lāk'asxēs ts!ōx^uLEma, yīk'asexs hēk'asaē g'ōkūlē g'ālāsa Ławēts!ēsē Ālāgemala. Wā, lāk'asē geg'adex'īdē K'!ōgwik'ēlagema'yas k'!ēdēlas Yāx'LENē, yīk'asex Ts!ālalīlanaga, yīk'asxa xamāgema'yē g'īgāmēsa 'ne'mēmotasa Tem!tem!elsasa Nāk!wax'da^exwē. Wā, k'ēs'emxaāwisē 30 gāla hayasek'ālaxs lāk'asaē xūngwadex'itsa begwānemē. Wā,

32 son (XIII 1). | Then Yāx'LEN gave a name to his grandson, | and he
called him Hēlamas. Then | Hēlamas (XIII 1) grew up, and he
35 married the princess (XIII 2) of the chief of the || ancestors of the
Wik!ūnx'da^xu, Wigwilba Wāk'as (XII 3), who had as his princess |
LEYālag ilayugwa (XIII 2). They had not been married long, before |
they had a son (XIV 1); and then Chief Wigwilba | Wāk'as (XII 3)
said that he would give a name to his grandson, and he gave | the
name Q!aēd (XIV 1) to his grandson. ||

40 Haha hananē! All those whom I named invited the tribes; | and
all gave great feasts; and almost | all of them gave winter dances,
which were given to them in marriage by the fathers of their |
wives, my ancestors, the chiefs. | Haha hananē!
Now I shall stop wailing. ||

1 Now¹ I have finished about Hēlamas (XIII 1), who married
LEYālag'ilayugwa (XIII 2), | the princess of Wigwilba Wāk'as
(XII 3). Now I shall talk about his | prince Q!aēd (XIV 1). Hēla-
mas (XIII 1) brought in his canoe | one hundred dressed skin
5 blankets, four slaves, || also four large canoes, and a copper | named
Sea-Lion. All this was given as a marriage gift by Chief | Wigwilba
Wāk'as (XII 3) to Hēlamas (XIII 1), and also the cannibal-dance, |

32 lāk'asē hēk'asēmē YāxLENē Lēqēla qāk'as Lēgēmsēs ts!ōx^uLEma.
Wā, lāk'asēmē Lēx'ēts Hēlamasē lāk'asxēs ts!ōx^uLEma. Wā, lāk'asē
q!wax'ēdē Hēlamasē, lāk'asaē geg'adex'its k'!ēdēlasa g'igāma'yasa
35 g'ālāsa Wik!ūnx'da^xwē lāk'asex Wigwilba Wāk'as, yīk'asexs k'!ē-
dadaas Lēyālag'ilayugwa. Wā, k'!ēsk'asē gāla hayasek'ālaxs lāk'a-
saē xūngwadex'itsa begwānemē. Wā, lāk'asa g'igāma'yē Wigwilba
Wāk'asē 'nēk' qa's hēk'asē Lēqēla qa Lēgēmsēs ts!ōx^uLEma. Wā,
lāk'asēmē Lēx'ēts Q!aēdē lāk'asxēs ts!ōx^uLEma.

40 Haha hananē; 'nāxwak'asēmōx Lēlax'iden LēLEqelasōkwasēx.
Wā, lāk'asōx 'nāxwaemxat! k!wēlas'ēda. Wā, hālselaemxaāwīsōx
k'!ēs 'nāxwaem yāwix'ida yīka'ts wāwalqālayās wīwōmpas gegē-
nemasen g'ig'iqag'iwa'yē. Haha hananē.

Wā, laēmē q!wēl'id q!wāsa.

1 Wā,¹ laemLEN gwāl lāx Hēlamasē laē geg'ades Lēyālag'ilayugwa,
yīx k'!ēdēlas Wigwilba Wāk'asē. Wā, hēt!alen gwāgwēx's'ālasLē
Lāwūlgema'yasē Q!aēdē. Wā, g'āxēmē mālala'yē Hēlamasaxa lā-
k'!ēndē ēēlāg'imsgem 'naenx'ūnē Lē'wa mōkwē q!āq!Ek'owa; wā
5 hē'mēsa mōts!aqē āwā xwāxwāk!ūna; wā, hēem'lāwisa L!āqwa Lē-
gades mawak'la. Wā, hēem'el wāwalqālayosa g'igāma'yē Wigwil-
ba Wāk'asax Hēlamasē. Wā, hēem'lāwisa hāmats!a lō'laēda

¹ The following part of the family history was not told as a wail, but in ordinary language.

the rich-woman dance, the attendant of the cannibal, and the frog war-dance, | and also the names of the four dancers. The || name of 10 the cannibal-dancer was XōqumeLElag ilisk'as^o Baḡ^ubakwālanuḡ^u-siwē^e, | and the name of the rich-woman-dancer was G'ilq'LEselag'ilis, | and the name of the attendant of the cannibal-dancer was Hēlik'ilak'as^o, and | the name of the frog-war-dancer was Tōgūmālis. Now, Hēlamas (XIII 1) | had a son; and Wigwilba Wāk'as (XII 3) named || his grandson, and he gave him the name Q!aēd (XIV 1). 15 As soon | as Wigwilba Wāk'as (XII 3), chief of the ancestors of the | Wik'lūnx'^eda^x^u of the Bellabella, had spoken, Hēlamas (XIII 1) started in his canoe, | Lēyalag'ilayugwa (XIII 2) being placed in the canoe by his father-in-law. Then he went to Qālogwis, for | that is the place where the Kwāg'uḡ lived. As soon as he arrived, || his prince 20 Q!aēd (XIV 1), and his uncle Mā^enakūla, and his | two aunts Hāmā-lak'ilatēmēga and X'ixemg'ilayugwa, disappeared. | Now, Hēlamas gave a winter dance to his tribe, the ancestors of the Kwāg'uḡ. | For four months Q!aēd (XIV 1) staid away. Then he was caught. | Then he was given to eat one of the slaves || as he entered the winter-dance 25 house; and Hēlamas (XIII 1) gave away | one hundred dressed elk-skin blankets, three slaves, | and four large canoes, to his tribe, the ancestors of the | Kwāg'uḡ; and he broke his copper Sea-Lion for

q!āmināgas Lō^elaēda k'inqālaLEla; wā, hē^emēsa wūq!āsē ōlala; 8 wā, hē^emēsa LēLEgemasa mōḡwidāla lēlēda. Wā, hēem^eel Lēgemasa hāmatslē XōqumeLElag'ilisk'as^o Baḡ^ubakwālanuḡ^u-siwē^e. 10 Wā, hēem^elawis Lēgemasa q!āmināgasē G'ilq'LEselag'ilisē. Wā, hēem^elāwis Lēgemasa k'inqālaLElē Hēlik'ilak'as^a; wā, hēem^elāwis Lēgemasa wūq!āsē ōlalē Tōgūmālisē. Wā, hēem^elāwisē Hēlamasaxs lamaa^el xūngwatsē bābagūmē. Wā, lā^elaē Wigwilba Wāk'asē Lēqēla qa Lēgemāsēs ts!ōḡ^uLEma. Wā, lā^elaē Lēx^eēts Q!aēdē. Wā, g'il^eem- 15 ēlāwisē gwālē wāldemas Wigwilba Wāk'asēxa g'igāma^eyasa g'ālāsa Wik'lūnx'^eda^xwasā Hēldzaqwē g'āxa^elasē Lēx^eēdē Hēlamasē k!wax-salasō^esēs negūmpē Lēyālag'ilayugwa. Wā, lā^elaē lāx Qālogwisē qaxs hēmaa^el g'ōkūlatsa Kwāg'uḡē. Wā, lā^elaē lāg'aaxs lāē hēx^ei-daem x'is^edē Lāwelgemā^eyasē Q!aēdē Lō q!ūlēyē Mā^enakūla Lē^ewēs 20 mā^elōkwē ēānēsē Hāmālak'ilatēmēga Lō^elaē X'ixemg'ilayugwa Wā laem^elaē yāwix'elē Hēlamasē qaēs g'ōkūlota g'ālāsa Kwāg'uḡa. Wā, lā^elaē mōsgemg'ilaxa ēmekūla g'iyak'ilē Q!aēdāxs lāē k'im^eya-se^ewa. Wā, laem^elaē hām^eg'ilayuwēda ēnemōkwē q!āk'o lāqēxs g'āxaē laēL lāx yāwix'ilatslē g'ōkwa. Wā, laem^elaē yāx^ewidē Hēlamasasa 25 lāk'!Endē ēelag'emsgemē ēnaen^xē^unē^e Lō^elaēda yūdukwē q!āq!Ek'ō; wā, hēem^elāwisa mōts!aqē āwā xwāxwāk'lūna lāxēs g'ōkūlota g'ālāsa Kwāg'uḡē. Wā, lā^elaē q!eltaxa L!āqwa yī^elax Mawak'la qa g'igā-

30 the | chief of the numaym Maämtag'ila, Ödzēstalis. Now, || he was made ashamed by the report of what Hēlamas (XIII 1) had done in the winter dance; and | Ödzēstalis bewitched Hēlamas, who died. |

Then Q!aēd (XIV 1), the prince of Hēlamas (XIII 1), said that he was | going to put the cannibal-dance of the chief, his father, into his burial-box. | Therefore they stopped using the cannibal-dance, ||
35 and the rich-woman dance, and the attendant of the cannibal. He kept the frog war-dance. | After this they did not dance the cannibal-dance. |

Then Q!aēd (XIV 1) said that he wanted to marry the princess of | L!āqwag'ila (XIII 3), chief of the numaym G'ig'īgām of the Gwa'sela, | Hāmēlas (XIV 2), the princess of L!āqwag'ila (XIII 3).
40 Then Q!aēd (XIV 1) asked the ancestors of the || Kwāg'u! to go and woo Hāmēlas (XIV 2). They got ready at once, | and they went in four large wooing-canoes. | After one day they arrived at Gwēqelis, the | village in which the Gwa'sela lived. Immediately Q!aēd (XIV 1) was married to | Hāmēlas (XIV 2), the princess of L!āqwa-
45 g'ila (XIII 3). After they were || married, L!āqwag'ila (XIII 3) gave as a marriage gift one hundred mountain-goat skin | blankets, fifty dressed elk-skin blankets, | twenty-four black-bear blankets, six lynx | blankets, and his name L!āqwag'ila. | He gave it to Q!aēd
50 (XIV 1), and now Q!aēd had the name L!āqwag'ila (XIV 1). || Therefore I shall not call him after this Q!aēd, I shall only | name him

ma'yasa 'ne'mēmotasa Maämtag'ilē Ödzēstalisē. Wä, laem'laē
30 ödzegemyowē gwēx'idaasas Hēlamasaxs yāwix'ilaē. Wä, laem'laē dādaalats Ödzēstalisē qas ēx'ētse'wē. Wä, laem'laē lē'la.

Wä, lā'laē 'nēk'ē Q!aēdē, yix lāwēlgēmēx'dās Hēlamasdē qalā'mēs lāts'lāwēs hāmats!aēnēx'dē lāxēs g'igāmēx'dē ompa. Wä, hēem'lawis lāg'ilasōx x'eyōyolisaatsa hāmats!a lō'laē q!āmināgasē
35 lō'laē k'inqālaLEla. Wä, lā'laē āxēlaxa wūq'lāsē ōlala. Wä, laem'laē k'!cās la hāmats!a laxēq.

Wä, lā'laē 'nēk'ē Q!aēdē qas geg'adag'ēxēs q!āla k'!ēdēfts L!āqwag'ila g'igāma'yasa 'ne'mēmotasa G'ig'īgāmasa Gwa'sela. Hāmēlaslā'laē k'!ēdēlas L!āqwag'ila. Wä, lā'laē Q!aēdē hēlaxa g'ālāsa
40 Kwāg'u!ē qalēs qadzēla lāx Hāmēlasē. Wä, hēx'idaem'lāwisē xwāna'fida. Wä, lā'laē mōts!aqē qādzēlats!ās āwā xwāxwāk!ūna. Wä, hēlālaem'lāwisēxs laē lāg'aa lax Gwēqelisē qaxs hēx'sā'maē g'ōkūlē g'ālāsa Gwa'sela. Wä, hēx'idaem'lāwisē qadzēfida lāx Hāmēlasē yīxa k'!ēdēlas L!āqwag'ila. Wä, g'il'em'lāwisē gwāla
45 qādzēlāxs lāael wāwāqālē L!āqwag'ilāsa lāk'!endē 'melxlōsgēmē 'naenx'ūna'ya lō'laē sek'lax'sōkwē ēelag'imsgēm 'naenx'ūna'ya lō'laē hāmōgāla L!ēl'asgēm 'naenx'ūna'ya lō'laē q!ELla 'wālasx'ās-gēm 'naenx'ūna'ya. Wä, hēem'lawisēs lēgēmē L!āqwag'ila. Wä, laem'laē lās lax Q!aēdē. Wä, laem lēgadē Q!aēdās L!āqwag'ila.
50 Wä, lāg'ilēns laem gwā! lēqelas Q!aēdē lāq; lēx'aem'wisēns lāt

L!āqwag'ila (XIV 1). Then the former L!āqwag'ila (XIII 3) gave | 51
 his seat to his son-in-law, for he had no son | to take his place: his
 only daughter was his princess Hāmēlas (XIV 2). | Then L!āqwag'ila
 (XIV 1) remembered what had been done by the chief of the ||
 Maāmtag'ila, Ōdzēstalis, when he killed his father Hēlamas (XIII 1). | 55
 Therefore he told his crew, the ancestors of the Kwāg'uł, that he |
 would give away the marriage gift of his father-in-law,—the one hun-
 dred mountain-goat | blankets, fifty dressed elk-skin | and twenty-
 four black-bear blankets, and the six lynx || blankets. As soon as 60
 he had given them away, | he said, "O Kwāg'uł! now I have given
 away this marriage gift, (given by) the | chief my father-in-law for
 you, to my own tribe, the Gwa'sela, | among whom my own fore-
 fathers began with the first chief in the beginning, | Yāqaŋenis
 (II 1), who gave to this country the name || Gwēqelis; and now I go 65
 home, O Kwāg'uł! for am I not | ashamed of what has been done to
 the chief, my father, Hēlamas (XIII 1), | by the chief who is named
 Ōdzēstalis? Now, go home! and | I shall stay here with my wife,
 Hāmēlas (XIV 2)." Thus said | L!āqwag'ila (XIV 1) to his tribe
 the Kwāg'uł; and the Kwāg'uł started at once || and went home, and 70
 left L!āqwag'ila behind. |

lēqelayōlqē L!āqwag'ila. Wā, lā'laē L!āqwag'ilamot!a lāxaasēs 51
 k!wa'yē lāxēs negūmpē qaxs k!eāsaē begwānem xūnōx's qa
 lax'stōdēq, qaxs lēx'a'mae xūnōx'witsēs k!ēdēlē Hāmēlasē. Wā,
 lā'laē L!āqwag'ila g'ig'aēx'ēdex gwēx'idaasas g'igāma'yasa Maāmta-
 g'ila, yix Ōdzēstalisē yixs laē lēlāmasex ōmpdāsē Hēlamasē. Wā, 55
 hēem'lāwis lāg'ilas 'nēk'a laxēs k!wēmēxa g'alāsa Kwāg'uł laē
 yāx'witsa wāwalqālayuwasēs negūmpa lāk'endē 'melxlōsgemē
 'naenx'ūna'ya lē'wa sek!ax'sōkwē ēelag'imsgeṃ 'naenx'ūna'ya
 lē'wa hāmōgāla L!ēl'asgeṃ¹ 'naenx'ūna'ya lē'wa q!ēl!a 'wālas-
 x'āsgem 'naenx'ūna'ya. Wā, g'il'ēem'lāwisē gwāl yāqwaxs lāalas 60
 'nēk'a: "ya, Kwāg'uł, wā, la'men yāx'witsōx wāwalqālayoxsg'in
 g'igāmēk negūmp lāl g'ayōqā lāxg'inlāk g'ōkūlōta lāxg'a Gwa'se-
 lak' yixg'a qelxōlnōx'g'asen wīwōmpwūlaxen g'ilgalisa g'iqag'i-
 wa'yē Yāqaŋeniswūla, yixa lēqēlōta qa lēgēmsa āwīnagwisēx
 lāxōx Gwēqelisēx. Wā, g'āx'men nā'nakwa, Kwāg'uł, ēs'maēlēn 65
 hāmax'ts!ax'saa qa gwēx'idaasaxen g'igāmēx'dā ōmpē Hēlamasdā,
 yīsa lēgwadā g'igāma'yē Ōdzēstalisa. Wā, hāg'a nā'nakūx. La'mēs-
 lēn yōx'sāeml lōx lōgūn genemk' yixg'a Hāmēlasek'," 'nēx'laē
 L!āqwag'ilāxa Kwāg'ułē. Wā, lā'laē hēx'ida'ma Kwāg'ułē ālēx'wida
 qa's g'āxē nā'nakwa. Wā, laem lōwalax L!āqwag'ila. 70

¹ At all other places L!ēn!ēntsem.

71 Then L!āqwag'ila (XIV 1) had a son (XV 1); and then the |
 father-in-law of L!āqwag'ila A^emax'āg'ila (XIII 3) — for that was the
 other name of the | former L!āqwag'ila — said that he would give a
 name to his grandson, | and he named his grandson Q!ēq!EX'Lāla
 75 (XV 1); and then || A^emāx'āg'ila (XIII 3) gave as a marriage gift
 forty mountain-goat blankets, | twenty-five mink blankets, thirty |
 marmot blankets, four grizzly-bear blankets, | four lynx blankets,
 80 and four | marten blankets, and one hundred deer-skin || blankets.
 And immediately L!āqwag'ila (XIV 1) gave them away to the |
 ancestors of the Gwa^sela, on account of the highness of the name of
 his prince Q!ēq!EX'Lāla (XV 1). |

And as soon as Q!ēq!EX'Lāla (XV 1) grew up, he married | the
 princess of L!āqwalā (XIV 3), chief of the numaym Lālawilēla of the |
 L!alasiqwāla, for L!āqwalā's princess was named K'!ēdēlēmē^e
 85 (XV 2). And it was not || long before Q!ēq!EX'Lāla (XV 1) had a
 son; | and L!āqwalā (XIV 3) said that he would give a name to his
 grandson, | and he gave him the name Yāqewid (XVI 1); | and he
 gave as his marriage gift fifty mink blankets, | one hundred yellow
 90 cedar-bark blankets, twenty sewed sea-otter || blankets, fifty seals,
 and the whale | house-dish, the killer-whale house-dish, and the wolf
 house-dish, and | also the grizzly-bear house-dish, and also the feast

71 Wā, lā^elaē xūngwadex^eidē L!āqwag'ilāsē bābagūmē. Wā, lā^elaē
 negūmpas L!āqwag'ila, yix A^emax'āg'ila, (hēm ^enem lēgēms
 L!āqwag'ilamōt!a), ^enēx' qas hēmē lēqēla qa lēgēmsēs ts!ōx^uLEMA.
 Wā, lā^elaē lēx^eēts Q!ēq!EX'Lāla lāxēs ts!ōx^uLEMA. Wā, laem^elaē
 75 A^emax'āg'ila wāwatqālasa mōx^usokwē ^emē^emelxlōsgēm ^enaenx^eū-
 na^eya lē^ewa sēk'!agāla mātsasgēm ^enaenx^eūna^eya lē^ewa yūdux^usōkwē
 kwēkūx^udesgēm ^enaenx^eūna^eya, lē^ewa mōwē g'ig'ilasgēm ^enaenx^eū-
 na^eya lē^ewa mōwē ^ewālasx'āsgēm ^enaenx^eūna^eya lē^ewa mōwē lēlē-
 gexsemē ^enaenx^eūna^eya; wā, hēm^elāwisa lāk'!endē tētek'!ōtsemē
 80 ^enaenx^eūna^eya. Wā, hēx^eida^emēsē L!āqwag'ila yāx^ewits lāxa g'ā-
 āsa Gwa^sela qa ōma^eyōs lēgēmasēs lāwelgāma^eyē Q!ēq!EX'Lāla.

Wā, g'il^eem^elāwisē q!ūlyax^ewidē Q!ēq!EX'Lālāxs laē geg^eradex^eits
 k'!ēdēlas L!āqwalāle, yix g'igāma^eyasa ^ene^emēmotasa Lālawilēlasa
 L!alasiqwāla yī^elaxs k'!ēdadaē L!āqwalālas K'!ēdēlēmā^eyē. Wā, k'!ēs-
 85 ^elat!a gālaxs laa^el xūngwadex^eidē Q!ēq!EX'Lālāsa bābagūmē.
 Wā, lā^elaē L!āqwalāle ^enēk' qas hēmē lēqēla qa lēgēmsēs ts!ōx^u-
 LEMA. Wā, laem^elaē lēx^eēdes Yāqewidē lāxēs ts!ōx^uLEMA. Wā,
 lā^elaē wāwatqālasa sēk'!ax^usokwē mātsasgēm ^enaenx^eūna^eya lē^ewa
 lāk'!endē k'!ōbawasa lē^ewa mātsokwē q!aq!enōl q!ēq!asasgēm
 90 ^enaenx^eūna^eya lē^ewa sēk'!asgēm^eustā mēgwata lē^ewa gwe^eyimē
 lōqūlila lē^ewa max^eēnoxwē lōqūlila lē^ewa ālanemē lōqūlila; wā,
 hēmēsa nānē lōqūlila. Wā, hēmisa k'!wēladzēxlāyowē lēgēmē

name | Kwax'sēstāla; and the name of Q!ēq!EX'Lāla (XV 1) was 93
 changed, and he | now had the name X'īlx'ēd (XV 1), when the
 ancestors of the L!āL!asiqwāla lived at Newette, || for now I shall 95
 stop calling him Q!ēq!EX'Lāla (XV 1). Immediately | X'īlx'ēd
 (XV 1) got ready to go home with his wife K'!ēdētemē (XV 2) | and
 their child Yāqewīd (XVI 1). Now he was going to his own country, |
 Gwēqelis. As soon as they arrived there, he gave away | the fifty
 mink blankets, one hundred || yellow cedar-bark blankets, twenty 100
 sewed sea-otter | blankets, and the food obtained in the marriage
 feast, fifty seals. | They put the seals in the four house-dishes; and
 as soon | as these were put before the ancestors of the Gwa'sela, he
 gave all the | skin blankets to his guests. That is what is called ||
 "giving away during a feast." Now, X'īlx'ēd (XV 1) was really a 5
 chief | among the Gwa'sela on account of what he had done. When
 Yāqewīd (XVI 1) grew up, | his father X'īlx'ēd (XV 1) wanted him
 to marry the | princess (XVI 2) of L!āqwadzē (XV 3), chief of the
 numaym G'ēxsem of the | Gwa'sela. He married her at once; and
 after || the marriage, L!āqwadzē (XV 3) gave to his son-in-law 10
 Yāqewīd (XVI 1) | as a marriage gift two slaves, four large canoes, |
 forty dressed elk-skin blankets, one hundred | deer-skin blankets,
 forty lynx blankets, | seven marten blankets, and twenty || mink 15

Kwax'sēstāla. Wā, lāxaē L!āyoxlā'yē Q!ēq!EX'Lāla. Wā, laem 93
 lēgades X'īlx'ēdē lālaxs g'ōkūlaē g'ālāsa L!āL!asiqwāla lāx NE'wēdē
 qaxg'in la'mēk' g'wāl lēqelas Q!ēq!EX'Lāla lāq. Wā, hēx'idaem'la- 95
 wisē X'īlx'ēdē xwāna'īd qa's lā nā'nakwa lē'wis genemē K'!ēdēte-
 ma'yē lē'wis xūnōkwē Yāqewīdē; wā, la'mē lāl lāxēs āwīnagwisē
 Gwēqelisē. Wā, g'il'em'lāwisē lāg'aaxs laa'l hēx'ida'em yāqwāge-
 līlasa sek'lax'sokwē mātšasgem 'naenx'ūna'ya lē'wa lāk'!endē dō-
 dex'sem k'lek'lōbawasa lē'wa mātšokwē q!āq!enōl q!ēq!asasgem 100
 'naenx'ūna'ya lē'wa ha'māyaaxsa'yē sek'lāsgemg'ustāwē mēgwata.
 Wā, hēem la āxts!āxa mewēxla lōelqūlīxa mēgwatē. Wā, g'il-
 'mēsē k'āgemlī'lemxa g'ālāsa Gwa'selāxs laē yax'wīdayowēda 'nāxwa
 'naenx'ūna heyap!ōmasgem lāxa k!wēlē. Wā, hēem lēgades
 yāxsemē'ya yāqwāg'ilīlaxa k!wēlē. Wā, laem ālak'!āla'l g'igāma'yē 5
 X'īlx'ēdāsa Gwa'sela qaēs gwēx'idaasē. Wā, lā'laē q!wāx'idē
 Yāqewīdē. Wā, lā'laē ōmpasē X'īlx'ēdē 'nēk' qa wāg'is geg'adēs
 k'!ēdēlas L!āqwadzēxa g'igāma'yasa 'ne'mēmotasa G'ēxsemasa Gwa-
 'sela. Wā, hēx'idaem'lāwisē qādzēl'ideq. Wā, g'il'em'lāwisē gwāla
 qādzēlexs laa'l wāwaqlālē'laē L!āqwadzāxēs negūmpē Yāqewī- 10
 dāsa ma'lōkwē q!āq!ek'ā. Wā, hēem'lāwisa mōts!aqē āwā xwāxwā-
 k'!ūna lē'wa mōx'sōkwē ēelag'īmsgem 'naenx'ūna'ya lē'wa lāk'!endē
 tētek'lōtsem 'naenx'ūna'ya lē'wa mōx'sōkwē 'wālasx'āsgem 'naen-
 x'ūna'ya lē'wa ālēbowē lēlēgēx'sem 'naenx'ūna'ya lē'wa maltso-

- 16 blankets, and also a name which was to be the name of | Yäqewid (XVI 1). He gave him the name L!äqwasgem (XVI 1), | and also, as a name for his granddaughter, | Künxülasögwilak^u (XVII 1). As soon as this had been done, L!äqwasgem (XV 3) | made ready to give away his marriage presents to the ancestors of the Gwa^ssela, ||
- 20 on account of the highness of his princess Künxülasögwilak^u (XVII 1). Now, I finish | calling him Yäqewid (XVI 1), for his name was now L!äqwasgem (XVI 1). Now, | L!äqwasgem was unfortunate, because his child was a girl. It was | not long before he had another child, a boy (XVII 2). Then | he was really glad
- 25 on account of the boy. When it was first known || by his grandfather, L!äqwadzē (XV 3), that the child was a boy, he made a great effort | when he gave the next marriage gift; namely, four slaves, four | large canoes, fifty dressed elk-skin blankets, | fifty lynx
- 30 blankets, twenty-five | mink blankets, thirty marmot || blankets, ten marten blankets, | one hundred deer-skin blankets, one hundred mountain-goat | blankets, and also the name Sēwid (XVII 2) as the | name of his grandson, and also his house. And when he had | done so, L!äqwasgem (XVI 1) said that he would invite the ancestors
- 35 of the || Nāk!wax^uda^x and of the Äwik^u!ēnox^u. Then he sent his | tribe to invite them. One of the | canoes of the Gwa^ssela went

- 15 kwē mātsasgem 'naenx^uäna^sya. Wä, hē'misa lēgemē qa lēgēms Yäqewidē. Wä, laem^slaē lēgemg'elx^ula^syē L!äqwasgem qa lēgēms. Wä, hē'misa lēgemē qa lēgēmsēs ts!ōx^uLEmagasē Künxülasögwilakwē. Wä, g'il^sem^slāwisē gwālexs laē hēx^uida^smē L!äqwasgemē xwāna^sida qa's yāx^uwidēsēs geg^sadānemē lāxa g'ālāsa Gwa^ssela
- 20 qa ō'mayosēs k'!ēdēlē Künxülasögwilakwē. Wä, laem^slen gwāl lēqelas Yäqewidē lāq qaxs le^smaē lēgades L!äqwasgemē. Wä, la^smē ōdzaxagemdē L!äqwasgemaxs ts!ēdāqaēs xūnōkwē. Wä, lā^slaē k'!ēs gālaxs laael ēt!ēd xūngwadex^sitsa bābagūmē. Wä, la^swēs^sla^slaē ālak^s!ala mōlōlema bābagūmaxs g'ālāē mält!ēg^saa^sle^slexs begwā-
- 25 nemaasēs gāgempē L!äqwadzē, wä, hēem^slāwis lāg'ilas wātemx^sīdēxs laael ēt!ēd wāwa^slqālasa mōkwē q!āq!ēk'owa lē^swa mōts!aqē āwā xwāxwāk!ūna lē^swa sek^s!ax^ssokwē ēelag'ims^sgem naenx^uäna^sya lē^swa sek^s!ax^ssokwē wālasx^sās^sgem 'naenx^uäna^sya lē^swa sēk^s!agāla mātsasgem 'naenx^uäna^sya lē^swa yūdux^ssōkwē kwēkūx^udesgem
- 30 'naenx^uäna^sya lē^swa lāstowē lēlegēx^ssemē 'naenx^uäna^sya lē^swa lāk^s!endē tētek^s!ōtsemē 'naenx^uäna^sya lē^swa lāk^s!endē 'mē^smelx^slōsgemē 'naenx^uäna^sya. Wä, hēem^slāwisa lēgemē Sēwidē qa lēgēmsēs ts!ōx^uLEma. Wä, hēem^slāwisēs g'ōkwē. Wä, g'il^sem^slāwisē gwālexs laael 'nēk^sē L!äqwasgemē qa's wēg^sē lēlēlaxa g'ālāsa
- 35 Nāk!wax^uda^xwē lē^swa Äwik^u!ēnoxwē. Wä, laem^slaē 'yālaqasēs g'ōkūlōtē qa lā's lēltsayā. Wä, g'āx^sem^slaē 'nemts!aqelāxa xwā-

southward to the village Tëgüxstē of the Nāk!wax'da^εx^u; | another canoe went northward to the village | of the Āwīk'!ēnox^u at K'!ētēt. After four days || they came back, and the Āwīk'!ēnox^u | and Nā- 40 k!wax'da^εx^u came paddling with them. Then the LEWELAXA song | was sung by the Āwīk'!ēnox^u; and the ancestors of the Gwa^εsela did not understand | the kind of song sung by the Āwīk'!ēnox^u, the song of the LEWELAXA, | when they arrived in front of the village. The Āwīk'!ēnox^u landed, || and also the Nāk!wax'da^εx^u landed. 45 They | did not sing when they came. Immediately they were invited in to eat | in the house of L!āqwasgēm (XVI 1); and as soon as they were all inside, | the Āwīk'!ēnox^u began to sing the LEWELAXA song; | and the chief of the Āwīk'!ēnox^u, L!āqwag'ila (XV 4), danced. || After he had danced, he took off his red-cedar neck-ring 50 and | his head-mask set with ermine-skins, and he called L!āqwasgēm (XVI 1), | and said to him, "Come to me, child L!āqwasgēm (XVI 1)! Let these | new dancing-things go to you, which I obtained in marriage from the | chief of the Ōyalaide^x, Hāmdzid (XIV 4). He has for his princess L!āqwāl (XV 5). || Now, your name shall be 55 Hāmdzid (XVI 1), for we are descended from the same | ancestors." Thus said L!āqwag'ila (XV 4) to his grandfather. | Immediately L!āqwasgēm (XVI 1) arose and went to the place where L!āqwag'ila (XV 4) was standing; | and L!āqwasgēm (XVI 1) stood by the side

k!ūna Gwa^εsela ^εnā^εnala^εaqa lāxa Nāk!wax'da^εxwaxs g'ōkūlaē Tëgüxs- 37 ta^εyē. Wä, lā^εlaē gwāgwaaqaxa ^εnemts!aqē xwāk!ūna lāx g'ōkūlasasa g'ālāsa Āwīk'!ēnoxwē lāx K'!ētēte. Wä, āem^εlāwisē mōp!en-xwa^εsē ^εnālāsēxs g'āxaē aēdaaqa. Wä, laem^εlaē seyōgwēxa Āwī- 40 k'!ēnoxwē LE^εwa Nāk!wax'da^εxwē. Wä, laem^εlaē LEWELAXAK'!āla denxelayāsa Āwīk'!ēnoxwē. Wa, laem^εlaē k'!ēs ayčsela^εlaē g'ālāsa Gwa^εselāx gwēk'!ālasas denxalayāsa Āwīk'!ēnoxwa LEWELAXAK'!ālaē g'āxaē aLEX^εala lāx L!āsakwas. Wä, g'āx^εlaē g'āx^εalisēda Āwīk'!ēnoxwē. Wä, g'āx^εlaē ōgwaqa g'āx^εalisēda Nāk!wax'da^εxwē. Laem^εlaē 45 k'!ēās gwēk'!ālats. Wä, hēx^εidaem^εlāwisē Lē^εlālasō^ε qa^εs lā L!EX^εwa lax g'ōkwas L!āqwasgēma^εyē. Wä, g'il^εem^εlāwisē ^εwī^εlaēLEXS laael hēx^εidaem^εēt!ēda denx^εidēda Āwīk'!ēnoxwasa LEWELAXA. Wä, laem^εlāwisē yīxwē g'īgāma^εyasa Āwīk'!ēnoxwē L!āqwag'ila. Wä, 50 g'il^εem^εlāwisē gwāl yīxwaxs laē āxōdxēs L!āgēk!ūxawa^εyē LE^εwēs g'īg'ilemakwē yīxwēwa^εya. Wä, lā^εlaē Lē^εlālax L!āqwasgēmē. Wä, laem^εlaē ^εnēk'a: "Wä, gēlag'a xūnōk^u L!āqwasgēm qa lālag'isek. āx^εāLElag'ada alō^εmasek^u yāx^uLEN lāl, yīxg'in geg'adānemk^u lāxa 55 g'īgāma^εyasa Ōyalaide^xwē lāx Hāmdzidē, yixs k'!ēdadaas L!āqwālē. Wä, la^εmēts Lēgadelts Hāmdzidē qaxs ^εnem^εmaāsens g'āyowasens wīwōmpwūlaens," ^εnēx^εlaē L!āqwag'ilāxēs gāgēmpē. Wä, hēx^εidaem^εlāwisē L!āqwasgēmē Lāx^εūlī qa^εs lā lāx Lā^εwī^εlasas L!āqwag'ila. Wä, g'il^εem^εlāwisē Lā^εwenōdzēlīē L!āqwasgēmax L!āqwag'ilāxs laē

- of L!āqwag'ila (XV 4); and | L!āqwag'ila took off his grizzly-bear
60 blanket and put it on || L!āqwasgem; and he took off his dancing-
apron and put it on | L!āqwasgem; and he put around his neck the
red cedar-bark ring mixed with white | for the LEWELAXA dance,
which was to be the red cedar-bark ring of L!āqwasgem (XVI 1),
and he put on his head the head-mask. | And as soon as he had done
it all, L!āqwag'ila (XV 4) | told how he had obtained them. He said,
65 "I married || L!āqwäl (XV 5), the princess of Hämdzid (XIV 4),
chief of the Öyalaïdex of the | Bellabella; and this is what I obtained
by marrying her—the LEWELAXA and the name | Hämdzid. Now,
Hämdzid shall be your name when you give the LEWELAXA. | And the
name L!āqwasgem shall be your name during the secular season."
Thus said L!āqwag'ila (XV 4) | to L!āqwasgem (XVI 1). Then the
70 Äwik'!ēnox^u sang || four LEWELAXA songs, and L!āqwasgem (XVI 1)
danced. | And L!āqwag'ila (XV 4) just stood by his side. | L!ā-
qwasgem (XVI 1) was shaking the rattle with his one hand as he
danced, going around the fire in the middle of the | dancing-house of
L!āqwasgem (XVI 1). This was the time when the Gwa'sela saw |
the LEWELAXA for the first time. And the LEWELAXA came from
75 there. || And the reason why L!āqwag'ila (XV 4) gave it to L!ā-
qwasgem (XVI 1) is because he knew that they had the | same
descent. As soon as L!āqwasgem (XVI 1) had finished dancing, | he
spoke, and said, "O L!āqwag'ila (XV 4)! | thank you for what you

- äxödē L!āqwag'ilaxēs g'ilasgemē 'nēx'unā'sya qa's 'nēx'ündēs lāx
60 L!āqwasgemē. Wä, lā'laē äxōdxēs tsāpē qa's tsāp'lēdēs lāx
L!āqwasgemē. Wä, lā qēnxōtsa 'melmaqēla qēnxawē LEWELAXA-
xawē L!āgek^u lāx L!āqwasgemē. Wä, lā'laē yīxwīyōtsa yīxwī-
wa'yē lāq. Wä, g'il'ēm'lāwisē 'wīl'gaalelaxs laē L!āqwag'ila
ts!ek'lā'itsēs g'ayōlasaq. Wä, lā'laē 'nēk'a: "LEN geg'ades L!ā-
65 qwälē, yīx k'lēdēlas Hämdzidē g'igāma'yasa Öyalaïdexwasa Hēldza-
'qwē. Wä, yō'mēsen geg'adānem laqēxwa LEWELAXA LE'wa lēgemē
Hämdzidē. Wä, la'mēts lēgadelts Hämdzidē lāxwa LEWELAXAX.
Wä, hēx'sā'mēts lēgemē L!āqwasgemē lāxwā bāxūsē," 'nēx'laē L!ā-
qwag'ilāx L!āqwasgemē. Wä, laem'laē denx'ēdēda Äwik'!ēnoxwasa
70 mōsgemē LēLEWELAXAK'lāla q!ēmq!ēmdema. Wä, laem'lāwisē yīxwē
L!āqwasgemē. Wä, ā'mēs la lāxwēmēlē L!āqwag'ila. Wä, la'mē
klūxetk'lōts!anē L!āqwasgemaxs laē yīx'sē'stalilēlaxa laqawalīasa
LEWELAXAATS!ē g'ōx's L!āqwasgemē. Wä, hēem g'ālābē dōx'walelatsa
Gwa'selāx LEWELAXA. Wä, hē'mis la gwē'fidaatsa LEWELAXAX laxēq.
75 Wä, hē'mis lag'ilas L!āqwag'ila lās lāx L!āqwasgemaxs q!ālela'maaxs
'nēmōx^umaēs g'ayowasa LE'wē. Wä, g'il'ēm'lāwisē gwāl yīxwē
L!āqwasgemaxs laē yāq!ēg'a'la. Wä, lā'laē 'nēk'a: "ēya, L!āqwa-
g'ila, gēlak'aslax'ig'as g'āxyōg'ōs g'āxen; hē'den 'nē'nak'ilē yīxs

have brought me. This is the reason why I spoke. | I shall not use this great dance. It shall go to my || prince Sēwid (XVII 2). He 80 shall have the name Hāmdzid." | Thus spoke L!āqwasgēm (XVI 1) to his tribe, the Gwa'sela, and to the Nāk!wax'da^{xu}, | and also to the Āwik'!ēnox^u, and they all agreed to | what he said. As soon as he had spoken, he gave away the | four slaves to the chiefs of the Nāk!wax'da^{xu} and || Āwik'!ēnox^u, and four large canoes | went to 85 the chiefs of the two tribes, | and he gave away the one hundred deer-skin blankets to the | two tribes. After this the two tribes | went out. They unloaded their canoes, || and night came. Then 90 L!āqwasgēm (XV 4) spoke | to his tribe, and told them to sing four times the | LEWElaxa songs for Sēwid (XVII 2), the prince of L!āqwasgēm (XVI 1), who | was to be a hēlik'ilał in the LEWElaxa dance. Then L!āqwasgēm (XV 4) taught the | song of the hēlik'ilał to Sēwid (XVII 1) late at night. And || L!āqwasgēm (XV 4) asked 95 his painters to put up the | sacred room with the moon on it and a toad inside the moon. | At once two painters took four | roof-boards, rubbed them with old cedar-bark mats to remove | the soot, and, when all the soot was off, || they put them down in the rear of the 100 house of L!āqwasgēm in the night. | Before daylight they finished.

k!ēsēł nōgwa aaxsilaxwa 'wālasēx lāda, yīxs le'maēx lāl lāxen LEWElgāma'yōx Sēwidēx. Wā, la'mēsōx lēgadelts Hāmdzidē," 80 'nēx'laē L!āqwasgēmaxēs g'ōkūlōta Gwa'sela LE'wa Nāk!wax'da-xwē, wā, hē'misa Āwik'!ēnoxwē. Wā, lā'laē 'nāxwaem ēx'ag'ayē wāldemas. Wā, g'lē'm'lāwisē gwāl yāq!ent!ālaxs laael yāx'witsa mōkwē q'lāq!ek'owa lāx g'ig'igāma'yasa Nāk!wax'da-xwē LE'wa Āwik'!ēnoxwē. Wā, hēem'lāwisa mōtslaqē āwā xwāxwāk!ūna. 85 Hēemxaa lā lāxa g'ig'egāma'yasa ma'ltsemakwē lēlqwālala'ya. Wā, lā'laē yāx'witsa lāk!endē tētek!ōtsem 'naenx'ūna'ya lāxa ma'ltsemakwē lēlqwālala'ya. Wā, laem'laē gwāla laa'lasē hōqū-welsēda ma'ltsemakwē lēlqwālala'ya. Wā, laem'laē mōltālxēs memwāla. Wā, lā'laē gānul'ida. Wā, lā'laē L!āqwasgēm (XV 4) yāq!E- 90 g'a'lxēs g'ōkūlōtē. Laem'laē nēlaqēxs mōp!enēlē kwēxela qaēda LEWElaxa qa Sēwidē, yī'elax LEWElgāma'yas L!āqwasgēmaxs le'maael hēlik'ilał lāxa LEWElaxa. Wā, la'mē L!āqwasgēm (XV 4) q'lāq'ol!amatsa yālaxlenasēs hēlik'ilał lāx Sēwidaxa la gāla gānola. Wā, lāxaē L!āqwasgēm (XV 4) āxk!ālxēs k!āk!et!ēnoxwē qa k!ōx'walifēsēxa 95 'mekūladzāla māwila. Wā, lā'laē wūq!āsa ōts!āwasa 'mekūla. Wā, hēx'idaem'lāwisa ma'ōkwē k!āk!et!ēnox^u āx'ēdxa mōxxa saōkwa qa's yiltseldzāyēsa k!āk!obanē lāxa sēsaōkwē qa lāwāyēsa q!wālobesē lāq. Wā, g'ilē'm'lāwisē 'wī'lāwa q!wālobesaxs laael āx'alīlas lāxa naqōLEwalīlasa g'ōkwa L!āqwasgēmēxa gānolē. 100 Wā, k!ēs'Em'lāwisē 'nāx'idēxs laē gwāla. Wā, laem'laē ts!el-

- 2 At once it was a cause of surprise, | when it was seen by the uninitiated of the Nāk!wax'da^{ex} | and Gwa^sela, and also by the other Āwik'!ēnox^u. As soon as it was | daylight, in the morning, L!āqwag'ila (XV 4) asked L!āqwasgem (XVI 1) || to call in the Nāk!wax'da^{ex} and Āwik'!ēnox^u and all the | Gwa^sela to eat breakfast in the dancing-house for the | LEWELaxa. Then the chief of the Āwik'!ēnox^u, L!āqwag'ila (XV 4), said | that he would show to Sēwid (XVII 2) how to dance the LEWELaxa and the great | dance hēlik'ilał. 5 la (XV 4) asked L!āqwasgem (XVI 1) || to call in the Nāk!wax'da^{ex} and Āwik'!ēnox^u and all the | Gwa^sela to eat breakfast in the dancing-house for the | LEWELaxa. Then the chief of the Āwik'!ēnox^u, L!āqwag'ila (XV 4), said | that he would show to Sēwid (XVII 2) how to dance the LEWELaxa and the great | dance hēlik'ilał.
- 10 When the || three tribes came in, L!āqwag'ila (XV 4) arose, and | said, "I have already told that the LEWELaxa was a marriage gift | from Chief Hāmdzid (XIV 4) of the Ōyalaide^x, and that | Q!ōmogwa is the supernatural property of the hēlik'ilał, and that the name of the hēlik'ilał is | Yēmask'as^o Q!ōmogwa. And now we shall sing for 15 four days for || the hēlik'ilał. We shall begin now, so that you may see the | way of dancing of the hēlik'ilał. This is the sacred room of the hēlik'ilał, | what you see standing there, which I obtained in marriage from the chief of the | Ōyalaide^x of the Bellabella. I am speaking about it emphatically, | because it is always asked of the 20 chiefs of the tribes || to say where they obtained the LEWELaxa by those who do not know | what is in the box of real chiefs. This is the | reason for my saying so—that you, Nāk!wax'da^{ex} and Gwa^sela, | shall not speak against Yēmask'as^o Q!ōmogwa (XVII 2), which is the name of the hēlik'ilał, Sēwid (XVII 2), for | now in the

- 2 g'īmxs laē dōx^{wa}lełtsa g'ig^{ex}sēg'a^yēxa Nāk!wax'da^{ex}wē LE^{wa} Gwa^sela Lō^{ma} waōkwe lāxa Āwik'!ēnoxwē qaxs g'īl^{ma}aēl ēnāx^{id}xa gaālāxs laa^{la}ē L!āqwag'ila āxk'!ālx L!āqwasgemē 5 qa lēlālēsēxa Nāk!wax'da^{ex}wē LE^{wa} Āwik'!ēnoxwē Lō^{wa}lēda Gwa^sela qa g'āxēsē gaāxstāla lāxa la lōbekwa g'ōkwē qaēda LEWELaxa. Wā, la^{mē}ēnēk'ē g'igāma^yasa Āwik'!ēnoxwē L!āqwag'ila qa^s ālak'!ālē nēlasēxs lē^{ma}ē ālak'!āla lāsa LEWELaxa LE^{wa} wālasē lādēda hēlik'ilałē lāx Sēwidē. Wā, g'īl^{em}lāwisē wī^{la}ēlēda yū- 10 dux^{sem}akwē lēlqwālaLēxs lāa^{las}ē Lā^xūlilē L!āqwag'ila qa^s negełtā^yēxen laemx^{dē} wāldema yīxs ālak'!ālaē geg^{ad}ānēmāxa LEWELaxa lāx g'igāma^yasa Ōyalaide^xwē Hāmdzidē. Wā, hē^{mis}ēxs Q!ōmogwayaē lōgwa^yasa hēlik'ilałē, wā, hē^{mis} lēgēmsa hēlik'ilałē Yēmask'as^o Q!ōmogwa. "Wā, la^{mēs}ēns mop!en^xwa^sl kwēxalał- 15 xwa hēlik'ilałēx. Wā, la^{mēs}ēns g'ālabendełxwa gānolēx qens dōqwalēxōx yīxwālaēnē^Laxsa hēlik'ilałēx. Wā, yūem māwiltsa hēlik'ilałōs lāqōs dōgūł k'!ōgwilaxen geg^{ad}ānēmēx lāx g'igāma^yasa Ōyalaide^xwas Hēłdza^qwē. Hēden lāg'ilaen el^{elk}'!āla gwāgwēx^sāla lāq^u qaxs hē^{men}āla^{ma}ē wālaplēda ēnāxwa g'ig^{eg}āmasa lēl- 20 qwāla^yē, xa nēk'ē wīdzesdzewilaōxda LEWELaxaxa k'!ēsē q!ēq!ālx g'īyīm^{ts}lāwāx g'īlg'īldasasa ālak'!āla g'ig^{eg}āma^ya. Wā, hē^{mēs}ēn ēnē^{nak}ilē, laems k'!eāsl lāl wāldemlos, Nāk!wax'da^{ex} Lōs Gwa^sel, qaōx Yēmask'as^o Q!ōmogwaxōx hēlik'ilałēxlayōxs Sēwidē, yīxs

LEWELAXA his name shall no longer be Sēwid. Now his name shall be || Hāmdzid (XVII 1). As soon as he finishes the LEWELAXA, in 25 four | days, then his name shall again be Sēwid (XVII 2). Now he himself will | dance to invite you. And therefore his name is | Yēmask'as'ō Q'ōmogwa as a hēlik'ilat; and his name is | Hāmdzid because he takes care of the LEWELAXA. That is it." || Thus said 30 L'lāqwag'ila (XV 4). |

As soon as they had finished breakfast, they went out, and | two painters worked to make the mask of Q'ōmogwa. | And as soon as night came, L'lāqwag'ila (XV 4), chief of the | Āwik'!ēnox", asked two of his speakers and two of the || speakers of L'lāqwag'ilagemē 35 (XVI 1) to listen to what the people were saying when they | went to call their tribe and the guests to go into the | dancing-house. As soon as the four | speakers had assembled, L'lāqwag'ila instructed them what to say outside | of the doors of all the houses. "This is what you will say, ||

"O LEWELAXA dancers! I call you to restore to his senses Yēmas- 40 k'as'ō Q'ōmogwa, | the hēlik'ilat, Q'ōmogwa. You shall sing for our Yēmask'as'ō | Q'ōmogwa.'" |

As soon as they stopped speaking at the doors of the houses, | the men, women, || and their children arose, and went into the LEWELAXA 45 house, for | all wished to see the new thing that is called LEWELAXA,

lēmāēx gwāl lēgades Sēwidē lāxwa LEWELAXAX. Wā, laēmōx lēga-
des Hāmdzidē. Wā, g'ilēm'wisōx gwālLA LEWELAXAX lāx mōxsala 25
'nālāl lālōx ēt'lēdēl lēgadel Sēwidē laxēq. Wā, laēm'lōx q'ūlēx's'em
yīxwa'masxōs bek!wēna'yaxs lēlēlaēx. Wā, hē'mis lāg'ilasōx lēga-
des Yēmask'as'ō Q'ōmogwa lāxēs hēlik'ila'lē'na'yē. Wā, lāx' lēga-
des Hāmdzidē qaēs aaxsilaēna'yaxa LEWELAXAX. Wā, yū'moq",
'nēx'laē L'lāqwag'ila. 30

Wā, g'ilēm'lāwisē gwāl gaāxstalaxs laē hōqūwelsa. Wā, hēx'-
'idaēm'lāwisa ma'lōkwē k'!ak!ē!tēnox" ēax'ēdxa Q'omōkūmlē.
Wā, g'ilēm'lāwisē ganol'idexs laa'lasē L'lāqwag'ilaxa g'igāma'yasa
Āwik'!ēnoxwē āxk'!ālaxa ma'lōkwē lāxēs ā'yīlkwē lē'wa ma'lōkwē
lāx ā'yīlkwās L'lāqwag'ilagemayē qa lās hōlēlax gwēk'!ālasasēxs laē 35
qāsaxēs g'ōkūlōtē lē'wa lēlalānemē qa lās 'wī'la hōgwīla lāxa
LEWELAXAatslē g'ōkwa. Wā, g'ilēm'lāwisē q!ap'lēx'īdēda mōkwē
ā'yīlkwā, laa'lasē L'lāqwag'ila lēxs'ālaq qa gwēk'!ālēts lax L'lāsanā-
'yas t!ex'ilāsa 'nāxwa g'ig'ōkwa. "Wā, g'aems wāldēm'lāg'a:

'lēlēlanōgola ts!ēts!ēqaō nanāqamalēnsax Yēmask'as'ō Q'ōmo- 40
gwa hēlik'ilat'as'ō Q'ōmogwa; lāsēlalōsxēnsax Yēmask'as'ō Q'ō-
mogwa.'" |

Wā, g'ilnaxwa'maalasē q!wē'īd lāx t!ēt!ex'ilāsa g'ig'ōkwaxs laael
hēx'idaēm 'wī'la q!wāg'ilīlēda bēbegwānemē lē'wis gēgenēmē
lō'mēs sāsēmē, qa's lāel hōgwēl lāxa LEWELAXAatslē g'ōkwa, qaxs 45
'nāxwa'maē x'āx'ets!ānaxa alōmasē lēgēmsa LEWELAXA. Wā, lā'laē

47 and | all the three tribes came in. Then L!āqwag'ila arose | and
called L!āqwasgem. And as soon as L!āqwasgem stood by the side |
50 of L!āqwag'ila, then L!āqwag'ila said to all the || tribes, |

"Now this chief shall be assistant in the | future LEwelaxa dances
of future generations." Thus he said. |

And as soon as he stopped speaking, there was a sacred song sung |
in the sacred room, and this is it: ||

55 "What, oh, what has become of my supernatural power?

Hōa | hōa! What has become of it? |

It has escaped from me, it has escaped from me, my supernatural
power. | Hōa hōa! It has escaped from me, my supernatural power.
Hōa hōa!" |

There was another sacred song: ||

60 "Come and fly over me, you who flew away from me to the light of
the world. | Come and fly over me, hō wāya wāya ha haa!" |

As soon as L!āqwag'ila stopped singing, he called L!āqwasgem: |
"Let us look at the sacred singing behind the front of the | sacred
65 room!" And they went in. They had not stood long, || before
L!āqwasgem came back alone. He said, "Take care, | tribes!
That is the voice of the hēlik'ila. Now begin to | sing, and I shall

47 'wī'laēlēda yūdux^usemakwē lēlqwālaLēxs laael lāx^uūlilē L!āqwag'ila
qa's Lē'lālēx L!āqwasgemē. Wā, g'il^uem'lāwisē la lāwenōdzeliē
L!āqwasgemax L!āqwasg'ilāxs laē 'nēk'ē L!āqwag'ilāxa 'nāxwa
50 lēlqwālaLāya:

"Laemk' lāxwēmīlnaxwalg'ada g'igāmēk' lāxa el'nākūlala LE-
welaxaLasa el'nakūlala begwāneml," 'nēx'laē.

Wā, g'il^uem'lāwisē q!wēl'edexs laal'asa yālaq!wālā lāx āladza'yasa
māwilē yīsg'ada:

55 Wēx'idēg'a ha wēx'ihēdēg'a wēx'idēs qaē 'nawalahakwasdā
hōa hōa wēx'idēsk'a.

Mādosō o'nōgwa, mādosō o'nōgwa mādosōs qaē 'nawalahakwas-
dā hōa hōa madosōqaē 'nawalahakwasdā hōa hōa.

Wā, lā lās lāxa 'nemsgemē yālxlena:

60 Gēna q!anāanla k'āē q!anēg'ilis lāx 'naqūlayaxēa ha aha gēna
q!anaanla hō wāya wāya ha haa.

Wā, g'il^uem'lāwisē q!wēl'edexs laē L!āqwag'ila āxk'lāx L!āqwas-
gemē: "yā, wēx'ins dōqwaxa sayōlaqūla lāxg'a āladzēg'asg'a
māwilēk'." Wā, lax'da^{xu}laē lāyak'ilila. Wā, k'lēs'lat'la gālaxs

65 g'āxaē nenx'ālē L!āqwasgemē. Wā, lā'laē 'nēk'a: "Wēg'a yāl'lā-
LEX g'ōlg'ekūlōt; yūem q!wāselag'ilila hēlik'ilatēx. Wā, wēg'a den-
x'edex qen lālag'i gūnx'id lalōl!aqō LE'wōx L!āqwag'ilax qa

try to secure him, together with L!āqwag'ila, so that he may | come 68
and dance." Immediately the Āwik'!ēnox^u sang, | and L!āqwasgem
went back into the room. Before long || the hēlik'ila came, wearing 70
the grizzly-bear skin blanket, and around his neck a | thick cedar-
bark ring. He wore on his head the head-mask with ermines, | and
he wore a dancing-apron around his waist. He was | shaking his
rattle with one hand as he was dancing. | He danced around the fire
in the middle of the house. Then L!āqwag'ila || and L!āqwasgem 75
were his attendants. Four songs | were sung by the Āwik'!ēnox^u.
Then they finished. As soon | as they had finished, the hēlik'ila
went back to his sacred room; and | L!āqwasgem gave away one
hundred mountain-goat blankets to the | Nāk!wax'da^x and to the
Āwik'!ēnox^u; and as soon as he finished || giving away the mountain- 80
goat blankets, the chief of the | Āwik'!ēnox^u, L!āqwag'ila said to the
Nāk!wax'da^x and Gwa'sela | that they should come back into the
LEWELAXA house the next | evening. Thus he said. |

As soon as he stopped speaking, the Nāk!wax'da^x || and the 85
Āwik'!ēnox^u and the Gwa'sela went out. And when it was evening |
on the following day, the four speakers went again to call them, |
and they said the same as they had said when they called them the
first time to the dance. | Now they were dancing, and they did the
same that night | as they had done before. And as soon as the

g'āxēsō yix'wida." Wā, hēx'idaem'lāwisēda Āwik'!ēnoxwē den- 68
x'ēda. Wā, lā'laē L!āqwasgemē lāyakilila. Wā, k'ēs'lat!a gātaxs
g'āxaasa hēlik'ilaē 'nēx'ūnālaxa g'ilasgemē 'nēx'ūna'ya qenxālaxa 70
lēkwē L!āgekwa. Wā, laem'laē yixwiwālaxa g'ig'ile'makwē yixwi-
wa'ya. Wā, laem'laē tsābēx'usa yixxsdēg'a'yē tsāpa. Wā, lā'la-
xaē k'lūxetk'!ōltslānaxa k'lūxedēnāxs laē yixwa. Wā, laem'laē
yixsē'stalilēlaxa laqawalilasa g'ōkwē. Wā, laem'laē L!āqwag'ila
lō'laē L!āqwasgemē laxwēmēleq. Wā, mōsgem'lat!a q!emq!em- 75
demē denx'ēdayuwasa Āwik'!ēnoxwaxs laē gwāla. Wā, g'il'em'lā-
wisē gwālexs laē lāyak'ililēda hēlik'ilaē lāxēs mawilē. Wā, lā'laē
L!āqwasgemē yāx'witsa lāk'!endē 'mē'melxLōsgem 'naenx'ūnē lāxa
Nāk!wax'da^xwē lē'wa Āwik'!ēnoxwē. Wā, g'il'em'lāwisē gwāla
yāqwāsa 'mē'melxLōsgemē 'naenx'ūnēxs laē nēlē g'igāma'ya 80
Āwik'!ēnoxwē L!āqwag'ilāxa Nāk!wax'da^xwē lē'wa Gwa'selāxs
ēt!ēdēl g'āxl 'wīlat hōgwēl lāxa LEWELAXAats!ē g'ōx'xa ēt!ēdēla
ganōl'ēdēl, 'nēx'laē.

Wā, g'il'em'lāwisē q!wēl'ēdexs laē 'wīla hōqūwelsēda Nāk!wax'da-
xwē lē'wa Āwik'!ēnoxwē lō'ma Gwa'sela. Wā, g'il'em'lāwisē dzā- 85
qwaxa lēnsaxs laael ēt!ēd qās'idēda mōkwē ā'yilkwa. Wā, laemxaē
āem neglētewēxēs g'alē wāldemāxs g'ālaē qāsa qaēda g'alē kwē-
xela. Wā, laemxaē kwēxela. Wā, hēemxaāwisē gwēg'ilaxa gano-
lēs g'alē gwēg'ilasa. Wā, g'il'mēsē gwāl yix'wīda hēlik'ilalasa mōs-

90 hēlik'ílaʔ finished dancing with the || four songs, he went into the sacred room. Then | L!āqwasgem gave away twenty-five mink blankets and | fifty lynx blankets to the Nāk!wax'da^{ex} | and Āwik'!ēnox^u; and when this was done, they all went out. |

In the evening of the following day the four speakers went to
 95 call them again, || and said, "This will really be the taming of the hēlik'ílaʔ." | They would say this after they had said the words which they used before, | when they were calling them. After they had gone throughout the whole village, | the three tribes went in. Then | L!āqwasg'ila and L!āqwasgem went behind the front of the sacred
 300 room, || and the hēlik'ílaʔ sang his two sacred songs. | When he stopped, the Āwik'!ēnox^u sang, | the hēlik'ílaʔ came out dancing, and when they were nearly at the end | of the last of the four songs, the hēlik'ílaʔ ran out | of the door of the dancing-house, and
 5 L!āqwasg'ila and || L!āqwasgem ran after him. It was not long before they came back. | L!āqwasg'ila was carrying the head-mask and the grizzly-bear blanket, | and L!āqwasgem carried the cedar-bark neck-ring and the | dancing-apron and the rattle. Then L!āqwasg'ila said | that he and his friend L!ā-
 10 qwasgem had found them, and they were || talking happily about what they pretended to have found. Then a whistle sounded on the beach | in front of the dancing-house. L!āqwasg'ila

90 gemē q!emq!emdemxs laē āladzelilaxa māwīlē. Wā, lāxaē L!ā-qwasgemē^e yāx^ewitsa sek'lagāla mātsasgem 'naenx^eūna^{ya} lē^{wa} sek'lax'sōkwē 'wālasx'āsgem 'naenx^eūna^{ya} lāxa Nāk!wax'da^{ex}wē lē^{wa} Āwik'!ēnoxwē. Wā, g'il^emēsē gwālexs laē 'wī^{la} hōqūwelsa.

Wā, lāxaē dzāqwasx laē lēnsa, laē ēt!ēda qās'idēda mōkwē ā^eyīl-
 95 kwa. Wā, laem^{laē} 'nēk'exs lē^{maē} ālag'alil nānāqamaṭxa hēlik'í-
 laē; ānaṭwaem^{laē} 'nēk'exs laē 'wī^{la}wē wāldemsa lāxēs g'āg'ilaē wāldemxs qāsaē. Wā, g'il^eem^{laē} lāwisē lābelsaxa g'ōkūlāxs g'āxaē 'wī^{la}ēlēda yūdux^usemakwē lēelqwāla^{ya}. Wā, hēx^eidaem^{laē} lāwise lāyak'ililē L!āqwasg'ila lō^e L!āqwasgemē lāx āladza^{ya}sa māwīlē.
 300 Wā, lā^{laē} yālaqwēda hēlik'ílaṭasa maltsemē yālaXLena. Wā, g'il^eem^{laē} lāwisē q!wē^{laē}ēdexs laē denx^eēdēda Āwik'!ēnoxwē. Wā, g'āx^{laē} yīxūts!ālēlēda hēlik'ílaē. Wā, g'il^emēsē elāq q!ūlbēda elx^{la}ya^{sa} mōsgemē q!emq!emdemsa hēlik'ílaṭaxs laael dzelx^ewels lax t!ex'ilāsa lēwelaxaatslē g'ōkwa. Wā, lā^{laē} L!āqwasg'ila lō^e
 5 L!āqwasgemē dzelx^usemēq. Wā, k!ēst!a gālaxs g'āxaē aēdaaqa dālē L!āqwasg'ilaxa yīxwiwa^{ya}yē lē^{wa} g'ilasgemē 'nēx^eūna^{ya}. Wā, lā^{laē} ōgwaqa dālē L!āqwasgemaxa L!āgēk!ūxawa^{ya}yē lē^{wa} yīxūxs-dēg^{ya}yē tsāpa lē^{wa} k!ūxedēnē. Wā, la^{mē} 'nēx^{laē} L!āqwasg'i-lāxs q!lāaq lē^{wēs} 'nemōkwē L!āqwasgemē. Wā, hēem^{laē} lāwis ālēs
 10 ēēk!eq!āla^xda^{ex}sēs q!ābōlāxs laa^{la}sa ts!ēk!ūk!ālā lāxa L!ēmaⁱ-sasa lēwelaxaatslē g'ōkwa. Wā, lā^{laē} L!āqwasg'ila hēel g'il wūla-

was the first to hear it, | and he said to L!āqwasgem they would go 12
at once | to look at it. They just put into the sacred room what they
had found, | and went out. Before long L!āqwasg'ila came back ||
and stood in the doorway of the | house, and said, "O dancers! now 15
I have discovered | our dancer, and he has been transformed. He
has become | Q!ōmogwa, and he is going to be well now. Now I will
bring him in." | Thus he said, and he went out again. Before long ||
he came back, walking backward, with L!āqwasgem walking in front 20
of him. | He was wearing the mask of Q!ōmogwa. Then L!āqwasg'ila
told the Āwik'!ēnox^u | to go ahead and sing; and as soon as they
began to sing, | the mask of Q!ōmogwa began to dance. And as soon
as they came to the rear of the house, he went in | behind the front
of the sacred room. This is ended. ||

Then L!āqwasgem gave away fifty lynx | blankets, ten marten 25
blankets, | thirty marmot blankets, to the Nāk!wax'da^{xu} | and
Āwik'!ēnox^u. That is all about this. This was | the first LEWELAXA
in the southern country. || Therefore I am the only one who is first 30
called to be the attendant of the LEWELAXA, for | my ancestors were
the first to obtain the dance. Now I have finished talking | about
L!āqwasg'ila (XV 4), who brought the LEWELAXA to L!āqwasgem
(XVI 1). |

x^aLElaq. Wā, lā^alāē āxk'!ā^alax L!āqwasgemē qa^s lāx'da^{xwē} 12
dōx^ewīdeq. Wā, āem^alāwisē la āxts!^alīlasēs q!^eq!^a lāxa māwīlē.
Wā, lā^alāē hōqūwelsa. Wā, k'!ēs^alat!^a gā^alaxs g'āxaē aēdaaqē
L!āqwasg'ila. Wā, hēem^alāwisē lāx^eūlīlē āwīlēlāsa t!^ex!^alāsa 15
g'ōkwē. Wā, lā^alāē 'nēk'a: "ēyā ts!^ets!^elēqo; lanōgwa māl!^eg'aa-
LElaxg'ins yīxwag'ins lāg'asg'a la ōgūx^eīdaēla. Wā, lāēg'as la q!^o-
mogwē^estalīla. Wā, lāg'a hē^anakūla. Wā, lanōgwa g'āxēLamasLE-
g'aq^u," 'nēx^elāēxs lāē xwēlaqa lāwelsa. Wā, k'!ēs^alat!^a gā^alaxs
g'āxaē g'axēLEla k'!ānēLEla lō^e L!āqwasgemē k'amēs^egemēxa yīxu- 20
mālāxa q!^omokumlē. Wā, lā^alāē L!āqwasg'ila wāxaxa Āwik'!ēnoxwē
qa denx^eēdēs. Wā, g'īl^eem^alāwisē dēnx^eēdēxs lāē yīx^ewīdēda q!^o-
mokumlē. Wā, g'īl^eem^alāwisē lāg'aa lāxa ōgwiwalīlaxs lāē lats!^alī
lāxa āladza^eyasa māwīlē. Wā, lā^amē gwāl lāxēq.

Wā, lā^alāē L!āqwasgemē ēt!^elēd yax^ewitsa sek'!ax^esōkwē 'wālasx'ās- 25
gem 'naenx^eūna^eya LE^ewa lastowē LēLEgēx^esemē 'naenx^eūna^eya
LE^ewa yūdux^esokwē kwēkūx^edesgem 'naenx^eūna^eya lāxa Nāk!wax-
da^{xwē} LE^ewa Āwik'!ēnoxwē. Wā, laem gwāl lāxēq. Wā, hēem
g'īl g'āx LEWELAXA lāxwa 'na^alēnak'ā^alax āwīnak'āla. Wā, hē^amisen
lāg'ila lēx'aem g'īl Lē^alālasō^e qa lā lāxwēmēl lāx LEWELAXA qaxs 30
hē^amaen g'ālē g'āxatsa LEWELAXA. Wā, laem gwālēns gwāgwēx^es'a-
laēna^eyē lāx L!āqwasg'ilāxs g'āxaasa LEWELAXA lāx L!āqwasgemē.

- 33 Now I shall talk about him when he was looking for a wife for his prince | Sēwid (XVII 2); for he was no longer named Yēmāsk'as'ō
- 35 Q'ōmogwa (XVII 1), || for he had the name Yēmāsk'as'ō Q'ōmogwa only during the LEWELaxa, | and his summer name was Sēwid. Then he learned about | 'nāx'nag'ēm (XVII 3) of the L!al!asiqwāla, the princess of Amax'āg'ila (XVI 3), | another one of the chiefs of the G'ēxsem. Then | he married 'nāx'nag'ēm. They lived in the
- 40 village of the ancestors of the L!al!asiqwāla, || GēwaseM. After they were married, Amax'āg'ila (XVI 3) | gave as a marriage gift sixty sea-otter blankets, | four slaves, one hundred and twenty cedar-bark blankets, | six canoes, and forty mink blankets. | And Amax'āg'ila (XVI 3) wanted Sēwid (XVII 2) to give a winter dance.
- 45 And || Amax'āg'ila (XVI 3) gave in marriage as privilege the māmaq'la and its name | Q'lūlād; and the bird-dance, and its name 'nawalakumēg'ilis; and | the hāmshāmts!es, and its name 'naḡuq!eselag'ilis; and the healing-dance, | and its name Ēg'aq!wāla; and also a secular name as the name for | Sēwid (XVII 2), namely, A'māxūla!; and we
- 50 shall call Sēwid A'māxūla! (XVII 2) from now on. || After he had given the marriage gift, A'māxūla! (XVII 2) | invited the L!al!asiqwāla to go to Gwēqelis, the village of | A'māxūla! (XVII 2) and his tribe the ancestors of the Gwa'sela; for A'māxūla! (XVII 2) wished | that the ancestors of the L!al!asiqwāla should take care of the winter dance that they were going to give. Then | A'māxūla! (XVII 2) and

- 33 Wā, la'mēsen g'wāgwēx's'āla! lāqēxs laē ālā qa gēnemsēs LEWELgāma'yē Sēwidē, qaxs lē'maē g'wāl lēgades Yēmāsk'as'ō Q'ōmo-
- 35 gwa qaxs lēx'a'maē lēgadaats Yēmāsk'as'ō Q'ōmogwāxs LEWELaxaē. Wā, hē'mis lēgēmsēxa hēenxē Sēwidē. Wā, hē'lat!a q!aatsēda L!al!asiqwāla lāx 'nāx'nag'ēmē, yīx k'!ēdēlas Amax'āg'ila, yīx 'nemōkwē lāx g'ig'egāma'yasa 'nē'mēmōṭasa G'ēxsemē. Wā, lā'laē qādzēl'idex 'nāx'nag'ēmē, yīxs hāē g'ōkūlē g'ālāsa L!al!asiqwālē
- 40 Gēwase'ma. Wā, g'ilēm'lāwise g'wāla qādzēlāxs lāā'laē Amax'āg'ila wāwatqālasa q!ELLEX'sokwē q!ēq!āsasgēm 'naenx'ūna'ya LE'wa mōkwē q!aq!ēk'ā LE'wa ma'!tsōgūg'ōyowē k'!ēk'!ōbawasa LE'wa q!EL!ets!aqē xwāxwāk'lūna LE'wa mōx'sokwē matsasgēm 'naenx'ūna'ya. Wā, lā'laē Amax'āg'ila 'nēx' qa yāwix'ilēs Sēwidē. Wā,
- 45 lā'laē Amax'āg'ila k'!ēs'ōgūlx!lālaxa māmaq'la LE'wis lēgēmē Q'lūlādē LE'wa ts!ēk!wēsē LE'wēs lēgēmē 'nawalakumēg'ilisē LE'wa hāmshāmts!esē LE'wis lēgēmē 'naḡuq!eselag'ilisē LE'wa hayalik'ilatē LE'wis lēgēmē Ēg'aq!wāla; wā, hē'misa bāxūsē lēgēma qa lēgēms Sēwidē yī'fax A'māxūlatē. Wā, la'mēsens lēqelales A'māxūlatē lāx
- 50 Sēwidē. Wā, g'ilēm'lāwisē g'wāla wāwatqālaxs lāā'laē A'māxūlatē lēlaxa L!al!asiqwāla qa lās lāx Gwēqelisē lāx g'ōkūlasa A'māxūlatē LE'wis g'ōkūlōta g'ālāsa Gwa'sela, qaxs 'nēk'āē A'māxūlatē qa hē'misa g'ālāsa L!al!asiqwāla aaxsilax yāwix'ilaēnēlas. Wā, lā'laē 'wī'la ālēx'widē A'māxūlatē LE'wis lēlaxkwaxa gāāla. Wā, k'!ēs-

his guests started in the morning. Before || evening they arrived at 55
 Gwēqelis. Then | the L!al!asiqwāla wished the four dancers | to
 disappear at once that evening, for the L!al!asiqwāla were in a
 hurry. | They wanted to make a short stay at Gwēqelis. | The four
 dancers staid away only four nights. Then they were caught. ||
 They danced for them four evenings. Then everything was given 60
 away | that was given as a marriage gift by Amāx'āg'ila (XVI 3)—
 the sixty sea-otter | blankets; four slaves; six | canoes; forty mink
 blankets; | one hundred and twenty cedar-bark blankets; and the
 name of the māmaq'la, || Q'ūlād; and the bird-dance, which had the 65
 name 'nawalakumēg'ilis; | and the hāmshāmts!es, which had the
 name 'nāx'q!eslag'ilis; | and the healing-dance, which had the
 name Ēg'aq!wāla. At that time | A'māxūla! (XVII 2) obtained
 first the winter dance of the L!al!asiqwāla. As soon as | A'māxūla!
 finished giving away, the L!al!asiqwāla went home. || A'māxūla! 70
 (XVII 2) and his wife | 'nāx'nag'em (XVII 3) had not been married
 a long time, when they had a son (XVIII 1). Then | A'māxūla! sent
 his four speakers—Q'lek'lenala, Hānkwasōgwi'lak', | Hāyaq!entela!,
 and Yāq!enteyēg'i'lak'—to | tell the chief of the L!al!asiqwāla,
 Amāx'āg'ila (XVI 3), || that 'nāx'nag'em (XVII 3) had a son. 75
 They | arrived at the village of Amāx'āg'ila (XVI 3), and at once |

'em'lāwisē dzāqwaxs laael lāg'aa lāx Gwēqelisē. Wā, hēx'ei- 55
 daem'lāwisē 'nēk'ēda L!al!asiqwāla qa x'is'ēdēsa mōkwē sēse-
 natlesxa la gāno'fida qaxs ālak'!ālaē halabalēda L!al!asi-
 qwāla 'nēx'el qa's 'nemā'īdē lax Gwēqelisē. Wā, āem'lāwisē
 mōp!enxwa's x'isālēda mōkwaxs laael k'īmyase'wa. Wā, lā'laē
 mōp!ena kwēxelasō'xa dzēdzaqwa. Wā, lā'laē 'wi'la yāx'wida- 60
 yōwa wāwaqālayās Amāx'āg'ilaxa q!EL!ex'sōkwē q!ēq!āsasgem
 'naenx'ūna'ya lē'wa mōkwē q!āq!ek'owa lē'wa q!EL!ets!aqē
 xwāxwāk'ūna lē'wa mōx'sōkwē mātsasgemē 'naenx'ūna'ya lē'wa
 ma'itsōgūg'eyowē k'lōbawasa. Wā, lā'laē lēgadēda māmaq'las
 Q'ūlādē. Wā, hēem'lāwisa ts'lek'wēsē lēgades 'nawalakumēg'ilisē. 65
 Wā, hēem'lāwisa hāmshāmts!esē lēgades 'nāx'q!eslag'ilisē. Wā,
 hē'mislēda hayālek'ilaē lēgades Ēg'aq!wāla. Wā, laem'lāē g'alōlē
 A'māxūla!axa ts'lets'ēxlenasa L!al!asiqwāla laxēq. Wā, g'il'mēsē
 g'wāl yaqwē A'māxūla!axs laē nā'nakwēda L!al!asiqwāla.

Wā, lā'laē k'lēs gāla hayasek'ālē A'māxūla!ē lē'wis genemē 'nāx'- 70
 nag'emaxs laael xūngwadex'itsa bābagūmē. Wā, hēx'idaem'lāwisē
 'yālaqē A'māxūla!asēs mōkwē ā'yīlkwē Q'lek'lenala lō' Hānkwa-
 sōgwi'lakwē lō' Hāyaq!entela! lō' Yāq!enteyēg'i'lakwē. Wā, laem-
 'laē lāl nēla!xa g'igāma'yasa L!al!asiqwālē Amāx'āg'ilāxs lē-
 'maē xūngwadex'īdē 'nāx'nag'emasa bābagūmē. Wā, lāx'da'x'- 75
 laē lāg'aa lāxa g'ōkūlasas Amāx'āg'ila. Wā, hēx'idaem'lāwisē

77 Q!ēk!ēnālā reported to Amāx'āg'ila that 'nāx'nag'em (XVII 3) |
 had a son. After he had told the news, | Chief Amāx'āg'ila (XVI 3)
 80 invited his tribe, || the ancestors of the L!al!asiqwāla, to come into
 his house. And as soon | as they were all in, Amāx'āg'ila arose,
 and | reported the news that had been brought by the Gwa'sela
 visitors, that his | princess 'nāx'nag'em (XVII 3) had a son. "And
 therefore I have invited you in, | O tribe! that you may treat me as
 85 your chief. Give me your property, || people, that I may give a
 marriage gift to my son-in-law A'māxūla! (XVII 2)." | Thus said
 Amāx'āg'ila (XVI 3) to his tribe. As soon as he | stopped speaking,
 they spread a mat in the rear of the | house of Amāx'āg'ila (XVI 3),
 and the sea-hunters of the | ancestors of the L!al!asiqwāla went out.
 90 It was not long before they came back, || some bringing four sea-
 otter skins, others three, others | two. They spread them on the
 mat on the floor. | There were forty-two sea-otter skins on the
 floor. | After they had done so, the chiefs of the | ancestors of the
 L!al!asiqwāla went out. They were not out long, before they came
 95 back, || bringing in four slaves and four | large canoes. After they
 had done so, the common people went out; | and they did not stay
 away long, before they came back, | bringing one hundred and
 twenty cedar-bark blankets; and when | they finished, Amāx'āg'ila

77 ts!ēk!ā!ēdē Q!ēk!ēnālāx Amāx'āg'ilās 'nāx'nag'Emaxs lē'maē
 xūngwadasa bābagūmē. Wā, g'il'Em'lāwisē gwāl ts!ēk!ā!ēlāxs
 laael hēx'ēda'ma g'igāma'yē Amāx'āg'ila lēlts!ōd laxēs g'ōlg'ikū-
 80 lōta g'ālāsa L!al!asiqwāla qa g'āxēs 'wī!aēL lāx g'ōkwās. Wā, g'il-
 'Em'lāwisē g'āx 'wī!aēLExs laael lāx'ūlilē Amāx'āg'ila qa's ts!ēk!ā-
 lēdēs ts!ēk!ā!ēmasa bāgūnsē Gwa'sela, yīxs lē'maē xūngwades
 k'lēdēlē 'nāx'nag'Emasa bābagūmē. "Wā, hē'mēsen lāg'ila lēlts!ōdōl
 g'ōkūlōt qa's wāg'ilōs g'āg'ēxsēla! g'āxen. Wā, laems p!ēdzēla!
 85 g'āxen, g'ōkūlōt, qen wāwālqālayōxen negūmpaē A'māxūla!,"
 'nēx'ēlaē Amāx'āg'ilaxēs g'ōlg'ēkūlōtē. Wā, g'il'Em'lāwisē q!wē-
 lēd yaq!ent!ālaxs laael lēp!ālilema. lē'wa'yē lāxa naqolēwalīas
 g'ōkwās Amāx'āg'ila. Wā, hē!at!a g'il hōqūwelsē ēs'ālēwinoxwasa
 g'ālāsa L!al!asiqwāla. Wā, k'lēs!at!a gālaxs g'āxaē aēdaaqa dālēda
 90 waōkwaxa mōwē q!ēq!āsa lōxs yūdūxwāē daākwasa waōkwē lōxs
 ma!aē daākwasa waōkwē. Wā, laem!aē lēbedzodālas lāxa lēbēlē
 lē'wa'ya. Wā, laē sāyak!ax'sokūlasa ma!a q!ēq!āsa la āxēla. Wā,
 g'il'Em'lāwisē gwālexs laael ōgwaqa hōqūwelsē g'ig'igāma'yasa
 g'ālāsa L!al!asiqwāla. Wā, k'lēs'Em'laxaāwisē gālaxs g'āxaē aēda-
 95 aqa mox'ēlaēda q!āq!ēk'owē g'āxēlēms. Wā, hēem'lāwisa mōts!aqē
 āwā xwāxwāk!ūna. Wā, g'il'Em'lāwisē gwālexs laael 'wī!a hōqū-
 welsēda bēbēgūlēda'yē. Wā, k'lēs'Em'laxaāwisē gālaxs g'āxaē aēdaa-
 qa. Wā, lā!aē ma!tsogūg'iyowa k'lēk!obawasēg'āxēlēms. Wā, g'il-
 'Em'lāwisē gwāfalēlexs laē 'nēk'ē Amāx'āg'ila qa's la'mē lē'wis

(XVI 3) said he would go with his || tribe to take this to his son-in-law 400
 A^εmāxūla! (XVII 2), and also | a name to be the name of his grand-
 child. His name was to be Pengwid (XVIII 1). | After he had
 finished speaking, the tribe went out. They were ready to | start
 the next morning at daylight. As soon as | daylight came, they
 loaded the marriage gifts on four large || canoes. | 5

When they were all aboard, they started from the beach with the |
 four speakers of A^εmāxūla! (XVII 2); and the ancestors of the
 L!aL!asiqwāla all went. | Towards evening they arrived at the |
 village of the ancestors of the Gwa^εsela, Gwēqelis; and immediately ||
 Amāx'āg'ila (XVI 3) gave as a marriage gift to his son-in-law 10
 A^εmāxūla! (XVII 2) what was given to him by his tribe | before they
 stepped out of their canoes. As soon as | Amāx'āg'ila (XVI 3) stopped
 speaking, A^εmāxūla! (XVII 2) invited | his father-in-law and his
 tribe to come ashore to eat in his house. | And when the L!aL!asiqwāla
 were in, they were given || roasted sockeye-salmon; and after that 15
 they were given dried mountain-goat meat. | After they had eaten,
 A^εmāxūla! (XVII 2) gave away | twenty sea-otter skins to the chiefs
 of the L!aL!asiqwāla, and | two large canoes, and sixty cedar-bark
 blankets | to the common people, and also two slaves || to the chiefs. 20
 As soon as he finished giving away to the | L!aL!asiqwāla, he also gave

g'ōkūlotē taōts laxēs negūmpē A^εmāxūla!ē. Wā, hāEM^εlawisa lēgēmē 400
 qa lēgēmsēs ts!ōx^uLEma. Wā, laEM^εlaē lēgadLES Pengwidē. Wā,
 g'il^εEM^εlāwisē gwā!EXS laael hōqūwelsē g'ōkūlotas qa's xwāna!idē
 qa's wāg'il gāx^εidē!xa gaālax lāla 'nāx^εidē!l. Wa, g'il^εEM^εlāwisē
 'na^εnakūlaxs laē mōxsalasa wāwa!qālayōLē lāxa mōts!aqē āwā
 xwāxwāk!ūna. 5

Wā, g'il^εEM^εlāwisē 'wī!xsEXS laē 'nemāx^εidaEM lEX^εēd lE^εwa
 mōkwē ā'yīl^xus A^εmāxūla!ē. Wā, laEM^εlaē 'wī!xsxa g'ālāsa L!aL!a-
 siqwāla. Wā, k'!ēs^εEM^εlāwisē lāla qa's dzāqwaxs laē lāg'aa lāx
 g'ōx^uDEMSasa g'ālā Gwa^εsela lāx Gwēqelisē. Wā, hēx^εidaEM^εlāwisē
 wāwa!qālē Amāx'āg'ilās p!edzēLEmasēs g'ōkūlotē lāxēs negūmpē 10
 A^εmāxūla!axs k'!ēs^εmaē hōx^εwūltā lāxēs yaē'yats!ē. Wā, g'il^εEM^ε-
 lāwisē gwā! yāq!ent!alē Amāx'āg'ilāxs lāa^εlaē A^εmāxūla!ē lēfwūltōd-
 xēs negūmpē lE^εwis g'ōkūlotē qa lās L!EXwa lāx g'ōkwās. Wā,
 g'il^εEM^εlāwisē g'āx 'wī!aēLēda L!aL!asiqwālāxs laē L!EXwīlayuwasa
 L!ōbēkwē mē!ēk'. Wā, lā^εlaē hēleg'indayowēda x'īlkwē 'mē!ēmēlq!ēgē 15
 lāq. Wā, g'il^εEM^εlāwisē gwā! L!EXwaxs laē A^εmāxūla!ē yax^εwitsa
 ma'!tsōkwē q!ēq!āsa lāxa g'ig'egāma'yasa L!aL!asiqwāla lE^εwa ma'!-
 ts!aqē āwā xwāxwāk!ūna. Wā, hēEM^εlāwisa q!EL!EX^εsōkwē k'!ēk'!o-
 bawasa lāxa bēbēgūlida'yē. Wā, hē^εEM^εlāwisa ma'!ōkwē q!āq!Ek'ō
 lāxaaxa g'ig'egāma'yē. Wā, g'il^εEM^εlawisē gwā! yāqwaxa L!aL!asi- 20
 qwālāxs lāael ōgwaqa yāx^εwitsa ma'!tsōkwē q!ēq!āsa lā^εlaxa g'ig'ē-

22 away twenty sea-otter skins to the | chiefs of the Gwa'sela, and sixty
cedar-bark blankets to the | common people, and two large canoes to
the chiefs, | and two slaves, since A'māxūla (XVII 2) had planned ||
25 that he wanted to give one-half of what he had received as a marriage
gift to the L!al!asiqwāla, and one-half to the Gwa'sela— | forty sea-
otter skins and one hundred and twenty | cedar-bark blankets, four
large canoes, and four | slaves, on account of the highness of the
name of his prince Pengwid (XVIII 1). | Now night came, and he had
30 finished giving away. || At daylight in the morning the L!al!asiqwāla
went home. |

When Pengwid (XVIII 1) grew up, he married | Lāx'selēlemga
(XVIII 2), the princess of the chief (XVII 4) of the numaym Ts!ēts!-
emēleqela of the | Nāk!wax'da^{xu}, who lived in the village Tēgūxstē.
Pengwid (XVIII 1) and Lāx'selēlemga (XVIII 2) had not been
35 married long, when || they had a son. And as soon as Hāqela
(XVII 4) learned that | his princess had a son, he called his tribe,
and he | told them that he would give a marriage gift to his son-in-
law. He did not tell his | tribe the amount that he wanted to give
as a marriage gift, Hāqela (XVII 4) said only | that he wanted his
40 tribe to go with him. As soon as || he finished his speech, they went
out of the house. They got ready, | and early in the morning they
loaded their | canoes. When they were loaded, they left, and | in

22 gāma'yasa Gwa'sela Lē'wa q!el!ex'sōkwē k'!ēk'!obawasa lāxa bēbe-
gūlēda'yē Lē'wa ma'!ts!aqē āwā xwāxwāk!ūna lāxa g'ig'gāma'yē
Lē'wa ma'!ōkwē q!aq!ēk'owa lā'lax gwālaasas nāqā'yas A'māxūla-
25 laxs 'nēk'aē qa's ā'mēs naxsaap!ēda L!al!asiqwāla Lē'wa Gwa'selāxa
wāwaqālayuwa mōx'sokwē q!ēq!āsa Lē'wa ma'!tsōgūg'eyowē k'!ē-
k'!obawasa Lē'wa mōts!aqē āwā xwāxwāk!ūna Lē'wa mōkwē q!ā-
q!ēk'owa qa ō'mayōs lēgemasēs lāwelgāma'yē Pengwidē. Wā,
laem'lāwisē gānōfida laa'las gwā! yāqwa. Wā, g'il'em'lāwisē 'nāx'-
30 'idxa gaālāxs laē nā'nakwēda L!al!asiqwāla.

Wā, g'il'em'lāwisē q!wax'ēdē Pengwidāxs laael geg'adex'ēides
Lāx'selēlemga k'!ēdēlas g'igāma'yasa 'nē'mēmotasa Ts!ēts!emēleqe-
lasa Nāk!wax'da^{xwē}, yixs hāael g'ōkūlē Tēgūxsta'ya Nāk!wax'da-
'xwē. Wā, k'!ēs!at!a gāla hayasek'ālaxs Pengwidē Lō' Lāx'selēlem-
35 gāxs laē xūngwadex'ēitsa bābagūmē. Wā, g'il'em'lāwisē q!ālē Hāqe-
lalaxēs k'!ēdēlaxs Lē'maē xūngwada, laael Lē'lālaxēs g'ōkūlōtē. Wā,
lā'laē nēlaxs wāwaqālilaxēs negūmpē. Wā, laem'laē k'!ēs nēlaxēs
g'ōkūlōtas 'wāxaasasēs wāwaqālayolē, yixs lēx'a'maē wāldems Hā-
qelaēs 'nēk'!ēna'yē qa lās'wīlēs g'ōkūlōtēlāxseq. Wā, g'il'em'lāwisē
40 gwālē wāldemasēxs laē 'wīla hōqūwels lāx g'ōkwas qa's xwāna'idē.
Wā, g'il'em'lāwisē 'nāx'idxa gaālāxs laael mōxsaxēs yaēyats!lēlē
xwāxwāk!ūna. Wā, g'il'em'lāwisē 'wīlxsa laael Lēx'ēda. Wā, laem-

the evening they arrived at Gwēqelis. Immediately | the marriage 44
 gift for his son-in-law Pengwid (XVIII 1) was unloaded. He did
 not || give away the marriage gift in the evening, but he gave it away 45
 in the morning— | six slaves, four canoes, | twenty black-bear
 blankets, forty mink blankets, | two hundred cedar-bark blankets,
 and | a name for his son-in-law Pengwid (XVIII 1). Now his ||
 name was T!āt!endzid (XVIII 1); and he also gave as a marriage 50
 gift the name K'imgēd (XIX 1), | to the child of Pengwid (XVIII 1)
 and of his wife Lāx'selēleṃga (XVIII 2). | After they had given the
 marriage gift, T!āt!endzid (XVIII 1) | gave away three slaves and
 two canoes | and ten black-bear blankets to the chiefs of the ||
 Nāk!wax'da^xu; and he gave twenty mink blankets | and one hun- 55
 dred cedar-bark blankets to the common people of the Nāk!wax'-
 da^xu; | and he gave three slaves and two | canoes and ten black-
 bear blankets to the | chiefs of the Gwa'sela; and he gave twenty
 mink-skin blankets || and one hundred cedar-bark blankets to the 60
 common people. | Now the name of the son of T!āt!endzid (XVIII 1)
 was K'imgēd (XIX 1). | As soon as he had given away the property,
 the Nāk!wax'da^xu went home. |

When K'imgēd (XIX 1) was grown up, he married L!āqwāl
 (XIX 2), | the princess of Hāyōgwis (XVIII 3), who was chief of

ēlāwisē dzāqwaxs lāael lāg'aa lāx Gwēqelisē. Wā, hēx'idaemēlāwisē 43
 mōltāla wīlasēs wāwalqālayulaxēs negūmpē Pengwidē. Wā, k'!ēs-
 'lat!a wāwalqālaxa dzāqwa, ā!emēlaē wāwalqālaxa la 'nāx'idxa 45
 gaālāsa q!ēl!ākwē q!āq!ēk'owa lē'wa mōts!aqē xwāxwāk!ūna lē'wa
 ma'itsōkwē L!ENL!entsemē 'naenx'ūna^ya lē'wa mōx'sōkwē matsas-
 gem 'naenx'ūna^ya lē'wa ma'lp!enyag'ē k'!ēk'!obawasa. Wā, hēm-
 'lāwisa lēgemē qa lēgēmsēs negūmpē Pengwidē. Wā, laemēlaē
 lēgades T!āt!endzidē. Wā, lā'laxaē lēgemg'elxlālax K'imgēdē qa 50
 lēgēms xūnōkwās Pengwidē lē'wis genemē Lāx'selēleṃga. Wā,
 g'ilēemēlāwisē gwāla wāwalqālaxs laē hēx'idaemēlaē T!āt!endzidē
 yax'witsa yūdukwē q!āq!ēk'ō lē'wa ma'its!aqē xwāxwāk!ūna
 lē'wa lastowē L!ENL!entsemē 'naenx'ūnā lāx g'ig'egāma^yasa Nā-
 k!wax'da^xwē. Wā, lā'laē yax'witsa ma'itsōkwē mātsasgem 'naenx'- 55
 ūnē lē'wa lāk!endē k'!ēk'!obawas lāxa begūlida^yasa Nāk!wax'da-
 xwē. Wā, lā'laē yax'witsa yūdukwē q!āq!ēk'ō lē'wa ma'its!aqē
 xwāxwāk!ūna lē'wa lastowē L!ENL!entsem 'naenx'ūna^ya lāxa
 g'ig'egāma^yasa Gwa'sela. Wā, lā'laē yax'witsa ma'itsōkwē mātsas-
 gem 'naenx'ūna^ya lē'wa lāk!endē k'!ēk'!obawas lāxa begūlida^yē. 60
 Wā, laemēlaē lēgadē bābagūmē xūnōx's T!āt!endzidās K'imgēdē
 lāxēq. Wā, g'ilēmēsē gwāl yāqwaxs laē nā'nakwēda Nāk!wax'da^xwē.

Wā, g'ilēmēsē q!wāx'idē K'imgēdāxs laē geg'adex'its L!āqwālē
 yix k'!edēlas Hāyōgwisē yixs g'igāma^yae Hāyōgwisasa 'ne'mēmo-

- 65 the numaym || SisenL!ē^e of the Nāk!wax'da^xu. Now, the white men had come to live | at Fort Rupert. That is the reason why ten woolen blankets and | one hundred cedar-bark blankets were given as a marriage gift. | K'imgēd (XIX 1) and his wife L!āqwāl (XIX 2) had not been married long, when my mother gave birth to twins. |
- 70 One was a boy, the other a girl. || As soon as Hāyōgwis (XVIII 3) knew that his princess had given birth to twins, he | and his numaym, the SisenL!ē^e, made ready to give a marriage gift to his | son-in-law K'imgēd (XIX 1) at Gēg'āqē, for now the Gwa^sela had left Gwē-qelis. | They launched eight canoes, and | loaded them with twenty
- 75 woolen blankets, and forty mountain-goat || blankets, two hundred cedar-bark blankets, and | four slaves; and after they had loaded them, they left | Sāgumbāla—for that is where the SisenL!ē^e of the Nāk!wax'da^xu lived | —and it was not yet quite evening when they arrived at | Gēg'āqē. Immediately Chief Hāyōgwis (XVIII 3) gave
- 80 as a marriage gift || twenty woolen blankets, forty mountain-goat | blankets, and two hundred cedar-bark blankets, and the four slaves, | and also the eight canoes, and | a name for K'imgēd (XIX 1). Now his name was Yāx'LEN (XIX 1), | and also K'!ādalag'ilis (XX 1) for
- 85 the name of his son, and || L!āl!eqwāsila (XX 2) for the name of his daughter, the twin-children. | After Hāyōgwis (XVIII 3) had

- 65 tasa SisenL!a^yasa Nāk!wax'da^xwē. Wā, g'āx^ema māma^{la} g'ōx-walēs lāx Tsāxisē. Wā, hē^emis lāg'ilas lastōwa p!elxelasgemē lē^ewa lāk'!endē k'!ēk'!ōbawas qādzēlēma. Wā, k'!est!a gāla hayasek'ālē K'imgēdē lē^ewis genēmē L!āqwā^{la}s laē yikwē^{len} ābempwūla. Wā, la^emē bābāgū^{mē} ēnemōkwē. Wā, lā ts!āts!adagemā ēnemōkwē.
- 70 Wā, g'!l^emēsē q!ālē Hāyōgwisaxēs k'!ēdēlaxs yikwī^{laē}, laē hēx'idaem xwāna^{fida} lē^ewis ēnemēmotaxa SisenL!a^{yē} qas lā wāwa^{lqā}laxēs nēgūmpē K'imgēdē lāx Gēg'āqē qaxs lē^emaē bāwēda Gwa^selās Gwē-qelisē. Wā, lā wī^xustendxā ma^{lgū}na^{lts}!aqē xwāxwāk!ūna qas mōxsēsa ma^{lts}sokwē p!elxelasgemē lē^ewa mōx^ssokwē ēmelxlōsgem
- 75 ēnaenx'ūna^{yā} lē^ewa ma^{lp}!enyag'ē k'!ēk'!obawasa. Wā, hē^emisa mōkwē q!āq!ēk'owa. Wā, g'!l^emēsē gwal mōxsela^s laē ālēx'wida yīxs hāē Sāgumbāla g'ōkū^{latsa} ēnemēmotasa SisenL!a^{yasa} Nā-k!wax'da^xwē. Wā, k'!ēs^emēsē lāla qas dzāq^{wē}s laē lāg'aa lāx Gēg'āqē. Wā, hēx'ida^{mēsa} g'igāmā^{yē} Hāyōgwisē wāwa^{lqā}lasa ma^{lts}sokwē p!elxelasgem lē^ewa mōx^ssokwē ēmelxlōsgem ēnaenx'ūna^{yā} lē^ewa ma^{lp}!enyag'ē k'!ēk'!obawasa lē^ewa mōkwē q!āq!ēk'owa; wā, hē^emis lēda ma^{lgū}na^{lts}!aqē xwāxwāk!ūna; wā, hē^emisa lēgemē qa lēgēms K'imgēdē. Wā, laem lēgades YāxLENē. Wā, hē^emis K'!ādalag'ilisē qa lēgēms begwānemē xūnōx^s. Wā, hē^emis
- 85 L!āl!eqwāsila qa lēgēms ts!edāqē xūnōx^ssax yikwī^{lēmē}. Wā, g'!l^emēsē gwal yāq!ent!ālē Hāyōgwisaxs laē K'imgēdē lēl^{wū}ttōdxēs

spoken, K'imgēd (XIX 1) invited his | father-in-law Häyōgwis 87 (XVIII 3), and his crew, into his house; and when they came in with the | marriage gift, they were given to eat dried mountain-goat meat; | and after they had eaten, they gave away four canoes, || two 90 slaves, and ten woolen blankets, to the | chiefs of the Nāk!wax'da'x^u, and the same number to the | chiefs of the Gwa'sela; and he gave one hundred cedar-bark blankets and forty | mountain-goat skin blankets to the common people of the | Nāk!wax'da'x^u and Gwa'sela. When daylight came in the morning, || Häyōgwis (XVIII 3) and his 95 crew went home. |

As soon as K'ladalag'ilis (XX 1), the prince | of Yāx'LEN (XIX 1), grew up to be a man, he married K!wāk!wabalas (XX 3), the princess of | Yāqañenis (XIX 3), the chief of the numaym Naensx'ä of the Naqemg'ilisela. | They had a son; and Chief || Yāqañenis (XIX 3) 500 gave the expensive copper Long-Top to his son-in-law | K'ladalag'ilis (XX 1); and he gave him in marriage the name P!ādzesē 'māxwa (XXI 1) as the name | for his grandson. Then P!ādzesē 'māxwa (XXI 1) sold Long-Top, | which was bought by Änx'wēd of the Ławēts!ēs for nine | thousand woolen blankets; and these were given away by P!ādzesē 'māxwa (XXI 1) || to all the tribes. And 5 when | P!ādzesē 'māxwa (XXI 1) was a middle-aged man, he married Melnēd (XXI 2), the princess | of Sēwid (XX 4), chief of the

negūmpē Häyōgwisē Łē'wis k!wēmē. Wä, g'il'mēsē 'wilōtā Łē'wa 87 wāwaqälayo, laē L!Eḡwīlayowēda x'ilkwē 'mel'melqegē lāq. Wä, g'il'mēse gwał L!Eḡwaxs laē yāx'wīdayowēda mōts!aqē xwāxwāk'lūna Łē'wa ma'łōkwē q!lāq!Ek'ō Łē'wa lastowē p!Elxelasgēm lāxa g'ig'E- 90 gāma'yasa Nāk!wax'da'xwē. Wä, hēemxaāwisē 'wāxa lāx g'ig'Egāma'yasa Gwa'sela. Wä, lā lāk'lēndē k'!ēk'lobawas Łē'wa mōx'sokwē 'mē'melxlōsgēm 'naenx'ūnē yāx'wīdayōs lāxa bēbegūlida'yasa Nāk!wax'da'xwē Łē'wa Gwa'sela. Wä, g'il'mēsē 'nāx'īdxa g'aālāxs laē nā'nakwē Häyōgwisē Łē'wis k!wēmē. 95

Wä, g'il'mēsē nexlāāx'īd begwānemē K'ladalag'ilisaxs yix Łā- 87 welgāma'yas Yāx'LENē laē geg'adex'its K!wāk!wabalas lāx k'!ēdēlas Yāqañenis g'igāma'yasa 'ne'mēmotasa Naensx'āsa Naqemg'ilisāla. Wä, lā xūngwadex'itsa bābagūmē. Wä, hē'misa g'igāma'yē Yāqañenisē sep!ēts G'ilg'atowēxa q!Eyo'xwē L!lāqwa lāxēs negūmpē 500 K'ladalag'ilisē. Wä, lā lēgemg'elxlālax P!ādzesē 'māxwa qa lēgem-sēs ts!ōx'LEma. Wä, la'mē P!ādzesē 'māxwa lāxōdex G'ilg'atowē. Wä, lā k'ilxwasō's Änx'wēdāsa Ławēts!ēsasa 'nā'nemāp!ex'īd lōx-semx'īd p!Elxelasgema. Wä, hē'mis la 'māx'wīdayōs P!ādzesē 'māxwa lāxwa hamātelāx lēlqwālala'ya. Wä, g'il'mēsē nexlāax'īd 5 la begwānemē P!ādzesē 'māxwa laē geg'adex'its Melnēdē k'!ēdēlas Sēwidē, g'igāma'yasa 'ne'mēmotē G'ilg'igāmāsa Gwa'sela. Wä,

8 numaym G'ig'ilgām of the Gwa'sela. | Plādzēsē 'māxwa (XXI 1)
and his wife Melnēd (XXI 2) were not married long, | when they had
10 a daughter. Then Sēwid (XX 4) gave as a marriage gift || the valu-
able copper Sea-Lion, and the name L!āqwaga (XXII 1) to be the |
name of the daughter of his princess Melnēd (XXI 2). And L!āqwaga
(XXII 1), | although she was a woman, gave away what was paid
by the chief of the numaym | Ts!ēts!emēleqala of the Nāk!wax-
da'x^u—seven thousand | woolen blankets—for Hāqelal had bought
15 the copper Sea-Lion. Now, || L!āqwaga (XXII 1) gave away seven
thousand woolen blankets | to the tribes. |

When L!āqwaga (XXII 1) was old enough, she married | Hēwāk'elis
(XXII 2), chief of the numaym Ts!ēts!emēleqala of the | Nā-
20 k!wax'da'x^u, and L!āqwaga (XXII 1) had a son. Then || Hēwāk'elis
(XXII 2) gave a name to the child, and he named him | Gweyōs-
dēdzas (XXIII 1). The reason why Plādzēsē 'māxwa (XXI 1) did
not | give a name to his grandson was because he was angry with his
princess | because she married Hēwāk'elis (XXII 2), for he was not
really a chief from his ancestors. | Therefore Hēwāk'elis (XXII 2)
25 himself gave a name to the || son of L!āqwaga (XXII 1). Gweyōs-
dēdzas (XXIII 1) is now three years | old. |

Now, I really began at the very | end of our ancestors with the
whale, Yāqalenlis (II 1), and came down to Gweyōsdēdzas | —the

8 k'let!a gāla hayasek'ālē Plādzēsē 'māxwa lē'wis genemē Melnēdāxs
laē xūngwadex'itsa ts!āts!adagemē. Wā, lā Sēwidē sep!ēts Mawa-
10 k'laxa q!eyoxwē L!āqwa. Wā, lā lēgemg'elx!āxax L!āqwaga qa lē-
gēms ts!ēdāqē xūnōx'sēs k'!ēdēlē Melnēdē. Wā, laemxaē L!āqwaga
wāx'maē ts!ēdāqa 'māx'wits k'il'wayāsa g'igāma'yasa 'ne'mēmōtasa
Ts!ēts!emēleqalāsa Nāk!wax'da'xwa ālēbōp!enx'id lōxsemx'id
p!elxelasgema yixs hāē Hāqelalē k'ilxwax Mawak'la. Wā, la'mē
15 L!āqwaga 'māx'witsa ālēbōp!enx'idē lōxsemx'id p!elxelasgem
lāxwa hamāelāx lēlqwālaLa'ya.

Wā, g'il'mēsē hēlak'!ōx'widē L!āqwagāxs laē lāwadex'its Hē-
wāk'elisē, g'igāma'yasa 'ne'mēmōtasa Ts!ēts!emēleqalāsa Nāk!wax-
da'xwē. Wā, la xūngwadex'idē L!āqwagāsa bābagūme. Wā, hē-
20 'misē Hēwāk'elisē lēqēla qa lēgēmsēs xūnōkwē. Wā, la'mē lēx'e-
des Gweyōsdēdzasē laxēs xūnōkwē. Hē lāg'ilas Plādzēs 'māxwa k'lēs
hē lēqēla qa lēgēmsēs ts!ōx'LEMāxs wanēqaasēs k'!ēdēlaxs laē lā'wa-
des Hēwāk'elisaxs k'lēsaē ālaem g'igāma'yēs wīwōmpwūla. Wā,
hē'mis lāg'ilas hē'mē Hēwāk'elisē lēqēla qa lēgēmsēs bābagūmē
25 xūnōk^u lāx L!āqwaga, yixs hē'maē ālēs yūduxūnxēk'elē Gweyōsdē-
dzasē.

Wā, la'men ālak'lāla g'ābendxen qwēsbalisa g'ālāsenu'x^u āwa-
nā'ya gwe'yimē, yix Yāqalenlisē g'āxalela lāx Gweyōsdēdzasē

son of L!āqwaga and there are twenty-three men, beginning with || 30
Yāqatenlis, coming down to Gweyōsdēdzas (XXIII 1). I did not |
mention that all of them had two or three | wives, and some had four
wives, and a great many children, and | the younger brothers and
sisters of those whom I have named. Now, this great matter is at
an end. |

WAIL OF L!ĀL!AQŌL, A NĀK!WAX'DA^εX^u WOMAN

Hana hana hē! Now I think of my master | L!āl!aqōl^εlak^u, my 1
dear one, the chief at the beginning of the world. |

Hana hana hē! Now I'll tell the history of my house, beginning,
with the first | chief of my numaym, ^εwālas, who had for their chief
my ancestor, who || came from the first L!āqwag^εila. | 5

Hana hana hē! Hēlē^εstēs went spouting around | our world, and
he went into Blunden Harbor; and he went ashore | from his travel-
ing-canoe, Killer-Whale-Mask; and he liked the place because it had
a good sandy | beach. And now my ancestors had for their chief
Hēlē^εstēs. || He built a house with four platforms; and when he had | 10
finished his house, a canoe came in sight with four persons | aboard.
Hēlē^εstēs went to meet them, and he | called the visitors ashore.
Then my ancestor Hēlē^εstēs | gave his visitors seal to eat. When
they had || eaten, Hēlē^εstēs spoke, and asked for the name of his | 15

xūnōkwas L!ākwaga lāx ha^εyūdēx^εālax^εidaēs begwānema g'āg^εELEla
lāx Yāqatenlisē g'āxalela lāx Gweyōsdēdzasē. Wā, lāxaen k'lēš 30
g'wāgwēx^εs^εāla lāx ^εnāxwaēnē^εmas maēma^εlēl lōxs yūdukwaē lōxs
maēmōkwaē gēgenemasen g'īgaanā^εyē lōdzēk^εasēs sāsemē yix ts!ā-
ts!ā^εyāsen la lēlēqelase^εwa. Wā, lādzēk^εasē^εmōx lāba.

LĀGWĀLEMAS L!ĀL!AQŌLXA¹ NĀK!WAAXSEMĒ

Hana hana hē; lāk^εasq!amaēg'in g'āx g'īg^εaēx^εēdxen q!āgwidōlāē 1
L!āl!aqōl^εlakwa ādaxen g'īk^εaxalēdzema lāxō ^εnālax.

Hana hana hē; lāk^εas^εmēsen newēlātseg'in g'ālēng'alisek^ε g'īqa-
g'īwa^εyasen ^εne^εmēmotaxa ^εwālasē, yīk^εasexs g'īgadaasen ōmpēxa
g'āyaē laxa g'ālā L!āqwag^εila. 5

Hana hana hē; g'āxk^εasaē L!āltse^εstaliselē Hēlē^εstēs lāxō ā^εwistāx-
sens ^εnālax. Wā, lāk^εasē lāts!ā lāk^εasex Baāsē qak'ats lāttāwē
lāk^εasxēs yā^εyats!ēs māxemlē. Wā, lāk^εasē āwelx^εēdqēxs ēk^εaēs
āwīnagwisē. Wā, lāk^εas^εmen g'īlg'alisē g'īqagiwa^εyē Hēlē^εstēs
g'ōkwēlaxa mōxwidaxalilē dzōyagek^u g'ōkwa. Wā, g'īlk^εas^εmēsē 10
g'wāla g'ōkwē g'āxk^εasaē tēx^εwidē sēxwa xwāxwāgūma mōkwē
k'lūdzexsē lāk^εaseq. Wā, lāk^εasē Hēlē^εstēsē lālalaq. Wā, lāk^εasē
lēlwūltōdxē bāgūnsē. Wā, lāk^εas^εmen g'īqagiwa^εyē Hēlē^εstēsē
L!ēxwēlasē mēgwatē lāk^εasxēs bāgūnsē. Wā, g'īlk^εas^εmēsē g'wāla
L!ēxwa lāk^εasaē yāq!eg^εa^εlē Hēlē^εstēsē qak'ats wūlēk^εasēx lēgēmasēs 15

¹ L!āl!aqōl.

16 visitor; and the visitor replied, and said, | "I am 'yāk'ewas, and my
tribe are the G'ig'ilgām, and I live | in the village Xōqwaēs with my
tribe; | and this woman Ts!ālalīlanaga, the princess of Yāx'LEN, is
20 my wife. || Yāx'LEN is the chief of the Ts!ēts!emēleqala. And this |
is my prince Ts!ālag'ilis, and my princess is | Ts!ālalīl'elak". Thus
said 'yāk'ewas. And then 'yāk'ewas asked | the man where he
came down from. And then the | man said, "I am Hēlēstēs. I
25 go spouting around || our world. I am L!āqwag'ila, the prince of the
chief | of the Killer-Whales, Hālxsiwalis, Now, I wish to become a |
real man in this place, and I built my house at Blunden Harbor."
Thus said Hēlēstēs. | And L!āqwag'ila is my ancestral chief, | the
root of the chiefs of the numaym 'wālas, and he is my ancestral ||
30 chief. |

Hana hana hē, ahana hana! O Great-One! the great one who
came down is | my lord L!āqwag'ila, who took for his wife the prin-
cess of | Lord 'yāk'ewas, Ts!ālalīl'elak". And the lord had a child, |
35 Yāqewēlas, the prince of Lord L!āqwag'ila. || And now Lord
'yāk'ewas gave as a marriage gift six canoes; | for, indeed, Lord
'yāk'ewas had obtained as a supernatural treasure the Grouse, the
canoe-maker; | and therefore he, the only first one to give away

16 bāgūnsē. Wā, lāk'asē nā'naxma'yēda bāgūnsaq, wā lāk'asē 'nēk'a:
"Nōgwak'as'em 'yāk'ewasa. Wā, lāk'asē G'ig'ilgāmx'LEN g'ōkūlotē,
yīk'asg'in hēk'asēk' g'ōkūlē Xōqwaēsē lōkwasen g'ōkūlotē. Wā,
yōkwas'mēs k'!ēdēl'ats Yāx'LENōx Ts!ālalīlanagaxxen genemk'asēx,
20 yīk'asexs g'igāma'yaē Yāx'LENasa Tsēts!emēleqāla. Wā, yōkwas-
'mēsē lēwelgāmayōx Ts!ālag'ilisēx. Wā, lāk'asen k'!ēdadesōx Ts!ā-
lalīl'elakwēx," 'nēk'asē 'yāk'ewasē. Wā, lāk'asē ōgwaqa wūlē 'yā-
k'ewasaxa begwānemē lāk'asex g'āyemamaxask'asas. Wā, lāk'asa
begwānemē 'nēk'asa: "Nōgwak'as Hēlēstēsa L!ātsē'staliselaxwa
25 āwī'stāxsens 'nālx. Nōgwaem L!āqwag'ila lēwelgāmēs g'igāma-
'yasa māx'ēnoxwē Hālxsiwalisa. Wā, lāk'asen 'nēk'as qen g'āxk'asē
bāxūs'id lāk'asxen lāk'asēx g'ōkūlasaxōx Bāāsēx," 'nēk'asē Hēlēstēs.
Wā, ōkwas'mēsen g'iqag'iwa'yē L!āqwag'ila yīk'asxen g'igāanā-
'yaxg'in 'nē'mēmōtēg'asa 'wālasē, wā, yōkwas'men g'ig'eqag'i-
30 wa'yōx.

Hana hana hē, ahana hana adzēhēsa 'wālasaxalēdzēx'dēya; wālē
āda'ya L!āqwag'iladzēyōlaxs lāyōla geg'adex'idēs k'!ēdēlwūlas
āda'ya 'yāk'ewasē Ts!ālalīl'elakwa āda. Wā, lāk'asē xūngwade-
x'idē āda'yas Yāqewēlasēxa lēwūlgāma'yas āda'yē L!āqwag'ila.
35 Wā, lāk'as'mē āda'ya 'yāk'ewasē qotēx'its q!EL!ets!aqē xwāxwā-
k!ūna qālxas lōgwalaē āda'ya 'yāk'ewasaxē māg'ag'u lēqaxē xwā-
xwāk!ūna. Wā, yōkwas'mēs lāg'ilas lēx'aem g'ilk'as sak'axōden
g'iqag'iwa'yē L!āqwag'ilāxa xwāxwāk!ūna. Wā, k'!ēsk'asē ālaem

canoes, | was my ancestral chief. And it was not | long before Lord Yäqewēlas was grown up. Then he married || Menlēdaas, the 40 princess of Lord Melnasemē, chief of the | numaym Q!ōmk'!ut!es of the Gwa'sela. And the lord did not live | long with his wife, when Lord Yäqewēlas had a son; | and Lord Melnasemē gave as a marriage gift four | large canoes, and four slaves, and six || grizzly- 45 bear blankets, and twenty mountain-goat | blankets, and one hundred cedar-bark blankets. And he gave to | my pride the name Melnēdzas. And he gave in marriage this name | to the prince of Lord Yäqewēlas. And now | Lord Yäqewēlas gave away the marriage gift of Lord Melnasemē || to the ancestors of the Nā- 50 k!wax'da'ex^u and Gwa'sela, | who lived in a village inside of Negēl. |

Hana hana hē! This is my pride, the names of | the root of my family, for all my ancestral chiefs gave away property. |

Hana hana hē, ahana hana! O Great-One who came down, || my 55 lord Yäqewēlas! my lord Melnēdzas | gave away property to the Nāk!wax'da'ex^u and to the Gwa'sela. And my lord | Melnēdzas gave away the four canoes, and | four slaves, six grizzly-bear blankets, | twenty mountain-goat blankets, and || one hundred cedar- 60 bark blankets, which my lord Melnēdzas | obtained from his father-in-

gā!axs lak'asaē nexlāax'ēidē āda'ya Yäqewēlasē, lāk'asaē geg'ade- 40 x'ēides Menlēdaasē k!lēdēlas āda'ya Melnasema'yē g'igāma'yasa ēne'mēmotasa Q!ōmk'!ut!esasa Gwa'sela. Wā, k!lēsk'asē āda'ya gā!a hayasek'ā!axs lāk'asaē āda'ya Yäqewēlasē xūngwadex'ēitsē bābagūmē. Wā, lāk'asē āda'ya Melnasema'yē qōtēx'ēitsa mōts!aqē āwā xwāxwāk!ūna lōkwasa mōkwē q!āq!ēk'owa lōkwasa q!ē!la 45 g'ig'ilasgem ēnaenx'ūna'ya lōkwasa ma'itsōkwē ēmē'melxlōsgem ēnaenx'ūna'ya lōkwasa lāk'!endē k!lēk'lobawasa. Wā, yōkwasēmēsen ēyālaqalayōx lēgemōx Melnēdzas. Wā, lāk'asēmē lēgemg'elxlē qak'as lēgemsa lēwelgāma'yas āda'ya Yäqewēlasē. Wā, lāk'asēmē āda'ya Yäqewēlasē ēmāx'widk'atsē qōtena'yās āda'ya Melna- 50 sema'yē lāk'asex g'ālāsa Nāk!wax'da'exwē lōkwasa Gwa'selāxs hēk'asaē g'ōkūlē ōxlālēsk'asas Negēlē.

Hana hana hē, yōkwasēmēg'īn ēyālaqala yūwōx lēlēgemaxsen āwanā'yēxa ēnāxwak'asēmōla ēmāx'widaxen g'ig'eqagi'wa'ya.

Hana hana hē, ahana hana adzēhēsa ēwālasaxalēdzēx'dēya wālē 55 āda'ya Yäqewēladzeyōla wālē āda'ya Melnēdzadzēyōlaxēs lāyōla ēmēmāx'widēaxa Nāk!wax'da'ex^ula'ya lō' Gwa'sela layōlē āda'ya Melnēdzadzēyōla ēmāx'widēasa mōts!axdzeyōla sēsag'īlmē lōkwasē mōx'dzēyōla q!āq!ēk'ō lōkwasē q!ē!la nensgem ēnaenx'ūna'ya lōkwasa ma'itsōkwē ēmē'melxlōsgem ēnaenx'ūna'ya lōkwasa lā- 60 k!endē k!lēk'lobawasa. Wā, yōkwasēm g'āyanems āda'ya Melnēdzadzēyōla lāk'asxēs negūmpdzēyōlāē āda'ya Melnasemadzēyōlaxs

- 62 law Melnasemē. | And my great lord Melnēdzas grew | quickly to
be called chief. Then my lord Melnēdzas grew up | and married
65 ʿnālasgem, the princess of Q!ōmoḡʷsala, || chief of the numaym
Gʻēxsem of the ancestors of the L!al!asiqwāla. | And then my lord
Melnēdzas, and his wife ʿnālasgem, | had a son. And my lord
Q!ōmoḡʷsala | gave as a marriage gift twenty sea-otter blankets, |
70 ten black-bear skin blankets, six || slaves, four canoes, and one hun-
dred and twenty | cedar-bark blankets; and he also gave as a mar-
riage gift forty | seals as food to go with it, and the sea-otter-house-
dish, | the killer house-dish, and the wolf house-dish, and also the |
75 seal house-dish, and the name Q!umxʷElagʻilis to be || the name of the
child of Melnēdzas, for the potlatch to be given at the time of the
marriage; | and he also gave him the name Kwakūxʷālas for a feast
name, | when he was to give a feast with the forty seals which were
given as a marriage gift | to him by his father-in-law Q!ōmoḡʷsala.
And then my lord | Q!umxʷElagʻilis gave away the marriage gift to
the ancestors of the || L!al!asiqwāla, and also the ancestors of my
tribe, the Nāk!waxʷdaʷxʷ; | and my lord Kwakūxʷālas gave with the
property | forty seals in the house-dishes. Now, there were two |
names given in marriage—Q!umxʷElagʻilis, and the feast name |
Kwakūxʷālas. ||

- 62 layōla ādaʷya Melnēdzadzēyōla q!waq!waxeyakʷas lākʷaseq qakʷats
halōl!ēxē gʻigāmēxlā. Wā, lākʷasē ādaʷya Melnēdzasē nexlaaxʷīda
lākʷasaē gʻegʻadexʷīdkʷats ʿnālasgemē kʷlédēlas Q!ōmoḡʷsala yīkʷasex
65 gʻigāmaʷyasa ʿneʷmēmotasa Gʻēxsemasa gʻalkʷasasa L!al!asiqwāla.
Wā, lākʷasē ādaʷya Melnēdzas lōkwāsēs genēmē ādaʷya ʿnālasgemē
xūngwadexʷīdkʷatsē bābagūmkʷasē. Wā, lākʷasē ādaʷya Q!ōmoḡʷ-
sala wāwaḡqālasē maʷtsokwē q!ēq!asasgem ʿnaenḡʷūnaʷya lōkwāsē
laʷstowē L!enl!entsem ʿnaenḡʷūnaʷya lōkwāsē q!ELlōkwē q!āq!E-
70 kʷowa lōkwāsē mōts!aqē xwāxwāk!ūna lōkwāsē maʷtsogūgʷeyowē
kʷlēkʷlobawasa. Wā, hēkʷasʷmēs wāwadzōlemsē mōsgemgʷustowē
mēgwata haʷmāyaxsaʷya. Wā, hēkʷasʷmēsā q!āsa lōqūlīla lōkwasa
māxʷēnoxwē lōqūlīla lōkwasa ālanēmē lōqūlīla; wā, hēkʷasʷmēsa
mēgwatē lōqūlīla. Wā, hēkʷasʷmēsa lēgemē Q!umxʷElagʻilisē qa
75 lēgemēsē xūnōkwās Melnēdzasē qakʷasēs p!ets!ēnēlasa wāwaḡqālayo.
Wā, lākʷasē lēgemgʷelx!ālaḡ Kwakūxʷālasē qakʷas lēgēms qakʷasō
k!wēlasʷīdkʷatsē mōsgemgʷustāwē mēgwataxa wāwaḡqālayuwē lā-
kʷaseq, yīkʷatsēs negūmpē Q!ōmoḡʷsala. Wā, lākʷasʷmēsē ādaʷya
Q!umxʷElagʻilidzēyōla ʿmāxʷwidkʷatsē wāwaḡqālayo lākʷasxē gʻālāsē
80 L!al!asiqwāla lōkwāsē gʻalkʷasasen gʻōkūlōta Nāk!waxʷdaʷxwē. Wā,
lākʷasʷmē yāqwaḡ!līla lākʷasaē ādaʷya Kwakūxʷālasē ādaʷya loxts!ōd-
kʷatsē mōsgemgʷustāwē mēgwata. Wā, lākʷasʷmē maʷtsemgʷaale-
lē lēgemgʷelx!āyē yīkʷasex Q!umxʷElagʻilisē lōkwāsē k!wēladzēx-
lāyōkʷasē Kwakūxʷālasē.

Hana hana hē; ahana hana! O Great-One who came down! my | 85
lord L!āqwag'ila, my lord Yāqewē'las, | my lord Melnēdzas, and my
lord Q!umx'elag'ilis, they | all gave away much property, and all
gave feasts, | and my ancestral chiefs gave dances. ||

Ha ha hana hana hē; ahana hana! Therefore I feel like laughing 90
at the | words of the people under me, on account of my ancestral
chiefs, for they stole | the names of my ancestral chiefs, the roots of
my numaym. Ha a! for who dares to use | my names, the names
left by my ancestors? |

Hana hana hē; ahana hana! O Great-One who came down! my ||
lord, whose own name was Q!umx'elag'ilis, he | married L!ā- 95
qwag'ilayugwa, princess of | Q!eyōkwētelasōgwi'lak^u, my lord the
head chief of the great | numaym Qāqewadiliqāla of the Dzāwade-
ēnox^u. | Q!eyōkwētelasōgwi'lak^u, my lord, lived at Gwa'yē. || And 100
Q!umx'elag'ilis and his | wife had not been married long, when they
had a son. And immediately | Q!eyōkwētelasōgwi'lak^u, my lord,
got ready to | give his marriage gift to his son-in-law Q!umx'elag'ilis,
my lord. And | he bought the great copper Cause-of-Quarrel for
the || mast of his canoe; and for the place of his princess L!āqwa- 5
g'ilayugwa to sit in, | six shovel-nosed canoes, and four slaves | for
bailing out the canoes; and the blankets to be worn by his | princess

Hana hana hē; ahana hana, adzēhēsa 'wālasaxalēdzēx'dēya wālē 85
āda'ya L!āqwag'iladzēyōla wālē āda'ya Yāqewē'ladzēyōla wālē
āda'ya Melnēdzadzēyōla wālē āda'ya Q!umx'elag'ilidzēyōlaxēs
'nāxwa'mayōla 'wālasila 'māx'widēaxēs 'nāxwa'mayōla k!wēlasēdē-
axē yiyixsema'yaēnoxen g'ig'iqagiwa'ya.

Ha ha hana hana hē; ahana hana āgwi'maen la dēdalēqelas wāt- 90
demasen bēbegwabâlētsen g'iqagiwa'yaxs wāx'k'asaē gōla'yax
lēlēgemasen ā'wanā'yē g'ig'eqagiwa'ya hāa qa āngwak'asēs nāla-
k'asaxg'in lēlēgemk'asg'inxg'a lēlēgemēsawēsen wīwōmpdzēyōla.

Hana hana hē; ahana hana adzēhēsa 'wālasaxalēdzēya wālē
āda'yaxa q!ūlēxlē'yadzēyōla Q!umx'elag'ilisa āda'yaxēs lādzēyōla 95
geg'adex'ēdē'yas L!āqwag'ilayugwa lāk'asex k!lēdēlēk'asas Q!eyō-
kwētelasōgwi'lakwē āda'ya yīk'asex xamagemā'yē g'igāmēk'atsē 'wā-
lask'asē 'ne'mēmotsa Qāqewadiliqālasa Dzāwadeēnoxwē yīk'asexs
hēk'asaē g'ōkūlē āda'ya Q!eyōkwētelasōgwi'lakwē āda'yē Gwa'yē.
Wā, k!lēsk'!asē gāla ha'yasek'ālē Q!umx'elag'ilisē āda'ya lōkwasēs 100
genemk'asaxs lāk'asaē xūngwadex'ēdk'atsē bābagūmē. Wā, hēx-
'ēdk'as'mēsē Q!eyōkwētelasōgwi'lakwē āda'ya xwāna'fidēya qak'ats
lā qotēx'axēs negūmpk'asē Q!umx'elag'ilisē āda'ya. Wā, lāk'as'mē
k'ilx'widk'asxē 'wālasē L!āqwa lāk'asex T!ent!ālayo qak'ats lāk'e-
ya'ya. Wā, hēk'as'mēs k!waxsalats!ēs k!lēdēlasē L!āqwag'ilayu- 5
gwayē q!ēl!ets!aqē t!ēt!ēgūna. Wā, hēk'as'mēsa mōkwē q!āq!ēk'o-
wa qak'as tsālēlg'esxē t!ēt!ēgūnē. Wā, hēk'as'mēs 'nēx'ūna'yaaxsēs

L!āqwag'ilayugwa were one hundred mountain-goat blankets, |
 10 twenty lynx blankets, || and forty black-bear blankets; and | two
 hundred mountain-goat horn spoons were the anchor-line for the
 six | canoes in which L!āqwag'ilayugwa was seated; and the | name
 given in marriage, K'!ādalag'ilis, was to be the name of the prince
 of my lord | Q!umx'elag'ilis. Then the marriage gift was given
 15 away to the ancestors of the || Qāqewadiliqāla, and to the ancestors
 of the Nāk!wax'da^x, by | my lord K'!ādalag'ilis. Now, my lord
 K'!ādalag'ilis grew up to be a man; | and he married Gwēx'sēsēlas,
 princess of the | head chief of the great numaym Haeyalik'awē of
 20 the | Hāxwāmis, who lived in Al^alxā. || K'!ādalag'ilis and his wife
 had not been married long, when they had a son. | And then the great
 chief | K!wamaxalas got ready and bought the great | copper Crane
 for the mast of his canoe; and he was going to give the marriage gift
 to his son-in-law | Lord K'!ādalag'ilis, and eight shovel-nosed
 25 canoes || for his princess Gwēx'sēsēlas to sit in, and | forty lynx
 blankets to be worn by his princess | Gwēx'sēsēlas, and twenty
 grizzly-bear blankets, | and twenty black-bear blankets, and two
 hundred | mountain-goat blankets; and also this cause of my
 30 pride, || seven slaves, to bail out the water from the canoes | of

8 k'!ēdēlasē L!āqwag'ilayugwē lāk'!endē 'mē'mēlxlōsgem 'naenx'ūna-
 'ya lōkwasē ma'itsokwē 'wālasx'āsgem 'naenx'ūna'ya. Wā, hēk'as-
 10 'mēsa mōx^usokwē L!ēnl!entsem 'naenx'ūna'ya. Wā, hēk'as'mēs
 ma'ip!enyag'ē ts!ēts!ōlōlaq k'āk'ets!ēnaq, mōgwanewēsa q!ēl!ets!aqē
 t!ēt!egūn k!waxsalats!ēs L!āqwag'ilayugwa. Wā, hēk'as'mēs lēgem-
 g'elx!a'yē K'!ādalag'ilisē qak'as lēgēmsa lēwelgema'yas Q!umx'ela-
 g'ilisē āda'ya. Wā, lāk'as'nē 'māx'widayowa qōtenayuwē lāxa g'ālāsa
 15 Qāqewadiliqāla lōkwasē g'ālāsē Nāk!wax'da^xwē yīk'ats K'!ādala-
 g'ilisē āda'ya. Wā, lāk'asē nexlāax'id begwānemē K'!ādalag'ilisē
 āda'ya lāk'asē geg'adex'idk'ats Gwēx'sēsēlasē k'!ēdēl'k'asas xāma-
 gema'yē g'igāmēk'atsē 'wālasē 'nē'mēmōt Haeyalik'awēsa Hāxwā-
 misē, yīk'asexs hēk'asaē g'ōkūlē Al^alxā. Wā, k'!ēsk'asē gāla ha'ya-
 20 sēk'ālē K'!ādalag'ilis āda'ya lōkwasē genēmē lāk'asaē xūngwadex-
 'idk'atsē bābagūmē. Wā, hēx'idk'as'mēsa 'wālasē g'igūma'ya
 K!wamaxalas xwāna'idk'asa, wā, lāk'as'mē k'ilx'widk'asxa 'wālasē
 L!āqwa Ademgūlē qak'ats lāk'eya'ya lāxēs qōtē'nēlaxēs negūmpē
 K'!ādalag'ilisē āda'ya. Wā, hēk'as'mēsa ma'lgūnāts!aqē g'ig'alā
 25 qak'as k!waxsalats!ēk'atsēs k'!ēdēlē Gwēx'sēsēlasē. Wā, hēk'as-
 'mēsa mōx^usokwē 'wālasx'āsgem 'naenx'ūna'yaaxsēs k'!ēdēlasē
 Gwēx'sēsēlasē lōkwasē ma'itsokwē g'ig'ilasgem 'naenx'ūna'ya lō-
 kwasē ma'itsokwē L!ēnl!entsem 'naenx'ūna'ya lōkwasē ma'ip!en-
 yag'ē 'mē'mēlxlōsgem 'naenx'ūna'ya. Wā, hēk'as'mēsg'in 'yala-
 30 qatayōk^u yīk'asxg'a ālēbōkūk q!āq!ēk'owa qak'as ts!ālēl'eg'sga

Gwēx'sēsēlas, the princess of K!wamaxalas, and | two hundred and 32
fifty goat-horn spoons as an anchor-line for the | eight canoes, and
the marriage name | Gwē'yīmdzē for the name of the prince of
K'!ādalag'īlis. ||

This is what my ancestral chiefs in the story of my origin | were 35
doing when they grew up to be great chiefs. Therefore I do not feel
bad, | but I am getting tired telling from beginning to end what was
done by those | of whom I have just spoken. |

Hana hana hē haē haē! ||

That was the end of the wailing of L!āl!aqōL, the female Nā- 40
k!wax'da^x. (This is the same | as to say Nāk!wax'da^x woman.)

HISTORY OF THE MAĀMTAG'ILA¹

The ancestors of the Kwakiutl were living at Qālogwis, and the | 1
chief of the Maāmtag'ila, whose name was Q!ōmogwē^s (III 11) =
called | his numaym to come into his house. When | they were
all in, his speaker, Dā'lewēk'emē^s, spoke; || and he told why 5
he had been called by the chief Q!ō'mogwē^s (III 11), because |
he wished to go and marry Qwaēsogūt (III 12), the princess of
Chief | Down-Dancer (II 6) of the Comox. His numaym told him
at once | to go ahead, and they got ready | to start on the following

k!waxsalats!ēg'as Gwēx'sēsēlas k'!ēdēlasa g'igāma'yē K!wamaxalasē 31
lōkwasa sēsax'sok'āla ts!ēts!ōlolaq k'āk'ets!Enaq mōgwānewēsa
ma'lgūnāts!aqē g'ig'ālā. Wā, hēk'as'mēsa lēgemg'elxla'yē Gwē-
yīmdzē qak'as lēgēms lewelgāma'yas K'!ādalag'īlisē.

Wā, yōkwas'em gwēgwālag'īlīdzatsen g'ig'igaanā'yaxg'en nūyām- 35
balisēk' gwasx'āla g'igāma'ya'nakūla. K'!ēāsg'ilen xenl'ēgema
ōkwas'mēg'in la qelx'īd lālabaax gwēgwālag'īlīdzasas gwāgūsagō-
dāxg'en lāx gwāl wāldema.

Hana hana hē haē haē.

Wā, laem lābē lagwālemas L!āl!aqōlxa Nāk!waxsemē (nemā- 40
x'is lō^s ēnēk'a Nāk!wax'da^x ts!Edāqa).

HISTORY OF THE MAĀMTAG'ILA¹

G'ōkūla'laē g'ālāsa Kwāg'utē lāx Qālogwisē. Wā, lā'laē g'iga- 1
dēda 'ne'mēmāsa Maāmtag'ilāsa lēgadās Q!ōmogwa'yēxa lēts!ō-
dāxēs 'ne'mēmōtē qa g'āxēs 'wīlaēL lāx g'ōkwās. Wā, g'il'em'lā-
wisē g'ax 'wilaēLEXS laael yāq!ēg'a'lē elkwāsē Dālewēk'ema'yē.
Wā, laem'laē nēlas lē'lalīlasēs g'igāma'yē Q!ōmogwa'yē yīxs 5
'nēk'aē qa's lā gāgak'lax Qwaēsogūtē lāx k'!ēdēlasa g'igāma'yē
Qāmxūlālē, yīsa Q!ōmoḡ'sē. Wā, lā'laē hēx'ida'mē 'ne'mēmōtas
'nāxwa wāxaq qa wēg'ēs. Wā, hēx'idaem'lāwisē xwāna'ida
qa's lālxa lālē 'nāx'īdēlxa gāla lāxa Q!ōmoḡ'sē. Wā, lā'laē

¹ This genealogy follows out the descendants of one of the women (III 2), mentioned in the genealogy of the Dzēndzēn'q'layo. See p. 1085.

- 10 morning to go to the Comox. In the || morning, when daylight came, many of the numaym Maāmtag'ila | started, and they arrived at the beach of the village of the ancestors of the | Comox at Puntlatch. Immediately they made the marriage payment out of | the two canoes before going on shore; and after | they had done so, the
- 15 Maāmtag'ila were told to wait in the canoe, for || Qwaēsogūt was getting ready to carry her things | into the canoe of her husband, Q!ōmogwē^e. It was not | long before the ancestors of the Comox began to beat on the front boards of the house of Down-Dancer, | and there was a thundering noise in the house of Down-Dancer; and all |
- 20 the men of the Comox said, "Hum!" and the sound of || shell rattles was heard when Qwaēsogūt (III 12) was led by four men | wearing xwēxwē masks. The woman was singing her sacred song. | She went straight down the beach into the canoe of Q!ōmogwē^e (III 11) | the xwēxwē went down to the | shore and went back up the beach into
- 25 the house of || Down-Dancer (II 6). Qwaēsogūt (III 12) stayed and sat down by the side of | Q!ōmogwē^e (III 11). When all the xwēxwē were inside, Down-Dancer (II 6) | came out of his house and invited his son-in-law to | eat in his house with his crew. Then | Q!ōmogwē^e (III 11) and his wife Qwaēsogūt (III 12) went ashore first. They
- 30 were followed || by their crew. The shell rattles of the xwēxwē did

-
- 10 'nax'idxa gaālāxs laē ālēx'widēda q!ēnemolēda Maāmtag'ila 'ne'mēma. Wā, la'laē lāg'alis lāx L!ema'isasa g'ōkūlasasa g'ālāsa Q!ōmogwē^e lāx Penl'atsa, wā, hēx'idaem'lāwisē qādzē'idxs k'!ēs-
'maē hōx'wūltā laxēs mōts!aqē yaē'yats!ā. Wā, g'il'ēm'lāwisē gwālexs laē āxse'wēda Maāmtag'ila, qa's wāg'e ēsāla hānāla, qaxs
- 15 le'maē xwānālelē Qwaēsogūtāxēs memwalaLē, qa's g'āxlāg'il lāxs-lā lāx yā'yats!āsēs lā'wūnemē Q!ōmogwa'yē. Wā, k'!ēs'lat!a gā-lāxs laē lemxexsēg'indēda g'ālā Q!ōmogwē^e sxa g'ōkwas Qāmḡūlalē. Wā, lā'laē kūnwat!alēda g'ōkwas Qāmḡūlalē. Wā, lā'laē 'nāxwa hemxalēda bēbegwānemasa Q!ōmogwē^e. Wā laemxaē hēk'lāla
- 20 xemsemēk'inasēxs g'āxaē g'ālaba'yē Qwaēsogūtasa mōkwē yaēḡū-mālaxa xwāxwēgemlē. Wā, laem'laē yālaqūlēda ts!edāqaxs laē hāyints!ēsela lāxa L!ema'isē qa's lā hēxsela lāx yā'yats!ās Q!ōmogwa'yē. Wā, laem'lāwisa mōkwē xwāxwē lāg'aa lāx awāxstalisasa demsx'āxs g'āxaē xwēlaxūsdēsa, qa's lā xwēlaqa laēL lāx g'ōkwas
- 25 Qāmḡūlalē. Wā, laemlē xāk'!ē Qwaēsogūtē la k!wanōdē!exsex Q!ōmogwa'yē. Wā, g'il'mēsē 'wi'laēlēda xwēxwāxs g'āxaē Qāmḡūlalē lāwels lāxs g'ōkwē. Wā, la'mē lēlwūltōdxēs negūmpē, qa lās L!Eḡwa lāx g'ōkwas lēwēs lēelōtē. Wā, hē'mis g'ālōtāwē Q!ōmogwa'yē lē'wis genemē Qwaēsogūtē. Wā, lā'laē lāsgēmēsō-
- 30 sēs lēelōtē. Wā, la'mē hēwāxa q!wē'ide xemsemēk'inasā xwēxwē

not stop | sounding behind the curtain in the rear end of the house. | 31
 Then Q!ômogwē (III 11) and his wife sat down in the rear end of the |
 house, outside of the curtain in front of the xwēxwē. They | ate
 steamed camas. This was the first time that the || ancestors of the 35
 Kwakiutl tasted camas. After they had eaten, | Down-Dancer
 spoke to his tribe, the ancestors of the Comox. | He wanted them to
 pacify the xwēxwē. The | ancestors of the Comox assembled at once.
 Then | Down-Dancer (II 6) told his son-in-law to watch the move-
 ments of the xwēxwē dancers while they were singing for them, || for 40
 he was going to give it as a marriage gift to his son-in-law. After |
 he had spoken, the song-leader of the ancestors of the Comox, whose
 name was | NEMNEMEM, arose and shouted, "Wooo!" Then the
 ancestors of the Comox shouted "Wooo!" | while they were beating
 on boxes which were turned upside down. | Then four naked dancers
 came out, || their bodies painted with ochre, and wearing the xwēxwē 45
 masks on their faces. Four | songs were sung for them; and when
 the last song | was ended, then the four dancers walked with quick |
 steps and all the men of the Comox beat time quickly. Then |
 the speaker of Down-Dancer, named LENŏlālā, arose and || spoke; 50
 and he said, "Look at this, Chief Down-Dancer! | and bring some-
 thing to drive the supernatural ones into their room." Thus he
 said. | Then they cut goat-skins into strips | and put them down;

xem'yāla lāx āladzēlīlāsa yāwapemlīlē lāx ōgwiwalīlāsa g'ōkwē. 31
 Wā, lā k'lūs'ālīlē Q!ômogwā'yē Lē'wis gēnemē lāx ōgwiwalīlāsa
 g'ōkwē lāx L!āsadzēlīlāsa yāwapemalīlāsa xwēxwē. Wā, la'mē L!ē-
 xwēlag'ilxa mōt!exsdē neg'ikwa. Wā, hēem g'il p!ex'ālelatsa g'ā-
 lāsa Kwāg'ulaxa mōt!exsdē lāxēq. Wā, g'il'mēsē gwāl L!exwa, wā, 35
 lā'laē yāq!eg'a'lē Qāmḡūlalaxēs g'ōlg'ekūlōtaxa g'ālāsa Q!ōmox'sa.
 Wā, laem'laē 'nēx' qa yālasōlag'ēsa xwēxwē. Wā, hēx'idaem'lā-
 wisē q!ap!ēg'ilīlēda g'ālāsa Q!ōmox'sē. Wā, laem'laē 'nēk'ē Qāmḡū-
 lalē qa dōqwalēsēs negūmpax gwāyi'lālasasēs laē q!emtāxa xwē-
 xwē, "qaxs la'mēg'as lāl lāl negūmp," 'nēx'laēq. Wā, g'il'Em'lāwisē 40
 q!wēl'idxs lāael Lāx'ūlīlā nāgadāsa g'ālā Q!ōmox'sxa lēgadālas
 NEMNEMEM. Wā, lā'laē woōxa. Wā, lā'laē 'nemādzaqwa woō-
 xēda g'ālā Q!ōmox's, lālaxēs t!emtsemayaēna'yaxa qōxqegwīlē
 xēxetsema. Wā, hēem'lāwis g'āx'wūlt!alīlatsa mōkwē xaxenāla
 gwēgūms'idēkwē yaēḡūmala xwēxwāxs lāael q!emtāsōsa mōsgēmē 45
 q!emq!emdema. Wā, g'il'Em'lāwisē q!ūlbēda ālēlxsdā'yē q!em-
 demēxs lāael tsex'sēsēdēda xwēxwē lāxēs mōk!wēna'yē. Wā,
 lā'laē t!emsālēda 'nāxwa begwānēmsa Q!ōmox'sē. Wā, lā'laē
 lāx'ūlīlē Elkwās Qāmḡūlalēxa lēgades LENŏlālālē, qa's yāq!ē-
 g'a'lēl. Wā, lā'laē 'nēk'a: "Wēg'a dōqwalax, g'igāmē Qāmḡū- 50
 lāl, g'ax lag'ax'ē k'imēx'sag'anolāōsaxg'as 'nawalax'g'ōs," 'nēx'-
 'laē. Wā, hēx'idaem'lāwisē la āx'ētse'wēda xwēxūt!ā'yē 'mēlx-

and after they all had been put down, | Lenōlāla! shouted, "Wooo!"
 55 and all the Comox shouted at the same time, "Wooo!" || while they
 were beating time fast. They shouted "Wooo!" four times, | and
 then the four xwēxwē dancers went back behind the curtain. | Now
 they were pacified. Then Lenōlāla! said, | "Now the xwēxwē has
 been given as a marriage present to Q!ōmogwē^ε, and the name |
 60 Hēk!ūten. Now this will be the name of Q!ōmogwē^ε, || and also
 another name, Tēsē!la, and Hāg'ās, and L!ēmēlxē!, | and also
 twenty boxes of camas-roots. | That was all he said. Then he finished
 with this. | Q!ōmogwē^ε stayed for four days before going home | to
 65 Crooked-Beach with his Comox wife. Immediately || he gave a feast
 with the twenty boxes of camas-roots to the | ancestors of the
 Kwakiutl. They did not know what the steamed camas-roots were, |
 for that was the first time they had seen them. It was not long
 before | Q!ōmogwē^ε (III 11) and his wife (III 12) had a son. | Then
 his name was Tēsē!la (IV 13) and Q!ōmogwē^ε gave away blankets on
 70 behalf of his || child. Then he had another son, and | his name was
 Hāg'ās (IV 14); and he had another child, a girl, | and he gave her a
 name belonging to the Maāmtag'ila, | because she was a girl. She
 was called Calling-Woman (IV 15). | Then Q!ōmogwē^ε (III 11) changed
 75 his name, and he named himself || Hēk!ūten (III 11). When his three

53 lōwa, qa's g'āxē gēm̄xalēlema. Wā, g'īl'ēm̄lāwisē 'wilg'alit̄exs
 laē woōoxē LENōlālaē. Wā, lā'laē 'nemādzaqwa woōoxwēda
 55 Q!ōmoḡ^usē lāxēs t!ēmsālaēna'yē. Wā, hē'lat!la la mōp!endzaqwa
 woōoxaxs laē 'wī'la la āladzēndēda mōkwē xwēxwēa yāwabilē.
 Wā, la'mē yā'īda. Wā, lā'laē yāq!ēg'a'lē LENōlālaē. Wā, la'mē
 lāk!ēg'a'lt̄sa xwēxwē lax Q!ōmogwa'yē. Wā, hē'misa lēgēmē,
 yix Hēk!ūtenē. Wā, laēm̄laē lēgēm̄LES Q!ōmogwa'yē. Wā,
 60 hēm̄lāwisē 'nemsgēmē lēgēma Tēsē!la lō' Hāg'ās lō' L!ēmēl-
 xēlē. Wā, hēm̄lāwisa ma'ltsemāg'eyowē xetsem mōt!exsda.
 Wā, hēm̄laē wāxax'īdalē wāldemas. Wā, laēm̄laē g'wāl laxēq.
 Wā, mōp!enḡwa's laē 'nālā hēlē Q!ōmogwa'yaxs g'āxaē nā'nak'
 lāx Qālogwisē L'ewis Q!ōmoḡ^usaaxsemē gēnema. Wā, hēx'īda-
 65 em̄lāwisē k!wēlas'itsa ma'ltsemag'eyowē xetsem mōt!exsd lāxa
 g'ālā Kwāg'ula. Wā, laēm̄laē ām̄q!esxa neg'īkwē mōt!exsda,
 qaxs hē'maē ātēs 'nemp!ēna dōx'walelaq. Wā, k!ēs'lat!la gālaxs
 laē xūngwadex'īdē Q!ōmogwa'yasa bābagūmē lāxēs lā gēnema.
 Wā, la'mē lēgades Tēsē!la, yixs lāael p!ēs'īdē Q!ōmogwa'yē qaēs
 70 xūnōkwē. Wā, lāxaē ēt!ēd'el xūngwadex'itsa bābagūmē. Wā,
 la'mē lēgades Hāg'ās. Wā, lā'laē ēt!ēd xūngwatsa ts!āts!ada-
 gēmē. Wā, laēm̄laē lēx'ētsēs lēx'lēgemilaxs Maāmtag'ilāē
 lāqēxs ts!āts!adagēmaē. Wā, laēm̄laē lēgades Lāqūlayugwa lāq.
 Wā, laēm̄laxaē L!āyuxlē Q!ōmogwa'yē. Wā, laēm̄laē lēgad lās
 75 Hēk!ūtenē. Wā, g'īl'ēm̄lāwisē q!ūlsq!ūlyax'widē yūdukwē sāsēm-

children were grown up, | Hēk!ūten (III 11) showed the xwēxwē 76 dance. In winter he gave a winter dance, | and he also had the salmon-dance. | Tēsē!la (IV 13), the eldest one of his children, was cannibal-dancer, | and Hāg'ās (IV 14) was dog-dancer, and Calling-Woman (IV 15) was salmon-dancer, || and one of the relatives of 80 Hēk!ūten, Hāmdzid, was grizzly-bear dancer. | The name of the cannibal-dancer was L!ax'elag'īlis, and the | name of Hāg'ās was Head-Dog, and the name of the girl | was Head-Dancer, and the name of the grizzly bear was Pretty-Grizzly-Bear. | Then Hēk!ūten had another son, and his name was || Pengwēd (IV 16). This is also 85 a Kwakiutl name. | Hēk!ūten (III 11) and his wife, Qwaēsogūt (III 12), separated. | She went home to the Comox with Hāg'ās (IV 14) and Pengwēd (IV 16), the | youngest one. She took with her to Punt-latch the four dances which she had seen given | by their father Hēk!ūten when he gave a winter dance. || Now she gave a winter dance 90 for the cannibal-dancer, the salmon-dancer, | dog-dancer, and grizzly-bear-dancer, and she | used the same songs and the same names that had been used by the | dancers at Qālogwis. At that time the names | of the Kwakiutl went for the first time to Comox on account of the two children of || Hēk!ūten who went home with their mother. 95 It was not very long before | Hēk!ūten (III 11) married K'anēlk' as

sēxs laē nē!ēdāmasē Hēk!ūtenaxa xwēxwē. Wā, la!mē yāwix'ī- 76 laxa lā!l ts!āwūnxa; hēem!āwisa hāmēyalālē. Wā, lā!laē hāmats!lē 'nōlast!ēgema'yas sāsēmasē Tēsē!la. Wā, lā!laē wawasēlalē Hāg'āsē, yīxs lāa!lālāl hāmēyalālā ts!āts!adagemē Lāqūlayugwa. Wā, lā!laē nāna grayolē lāx lē!lālālāsē Hāmdzidē, yīs Hēk!ūtenē. 80 Wā, yū'mis!lā!l lēgēmsa hāmats!ōx L!āx'elag'īlisē. Wā, lā!laē lēgādē Hāg'āsas Wāwasēlig'a'yē. Wā, lā!laē lēgādēda ts!āts!adagemas Yāyaxūya'yē. Wā, lā!laē lēgades Nen'as'ōxa nānē. Wā, lā!laē ēt!lēd xūngwadē Hēk!ūtenasa bābagūmē. Wā, lā!laē lēgades Pengwēdē. Wā, laem!laxae Kwāg'uldzes lēgema. Wā, laem 85 k'!āsowē Hēk!ūtenē Lē'wis genēmē Qwaēsogūtē. Wā, laem!laē nā'nakwa lālaa lāxa Q!ōmox'sē Lō!laē Hāg'āsē Lō!laē Pengwēdēxa āmā'yīnxa'yē. Wā, laem!laē hāyīnkūlaxēs dōgūlē mōx'widāla yāwē-nemsēs ōmpē Hēk!ūtenaxs laē yāwix'īlalaxa la ts!āwūnxa lāx Pēn!latsa. Wā, laem!laē 'wī!la yāwix'īlasa hāmats!la, Lē'wa hāmē- 90 yalālē, Lē'wa wawasēlalē. Wā, hēem!lawisa nānē. Wā, hēem!laxaāwis q!emq!ēmdesēda q!emq!ēmdemas Lē'wa lē!lēgēmasa lēlēdēs lē!lēgēmē lāx Qālogwisē. Wā, hēem!el g'īl lās lē!lēgēmasa Kwāg'ulē lāxa Q!ōmox'sē qaēda ma!lōkwē sāsēms Hēk!ūtenaxs lāa!l nā'nak' Lē'wēs ābēmpē. Wā, g'īl'mēsē gagā!laxs laē 95 gēg'adē Hēk!ūtenas K'anēlk'asē, yīx k'!ēdēlas 'max'mewēsage-

- 97 (III 2) the princess of 'max'mewēsegemē (II 1), | chief of the numaym
Dzendzenx'q!ayo. | She was half Bellabella, and first she had for her
husband for a while the chief of the | Q!ōmoyā'yē, Yāqok!walag'ilis
100 (III 6). Yāqok!walag'ilis (III 6) || was killed by the Haida G'idexân.
Therefore | K'anēlk'as (III 2) married Hēk'lūten (III 11). They had
not been married a long time before | they had a daughter, and | he
called her Calling-Woman (IV 17) when he gave away property for the
child; | and Hēk'lūten (III 11) changed his name, for he had received
5 in marriage from 'max'mewēsegemē (II 1) || the name Yāx'LEN (III 11)
for Hēk'lūten. Now | his name was Yāx'LEN (III 11), for Calling-
Woman (IV 17) descended | from 'max'mewēsegemē (II 1), chief of
the Dzendzenx'q!ayo, | the numaym of the Walas Kwakiutl—he
who had been married among the Bellabella. | It was not very long
10 before K'anēlk'as (III 2) had another || daughter (IV 18). Then at
once Yax'LEN (III 11) gave away property to the ancestors of the |
Kwakiutl; and he took a name belonging to his numaym, the |
Maāmtag'ila, and he named his child Lēlēl'awē (IV 18). | Now,
when his two daughters were grown up, | then Calling-Woman (IV 17)
15 took for her husband Copper-Dancer (IV 19), head chief || of the
numaym Lāalax's'endayo, and the dance xwēxwē | was given to
him by Yāx'LEN (III 11), and the name Hēk'lūten (IV 19). Then she
also | had a daughter (V 4) and Copper-Dancer (IV 19) called her |

- 97 ma'yē, yix g'igāma'yasa 'ne'mēmēda Dzendzenx'q!ayowē, yixa
Hēldzaq'k'lōtemē, yixs lāx'dē yāwas'id lā'wades g'igāma'yasa
Q!ōmōyā'yē lāx Yāqok!walag'ilisē. Wā, lā'laē kwēxekwē Yāqo-
100 k!walag'ilisasa Haida, yis G'idexânē. Wā, hēem'lāwis lāg'ila lā
lā'wadex'idē K'anēlk'asas Hēk'lūtenē. Wā, lā'laē k'lēs gāla lā
ha'yasek'ālaxs laē xūngwadex'itsa ts'lāts!adagemē. Wā, lā'laē
lēx'ēdes Lāqūlayugwa lāqēxs laē p!es'id qaēs xūnōkwē. Wā,
laem'laxaē L'lāyōxlēyē Hēk'lūtenē qa'laxs lēgemg'elx'lālaē 'māx'me-
5 wēsagemā'yas Yāx'LENē lā lax Hēk'lūtenē. Wā, laem'lāwisē
lēgādes Yāx'LENē. Wā, hēem'lāwisē Lāqūlayugwa g'āya'nākūla
lāx 'māx'mewēsagemā'yēxa g'igāma'yasa Dzendzenx'q!ayowē
'ne'mēmēmasa 'wālasē Kwāg'ulaxa lax'dē geg'ad lāxa Hēldza'qwē.
Wā, k'lēs'em'laxaāwisē gālaxs laē ēt'lēd māyol'idē K'anēlk'asasa
10 ts'lāts!adagemē. Wā, la'laē hēx'ida'mē Yāx'LENē p!es'ēdxa g'alā
Kwāg'ula. Wā, laem'laē āx'ēd lāx lēxlēgemēlasēs 'ne'mēmēmotaxa
Maāmtag'ila. Wā, laem'laē Lēlēl'awēx'lē xūnōkwas. Wā,
laem'laē mā'lōx'mē sāsēmas. Wā, g'il'em'lāwisē eēxentaxs laē
lā'wadex'idē Lāqūlayugwās L'lāqwalāē, yix xamagemā'yē g'igā-
15 mēsa 'ne'mēmēda Lāālax'sendayowē. Wā, laem'laē lāyowēda xwē-
xwē laq yis Yāx'LENē, lē'wis lēgemē Hēk'lūtenē. Wā, lā'laē ēt'lēd
xūngwadex'itsa ts'lāts!adagemē. Wā, lā'laē lēx'ēdē L'lāqwalāas

Q!ēx'sēselas (V 4); and then she had a son (V 5); | and Yāx'LEN (III 19 11) gave the name Nāp!ēlemē, which he had given in marriage to Copper-Dancer, || and this name he gave to his youngest child. | 20 When the children of Copper-Dancer (IV 19) were grown up, he married | 'nax'nag'em (IV 20), the eldest daughter of Gwēx'sēselasemē (III 13), the head | of the numaym Nōnemaseqālis of the Lāwēts!ēs. Now | Copper-Dancer (IV 19) had two wives—the Lāwēts!ēs woman 'nax'nag'em (IV 20), || and the Dzendzenx'q!ayo woman K'anēlk'as 25 (IV 17). Now, | 'nax'nag'em (IV 20) had not been the wife of Copper-Dancer (IV 19) for a long time when she had a son; | and when he was ten months old, the name | Potlatch-Dancer was given as a marriage present by Gwēx'sēselasemē (III 13). Now Copper-Dancer (IV 19) changed | his name after this, and took the name Potlatch-Dancer (IV 19), and || he had another name for his son. | This name was given 30 as a marriage present by Gwēx'sēselasemē (III 13) to his son-in-law, | and his name was to be Overhanging-Mountain (V 6), and he also gave his winter-dance | names, for Gwēx'sēselasemē (III 13) had given his privileges, the | four dances, to his son-in-law Potlatch-Dancer (IV 19)—namely, the great frog war-dance || and the name of the great frog 35 war-dancer was to be | 'wilenkūlag'ilis, and also the ghost-dancer, and the name of the | ghost-dancer was to be Chief Ghost, and also the war-dance, and the | name of the war-dancer was to be Winax'-

Q!ēx'sēselasē lāq. Wā, lā'laē ēt!ēd xūngwadex'ēitsa bābagūmē. 18 Wā, lā'laē Yāx'LENē lēgemg'elxlāla lāx Nāp!ēlema'yē lāx L!āqwalalē. Wā, hēem'lāwis lael lēgēms āmāyīnxa'yas sāsēmas. Wā, 20 g'il'ēem'lāwisē q!ūlsq!ūlyax'widē sāsēmas L!āqwalalaxs laē geg'ā-dex'ēits 'nāx'nagemē, yix k'!ēdēlas Gwēx'sēselasema'yēxa lāxu-ma'yasa 'nē'mēmotasa Nōnemaseqālisasa Lāwēts!ēsē. Wā, la'mē ma'lilē L!āqwalalaxēs gegēnemē lāxa lāwēts!ēts!axsemē 'nāx'na-g'emē lē'wa Dzendzen'q!axsemē K'anēlk'asē. Wā, laem'laē gagūla 25 geg'adē L!āqwalalās 'nāx'nag'emaxs laē xūngwadex'ēitsa bābagūmē. Wā, g'il'ēem'lāwisē hēlogwilēda bābagūmaxs lāael lēgemg'elxlālē Gwēx'sēselasema'yax P!āselalē. Wā, laem'laē L!āyo-xlālē L!āqwalalē, qaxs lē'maē lēgadeits P!āselalē. Wā, hēem'lā-wisa 'nēmsgēmē lēgem qaēda bābagūmē xūnōx's. Wā laem- 30 'laxaē lēgemg'elxlēs Gwēx'sēselasema'yē lāxēs negūmpē. Wā, laem'laē lēgadeits K'!ēsoyak'ilisē. Hēem'lāwisa ts!ēts!ēq!āla lēlēgemē, qaxs lē'maa'laē Gwēx'sēselasema'yē k'!ēs'ogūlxlālaxa mōx'widāla lēlādē lāxēs negūmp P!āselalē 'wālasē wūq!ēs tōx-'wida. Wā, hēem'el lēgemitsa 'wālasē wūq!ēs tōx'widē 'wī- 35 lenkūlag'ilisē; wā, hēem'lāwisē lēlōlalalē; wā, hēem'l lēgemitsa lēlōlalalē Lōleyalisē. Wā, hēem'lāwisa hāwīnalalē; wā, hēem'lāwis lēgemitsa hāwīnalalē Wīnax'wīnagemē. Wā, hēem'lāwisa hāyā-

wīnagemē, and the | speaker-dance, and the name of the speaker-
 40 dancer was to be Made-to-be-Speaker; || and this is the number of
 privileges given in marriage by | Gwēx'sēsēlasēmē (III 13) to his son-
 in-law Potlatch-Dancer (IV 19); and also | the name Potlatch-Dancer
 (IV 19) was given by his father-in-law | Gwēx'sēsēlasēmē (III 13), and
 his winter name was 'wīdzēq!wālasō. | Gwēx'sēsēlasēmē (III 13)
 45 and his tribe the Lāwēts!ēs lived at Ālegemala; || and Potlatch-
 Dancer (IV 19) and his tribe, the Kwakiutl, lived at | Qālogwis; and
 that is where Gwēx'sēsēlasēmē (III 13) and | his tribe came from,
 going to Qālogwis, when he took his privileges to his son-in-law, and
 also | much food. And after they had stayed for four days, | the
 50 Lāwēts!ēs went home to Ālegemala. Immediately || Potlatch-
 Dancer (IV 19) invited his numaym the Laālax's'endayo and | two of
 the head men of all the numayms—the | Maāmtag'ila, G'ēxsem,
 Kūkwāk'lūm, and Sēn!ēm, | —and the Laālax's'endayo were also
 called in, and | their fellow-numaym, the elgūnwē. When they
 55 were all in, || Potlatch-Dancer (IV 19) spoke, and he told them that
 he was going to give a winter dance | with the food given to him
 by his father-in-law, and that he would | show the four kinds of
 winter dances given to him by his father-in-law. | Then all the chiefs
 of the numayms told him | to go on, and at once his children dis-

40 q!entelalē; wā, hēem'lāwis lēgemitsa hāyāq!entelalē Yāq!ente-
 yeg'i'lakwē. Wā, hēem'laē 'wāxax'īdalē k'!ēs'ōgūlxlā'yas Gwēx'-
 sēsēlasema'yē lāxēs negūmpē P!āselalē. Wā, hē'mislalē la
 lēgēms P!āselalē yī'lax lēgemg'elxlā'yasēs negūmpē Gwēx'sēse-
 lasema'yē. Wā, laem'laē lēgades 'wīdzēq!wālasēwe,¹ yixs hāael
 45 g'ōkūlē Gwēx'sēsēlasema'yē lō'laēs g'ōkūlōta Lāwēts!ēsē Ālegemāla.
 Wā, lā'laē hēem'l g'ōkūlē P!āselalē lē'wis g'ōkūlōta Kwāg'ulē
 Qālogwisē. Wā, hēem'lāwis g'āx'īdē Gwēx'sēsēlasema'yē lē'wēs
 g'ōkūlōtaxs g'āxaael lāx Qālogwisē k'!ēs'ōodxēs negūmpē lē'wa
 q!ēnemē hē'maōmasa. Wā, g'il'em'lāwisē mōp!enxwa'sa 'nāla
 50 laael nā'nakwēda Lāwēts!ēsē lāx Ālegemāla. Wā, hēx'īdaem'lāwisē
 P!āselalē lēlts!ōdxēs 'nē'mēmotaxa Laālax's'endayowē lē'wa maē-
 ma'lōkwē lāx lēlaxuma'yasa 'nāl'nemsgemak'lūsē 'nāl'nēmēmasaxa
 Maāmtag'ila lē'wa G'ēxsemē lē'wa Kūkwāk'lūmē lē'wa Sēn!ē-
 mē. Wā, hēem'lāwisa Lāālax's'endayāxs 'wī'laēlela'maa'l lē'wis
 55 'nemsgemak'lūsa elgūn'wa'yē. Wā, g'il'em'lāwisē 'wī'laēlexs laalas
 yāq!eg'a'lē P!āselalē. Wā, laem'laē nēlaxs lē'maael yāwix'īlaltsa
 g'āxē wāwadzōlemq yisēs negūmpē. Wā, hēem'lāwis, qa's wāg'il
 yāwēnemnox'ītsa mōx'wēdāla k'!ēk'!ēs'ō k'!ēs'ōgūlxlēsēs negūmpē
 lāq. Wā, hēx'īdaem'lāwisa 'nāxwa g'ig'egāmēsa 'nāl'nēmēmasē
 wāxalaq, qa wāg'ilas. Hēx'īdaem 'nāxwa x'īs'ēdē sāsēmasēxa

¹ Winter dance name.

appeared that || night. Then many winter-dance whistles sounded; 60
 and | as soon as those who had been seated had gone out, | Potlatch-
 Dancer cleared out his house. After they had cleared it out, | they
 built a fire in the middle; and when the fire in the middle began to
 burn, | the four speakers of Potlatch-Dancer—who were named || 65
 Bāwülē in the secular season, and in winter Wāwanagadzōē; | and
 another one, ^enemōgwēsemē^e in the secular season, | and Wren in
 winter; and one who was called L^esp^elēgaak^u | in the secular season,
 and Goose in winter; and | also G^exk^eenis in the secular season,
 and Ts!äq!Exsdō in || winter—had red cedar-bark on their heads 70
 and | red cedar-bark around their necks. They took tallow of
 mountain-goat | and rubbed it on their faces; and after doing so, |
 they took charcoal and blackened their faces. | After doing so, they
 took eagle-down and || put it on their heads; and when this was done, 75
 they | took cedar-bark rope and cut off part for a belt. | Then they
 took their Sparrow Society canes | and when they had done so, they
 started. They went to call all the | men, and the women and chil-
 dren, to come quickly || into the house of ^ewīdzēq!wālasō^e (IV 19), for 80
 now | Potlatch-Dancer had already his winter-dance name ^ewīdzē-
 q!wālasō^e. One of the speakers, said while | they were going and

gānulē. Wä, hēx^eidaem^elāwisē hēk^elek^elālēda q^elēnemē lēlex^eexsexs 60
 g^eālāē ^ewīla la hōqūwelsēda k^ewālx^edē. Wä, lā^elāē hēx^eidaem^e
 ēx^ewitse^ewa g^eōkwas P^elāselalē. Wä, g^eil^eem^elāwisē gwālex^el ēkūlila-
 sōxs lāa^el lāqolilase^ewa. Wä, g^eil^eem^elāwisē x^eiqostāwa lāqawali-
 laxs lāa^el q^ewālx^eidēda mōkwē āyelx^us P^elāselalēxa lēgadās
 Bāwülē lāxa bāxūsē; wä, lā^elāē Wāwanagadzawēx^ela lāxa ts!ē- 65
 ts!ēqa. Wä, hēem^elāwisē ^enemōgwēsema^eyē lā^elaxa bāxūsē; wä,
 lā^elāē Xwāt!ax^ela lāxa ts!ēts!ēqa. Wä, hēem^elāwisē L^esp^elēgaakwē
 lāxa bāxūsē; wä, lā^elāē NEXaxla lā^elaxa ts!ēts!ēqa. Wä, hēem^elā-
 wisē G^exk^eenisē lāxa bāxūsē; wä, lā^elāē Ts!äq!Exsdōx^ula lāxa
 ts!ēts!ēqa. Wä, laem^elāē qēq^eex^eimālaxa L^eāgekwē. Wä, lā^elaxaa 70
 qēqenxāla L^eāgekwē. Wä, lā^elāē āx^eēdxa yāsekwasa ^emelxlowē
 qa^s yāsekwōdēs lāxēs gēgōgūma^eyē. Wä, g^eil^eem^elāwisē gwālexs
 lāael āx^eēdxa ts!ōlna, qa^s ts!ōts!ēlēmde^s lāxēs gēgōgūma^eyē.
 Wä, g^eil^eem^elāwisē gwālexs lāael āx^eēdxa qemxwāsa kwēkwē, qa^s
 qemx^ewīdēs lāxēs x^eix^eōmsē. Wä, g^eil^eem^elāwisē gwālexs lāa^el 75
 āx^eēdxa densenē denema, qa^s t!ōsōdē lāq qā^elas wiwūsēganowē.
 Wä, g^eil^emēsē gwālexs lāē āx^eēdxēs gwēgwēsp!ēqē. Wä, g^eil^eem-
 lāwisē gwālexs lāa^el qāsida. Wä, laem^elāē lāl lēlālātxa ^enāxwa
 bēbegwānem lē^ewa ts!ēdaqē lō^ema g^eing^einānem qa g^eāxēs hālaēl
 lāx g^eōkwas ^ewīdzēq!wālasē^ewē, qaxs lē^emaē ts!āgēxlālē P^elāselā- 80
 lax ^ewīdzēq!wālasē^ewē. Wä, g^eaem^el wāltsa ^enemōkwē lāxa āyel-
 kwaxs lāē qāsēg^ea lā^elaxs lāa^el lāēl lāx t!ēt!ex^eilāsa ^enāxwa

83 stepping into the doors of all the | houses (for that is as far as they
went), | "We call you, members of the Sparrow Society, and the Spar-
85 row Society women, and the Sparrow Society children, || to go into the
house of 'wīdzēq!wālasō'." | This was said by Wāwanagadzō^ē; and
after he had stopped | speaking, Wren spoke and said, | "The super-
natural power will come into the house of our chief 'wīdzēq!wālasō'
90 (IV 19);" | and after Wren had spoken, || Goose also spoke, and said, |
"Now let us go, shamans, to see what the supernatural power | will
do with the children of our chief 'wīdzēq!wālasō' (IV 19), | for they
have been taken by the supernatural power." Thus he said; and
after he had ended his words, | then Ts!āq!Exsdō also spoke and
95 said: || "Be quick, shamans, go on, and be quick, and come quickly
into the house!" | and after he had ended his words, | they went out;
and they went into the other houses, stood in | the doorway, and
they said as they had done before when | they were calling. When
200 they came to the end of the village Qālogwis, || they went back into
all the houses; and | the four speakers did not go out of the house
until the men, | their wives and children, all came out. Then they
all | went into the house with the four speakers. This | is called by
5 the ancestors of the Kwakiutl "single call," for in this way || the first
appearance of the supernatural power of the winter dance is treated

83 g'ig'ōkwa, yī^ēlaxs hē^ēmaē q!wastā^ēlila āwīlē^ēlāsa t!ēt!Ex^ēila: "G'āx-
menu^ēx^u qasolai', gwēgūd^ēzai' lōs gwēgūts!axsemai' lōs gwāgūgwē-
85 dzemai', qa^ēs laōs 'wī^ēlts!ā lāx g'ōkwas 'wīdzēq!wālasowai'." Wā,
hēm^ēl wāldems Wāwanagadzawa^ēyē. Wā, g'il^ēmēsē q!ūlba wāldē-
masēxs laē ōgwaqa yāq!eg'a^ēlē Xwat!a. Wā, lā^ēlaē 'nēk'a:
"G'āxēlēda 'nawalakwēx lāxōx g'ōkwaxsens g'igāma^ēyēx, lāxa
'wīdzēq!wālasē^ēwēx," 'nēx^ēlaē Xwāt!a. Wā, g'il^ēEm^ēlāwisē q!ūlbē
90 wāldemasēxs lāa^ēl ōgwaqa yāq!eg'a^ēlē Nexaqē. Wā, laē 'nēka:
"La^ēmens lā, pēpexalai', nānaxbaa^ēl lax wāldemas 'nawalakwa, qa
gwēx^ēidaasas sāsemasens g'igāma^ēyai' 'wīdzēq!wālasē^ēwaxs 'wīlō-
lānemaasa 'nawalakwa," 'nēx^ēlaē. Wā, g'il^ēEm^ēlāwisē q!ūlbē wāldē-
masēxs laē ōgwaqa yāq!eg'a^ēlē Ts!āq!Exsdō. Wā, lā^ēlaē 'nēk'a:
95 "Hālag'ilīlesai' pēpexalai'. Wā, wā, wā lāx^ēwīt, qa^ēs lāōs hāla-
ēla," 'nēx^ēlaē. Wā, g'il^ēEm^ēlāwisē q!ūlbē wāldemasēxs laē
hōqūwelsa, qa^ēs lā^ēlaxat! lāxa āpsālasē g'ōkwa, qa^ēs lāxat! q!wa-
stōlīlax t!Ex^ēilās. Wā, āEm^ēlaxaāwisē neg'ētōdxēs g'ilx^ēdē gwē-
k'lālasa. Wā, g'il^ēEm^ēlāwisē lābelsaxa g'ōx^udemsē lāx Qālogwisaxs
200 g'āxaa^ēl aēdaaqa lalaē^ēlā lāxa 'nāxwa g'ig'ōkwa. Wā, laEm^ēlaē
ā^ēEm^ē hōqūwelsēda mōkwē āyilkwāxs lāa^ēl 'wī^ēlg'ilīla bēbegwānemē
lē^ēwis gegēnemē lē^ēwis sāsēmē. Wā, g'il^ēEm^ēlaxaāwisē 'wīlxtōl-
saxa g'ig'ōkwaxs lāa^ēl hōgwīlēda mōkwē ā^ēyilkwa. Wā, hēm^ēl
gwē^ēyōsa g'ālē Kwāg'u^ēl 'nemp!Eng'īt^ēs!axstē, yīxs hāa^ēl gwēg'ila-
5 g'īla 'nawalakwaxs g'ālaē laē^ēl lāx g'ōkwasa g'ālē yāwix'īlasa g'ālā

when it enters the house of the winter-dance giver among the ances- 5
tors | of the Kwakiutl. Now, the winter-dance whistle was still
sounding behind | the curtain in the rear of the house. Then all |
the men, the women, and the children went in; | and they followed
the rules that you already know about the beginning of the || winter 10
dance, about which I have talked. |

One year after Potlatch-Dancer (IV 19) had given his winter dance |
(for his name is ^εwīdzēq ^lwālasō^ε only during the winter dance) | he
died; and at once his prince | Q!^lōmx'od (V 6) took the place of his
past father. He gave a potlatch to all || the tribes; and now 15
Q!^lōmx'od (V 6) had the name Copper-Dancer (V 6). | He wished to
marry the princess of Chief K'!āde (IV 21) of the L!^lāl!asiqwāla. |
K'!āde (IV 21) was head chief of the numaym | Laālawilēla. Then
the numaym of Copper-Dancer (V 6) told him to go | ahead and to
marry her quickly; and all the || numayms of the Kwakiutl launched 20
their canoes at Qālogwis; | and they all paddled, going to P!^lELEMS, |
for that was where the village of the L!^lāl!asiqwāla was located. When |
they arrived at P!^lELEMS, they made the marriage payment for Head-
Princess (V 7), | the princess of K'!āde (IV 21); and after they had
made the marriage payment, || K'!āde (IV 21) came out, carrying a 25
box which was not very large. It was | called "winter-dance box."

Kwāg'uła. Wā, laem^εla^lē hēk'!ālas'sā^εma LēLEX^εEXSē lāx āladza- 6
^εyasa yāwape^llilē lāx ōgwi^εwalīlasa g'ōkwē. Wā, laem^εlaē ^εwī^llaēlēda
^εnāxwa bēbegwānem Lē^εwa ts!ēdaqē Lē^εwa g'ing'īnānemē. Wā,
laem^εlaē āem la negeitowēxēs ^εnāxwamōs la q!^lāl qa gwayi^εlālatsa
ts!ēts!ēqa g'āg'īlēla lax lā wālalaatsen wāldemē. 10

Wā, g'īl^εem^εlāwisē ^εnemxēnxē ts!āwūnxas gwāl yāwix'īlē P!^lase-
lalē, qaxs lēx'a^εmaē Lēgadaatsēs ^εwīdzēq ^lwālasē^εwa ts!ēts!ēqa; wā,
laem^εlaē wik'!EX^εēda. Wā, hēx'idaem^εlāwisē Lāwelgāma^εyasē
Q!^lōmx'odē Lax^εstōdxēs ōmpdē. Wā, laem^εlāwisē p!^les^εēdxa ^εnāxwa
lēlqwālala^εya. Wā, laem^εlaē Q!^lōmx'odē la Lēgades L!āqwalalē. 15
Wā, lā^εlaē ^εnēx; qa^εs geg'adēs k'!ēdēlas g'igāma^εyasa L!^lāl!asiqwā-
la^εyē K'!ādē, yixs xamāgemayaē g'igāma^εyē K'!ādāsa ^εne^εmēmēda
Laālawilēla. Wā, hēx'ida^εm^εlāwisē ^εne^εmēmās L!āqwalalē wāxaq,
qa wāg'ēs hali^εlāla gāgak'!EX^εīdeq. Wā, ^εwī^llastaem^εlāwisa ^εnāxwa
^εnā^lne^εmēmatsa Kwāg'u^lē Lēlstendxēs yīyenasela lāx Qālogwisē. 20
Wā, g'āx^εlaē ^εwī^lla sēx^εwida. Wā, laem^εlaē lāl lāx P!^lELEMSē,
qaxs hē^εmaael g'ōkūlē g'ālāsa L!^lāl!asiqwālayē. Wā, g'īl^εem^εlāwisē
lāg'aa lāx P!^lELEMSaxs lāa^l hēx'idaem qādzēl^εēdex K'!ēdēlema^εyē
lāx k'!ēdēlas K'!ādē. Wā, g'īl^εem^εlāwisē gwāla qādzēlāxs g'āxaa-
^εlas g'āxāwūlsē K'!ādē lāxēs dālaxa g'īldasē k'!ēs ^εwālasa. Hēem 25
Lēgades k'!āwats!ēxa g'īldasē, qaxs hē^εmaē g'īts!EWatsa ^εnāxwa

- 27 In it were all the | privileges for the winter dance. Then he stood outside | of his house. He turned his face toward his house, and he called | his princess Head-Princess. He called her to come and ||
- 30 stand also outside of the house, where he stood. As soon as he stopped speaking, | Head-Princess (V 7) came, carrying the copper named L!esaxelayō, | and she stood by the side of her father; and K!āde (IV 21) | turned his face toward the canoes of the Kwakiutl on the water, and | he called Copper-Dancer (V 6) to come out of his
- 35 traveling-canoe || and get the winter-dance box and his wife | Head-Princess (V 7). Copper-Dancer (V 6) at once took off his | blanket, stepped out of his canoe, and shouted, "Haha, haha!" | Then he ran up the beach and took the winter-dance box. | Then he was told by K!āde (IV 21) that there were four kinds of dances in
- 40 the || box—the war-dance with a bird in its belly, which had the name Tōgūmalis; | and the throwing-dance, with the name Qwēłtsēs; | and the hāmshāmts!es, with the name Nawis; | and also the ghost-dance, with the name Supernatural-Power-coming-up. | And after
- 45 K!āde (IV 21) had finished whispering to his son-in-law, he sent || his princess, Head-Princess (V 7) to go with her husband. She was | still carrying the copper. Then Copper-Dancer (V 6) | and his wife (V 7) walked side by side, going down the beach, and went aboard the | traveling-canoe; and when Head-Princess (V 7) sat down in the

- 27 k!ēk!esō lāxa ts!ēts!ēxlenē. Wā, lā!lāē lāxūyōlsax L!āsanā!ya-sēs g'ōkwaxs lāa!l gwēgemx!ēid lāxēs g'ōkwē. Wā, lā!lāē lāq!ulaxēs k!ēdēlē lāx K!ēdēlema!yē. Wā, laem!lāē lē!lālaq, qa g'āxēs
- 30 ōgwaqa lāxūyōlsa lax lādzasas. Wā, g'il!em!lāwisē q!wē!ēdexs g'āxaālas g'āxewelsē K!ēdēlema!yē dālaxa L!āqwa lēgades L!esaxelayō, qa's g'āxē lāwenōdzelsaxēs ōmpē. Wā, lā!lāē K!ādē gwēgemx!ēid lāx mexālasas yaē!yats!asa Kwāg!utē. Wā, lā!lāē lē!lālax L!āqwalalē, qa lās xamax!ēidaem lāltā lāxēs ya!yats!ē,
- 35 qa's lā āx!ēdxa k!āwats!ē g'ildasa. Wā, hēem!lāwisē genemasē K!ēdēlema!yē. Wā, hēx!ēdaem!lawisē L!āqwalal xeng!aalexsa xēs nex!ūna!yē, qa's lā lāltā lāxēs yā!yats!āxs lāa!l xaxalōlaqwa, qa's lāel dzēlxūsdēsa, qa's lāel dāx!ēdxa k!āwats!ē g'ildasa. Wā, laem!lāē nēlē K!ādasa k!ēk!esōwē mōx!ēwidāla g'its!āxa k!āwats!ē
- 40 g'ildasaxa ōlala, yīxs ts!ēk!wēsaē; wā, hē!mis lēgem!sē Tōgūmalisē. Wā, hē!em!lāwisa māmaq!a; wā, hē!mis lēgem!sē Qwēłtsēsē. Wā, hēem!lāwisa hāmshāmts!esē; wā, hē!mis lēgem!sē Nawisē. Wā, hēem!lāwisa lelō!elalē; wā, hē!mis lēgem!sē nawalak!ūstālisē. Wā, g'il!em!lāwisē gwā!ōpa K!ādāxēs negūmpaxs lāa!l !yālaqaxēs k!ēdēlē K!ēdēlema!yē, qa lās lāsgēmēxēs lā!wūnemē. Wā, laem!lāē hēx!sāem dālaxa L!āqwa. Wā, laem!lāē nē!māgōlema!ē L!āqwalal lē!wis genemaxs g'āxaē hōqūnts!ēsela, qa's lā hōx!walexs lāxēs yā!yats!ē. Wā, g'il!em!lāwisē k!wāg!aalex!sē K!ēdēlema!yaxs lāa!lasē

canoe, | K' lāde (IV 21) spoke again, and said, "Son-in-law, || let me 50
change your name. Your name shall be Yāqeyalisem (V 6), | and
your secular name Hāmisk'enis (V 6)." Thus he said. When | he
stopped speaking, Copper-Dancer (V 6) spoke, and | took the copper
that his wife was carrying and thanked | his father-in-law (IV 21) for
his word, and after he had thanked him, he || promised to give a 55
potlatch with the copper to the Kwakiutl. Then he changed his
name; | and now he was no more Copper-Dancer (V 6), but his name
was Yāqeyalisem (V 6); | and when he had stopped speaking, they
turned back | and went home to Qālogwis. When they arrived at |
Qālogwis, Yāqeyalisem (V 6) cleared the floor of his house, for it was
nearly winter || when he went to marry. When | his house was 60
cleared out, he sent his four speakers to | call the Kwakiutl. He
asked all the men to come into his house. | When it was towards
evening, they came in, and at once | Yāqeyalisem (V 6) made a pot-
latch to them. It was still the secular season || when he gave a pot- 65
latch to his tribe. Then his name was really | Yāqeyalisem (V 6);
and he named his younger brother | Nāp'lelēmē^e (V 5) Hāmisk'enis.
These were their secular names. He did | not make a potlatch to his
tribe, the Kwakiutl, until late in the evening. | Now Yāqeyalisem
(V 6) barred the door against his tribe || so that they could not go out 70

K' lādē ēt'led yāq'leg'a'la. Wā, lā'laē 'nēk'a: "ēya, negūmpā, wē-
g'ax'in L'layōxs lēgemaqōs. Laems lāl lēgadeŋ Yāqeyalisema; 50
wā, hē'misē Hāmisk'enise lāxa bāxūsē," 'nēx'laē. Wā, g'il'ēm-
'lāwisē q'!wē'īdexs lāa' yāq'leg'a'fē L'lāqwalat. Wā, laem'laē
dāx'īdxa L'lāqwa, yīx dāakwasēs genēmē. Wā, laem'laē mōlas
wāldemasēs negūmpē. Wā, g'il'ēm'lawisē gwāl mōlaxs lāa' dzō-
xwasa L'lāqwa qaēda Kwāg'ulē. Wā, laem'laē L'layoxlās. Wā, 55
laem'laē gwāl L'lāqwalat; wā, laem'laē lēgades Yāqeyalisema
lāxēq. Wā, g'il'ēm'lawisē q'!wē'īdexs g'āxaē xwēlaqelēs lēx'ēda,
qa's lā nā'nakwa lāx Qālogwisē. Wā, g'il'ēm'lawisē lāg'aa lāx
Qālogwisē lāa' hēx'īdaem ēx'wīdxēs g'ōkwē, qaxs ts'lāwūnxba-
'nākūlaē lāx'demas gēg'radē Yāqeyalisema. Wā, g'il'ēm'lawisē la 60
ēg'īkwē g'ōkwasēxs lāa' 'yālaqasēs mōkwē ā'yīlkwa, qa lās lē'lā-
laxa Kwākūg'ulē, qa g'āxēs 'wī'lēda bēbegwānemē lāx g'ōkwas.
Wā, g'il'ēm'lawisē dzāqwaxs g'āxaa' 'wī'laēla. Wā, hēx'ī-
daem'lawisē Yāqeyalisema yāx'wīdeq. Wā, laem'laē bāxūstalē
p'!ets'lēna'yasēxs g'ōkūlōtē. Wā, laem'laē ālax'īd la lēgades 65
Yāqeyalisema. Wā, lā'laē lēx'ēdes Hāmisk'enisē lāxēs tsā'yē
Nāp'lelēmā'yē. Wā, laem'laē bēbāxūdZEXLālaq. Wā, āl'ēm'lawisē
gwāl yāqwaxēs g'ōlg'ūkūlōtēda Kwākūg'ulaxs lāa' gāla gānula.
Wā, laem'laē Yāqeyalisema lānek'oxēs g'ōlg'ūkūlōtē. Laem'laē
k'lēs hēlq'lālaq hōqūwelsa. Wā, g'il'ēm'lawisē gwāl yāqwaqēxs 70

71 of the house; and after he had finished giving his potlatch, | the house trembled as in an earthquake, | and there was a rumbling sound while the house was shaking. | It did not shake long, then everything was quiet. | Four times the house shook. Then it
 75 stopped. || The Kwakiutl did not know what they had heard, for no one | knew what caused the sound. After | the rumbling around the house had been heard four times, it sounded as though many | men shouted, "Hamamamama!" and they shouted four times, | "Hamamamama!" (the ghost-cry); and after the cry had been heard
 80 four times, || Q!ēx'sēselas (V 4) came out of the rear of the house, went around the fire | in the middle of the house, and when she came to the door, | Yāqeyalisem (V 6) opened the door of the house. Then | Q!ēx'sēselas (V 4) ran out; and when she was out of the door, | it sounded as though many men were shouting, "Hamamamama!" ||
 85 outside of the house; and when they stopped crying "Hamamamama!" | Yāqeyalisem (V 6) stood up and spoke. He said, | "O tribe! this is the supernatural power which came from where | I got my wife. Now my princess has been taken away by a supernatural power of the | L!al!asiqwāla. These are the ghosts that have come
 90 and have taken my princess || Q!ēx'sēselas (V 4). Now wash yourselves with hemlock-branches, tribes, and let us | try to catch Q!ēx'sēselas (V 4) in the morning. You | all shall wash yourselves.



71 laa'l demlēx'wīde. āwī'stās g'ōkwās. Lā'laē hē gwēx'sa nenēnā, Wā, laem hēk'lāla neqelg'a'māsaqēxs laa'l demlēx'ūlē āwī'stelsas g'ōkwās. Wā, k'lēsnaḡwa'lat!a gēg'ilsexs lānaḡwaē selt'lēda. Wā, lā'laē mōp'lēndzaqwa demlēx'wīde āwī'stelsas g'ōkwāsēxs laē gwāla.
 75 Wā, āem'lāwisē Kwākūg'ulē q!āq!eyaxstōlītēs wūlēlē, qaxs k'lēāsaē 'nemōk' q!ālax hēg'ilas gwēk'lig'a'lē. Wā, g'il'em'lāwisē mōp'lēndzaqwa demlēx'wīde āwī'stāsa g'ōkwāxs lāa'lasē q!ēk'lāla bēbēgwānema 'nemādzaqwa hamamamamaxā, lā'laxaē mōp'lēndzaqwa hamamamamamama. Wā, g'il'em'lāwisē mōp'lēndzaqwāxs g'āxa-
 80 a'lasē pēlēlē Q!ēx'sēselasē g'āx'wūlt'lālil, qa's lā lā'stalitēlax lāqawalilasa g'ōkwē. Wā, g'il'em'lāwisē lā'stalixs lāa'l āxstōdē Yāqeyalisemāxa t!ex'ilāsēs g'ōkwē. Wā, hēem'lāwis la dzelx'wūldzats Q!ēx'sēselasē. Wā, g'il'em'lāwisē lāwels lāxa t!ex'ilāxs lāa'lasē 'nemādzaqwa hamamamamaxēda q!ēk'lāla bēbēgwānem lāxa L!ā-
 85 sanā'yasa g'ōkwē. Wā, g'il'em'lāwisē q!wēl'idēda hamamamaxāxs lāa'l lāx'ūlilē Yāqeyalisema, qa's yāq!eg'a'lē. Wā, lā'laē 'nēk'a: "Wa, g'ōlg'ūkūlōt! Wā, yūem 'nawalak' g'āya'nākūla lāxen geg'adaasōx. Wā, la'mē lāpanemen k'lēdēlasa 'nawalakwasa L!al!asiqwāla. Wā, hēem lēslālēnoxwēda g'āxa āx'ēdxen k'lēdēlaē
 90 Q!ēx'sēselasa. Wā, wēg'ila q!ēqelax'ēidlex 'nāx' g'ōlg'ūkūlōt, qens 'wā'wildze'wa'mēlensalōl!ālex Q!ēx'sēselasax gaālala. Wā, laems 'nāxwaem g'ig'iltalaxwa gānūlēx, Lē'wis geg'enemaōs, Lē'wis sāsē-

this night, and your | wives and your children shall wash too." 93
 Thus he said. "Now I will ask you, 'wün'wünlx'es, to help me." |
 (He meant the cannibal dancers.) "You shall go first when you try
 to catch our || friend Q!ëx'sëselas (V 4); and also you, ghost-dancers, 95
 you shall go next to | the 'wün'wünlx'es; and you also, war-dancers;
 and you, | Sparrow Society, shall follow the war-dancers; you shall
 go behind our | friends, for indeed we are now trying to imitate what
 my wife told me; | for she was told by her father, and she must give
 us instruction and show us || what to do when the supernatural power 300
 shows itself; and this is the beginning of the winter dance | of the
 L!al!asiqwäla. My princess Q!ëx'sëselas (V 4) | has now been taken
 by the ghosts. Now our names will be changed | in the morning. I
 shall call you | in the morning, and your wives and your children.
 That || is all," he said; and when his speech was ended | 'māxwa, 5
 chief of the numaym Maāmtag'ila, arose | and spoke. He said,
 "You have heard the speech | of our chief Yāqeyalisem (V 6). Now
 you have | another kind of supernatural power which you did not
 know before. You are great. You || will act so that no wrong will 10
 result, for we | are to use it later on. It is different from our super-
 natural power, | what you received in war-marriage from your
 father-in-law. Shall we not do, | my tribe, according to what you
 say to us? | That is all." Thus he said, and then he sat down. ||

maōs," 'nëx'laē. "Wä, la'mësen hēlalöl 'wün'wünlx'esä" (xa 93
 hāāmats!a gwe'yōs), "laems lāl g'alabil, qensō k'imya!xens 'nemō-
 kwaē Q!ëx'sëselasa. Wä, sō'mts lēlēlōlēlā; laems māg'abilxa 95
 'wun'wünlx'esē. Wä, sō'mts tētox'wid, laems lāl elxlēlesā tētox'-
 widē. Wä, sō'mēlas gwāts!em; la'ems lāl elxlālēslesens 'nē'nemō-
 kwē, qā!axg'ins la'mēg'ins nānenk!wax wāldemasg'in genemk',
 yixs 'nëx'maālaē ōmpaseq qa ā'mēsēk' lēxs'āla g'āxens, qens gwēg'i-
 las, qō g'āxogwīn ē'lēdōx 'nawalakwaxsē. Wä, yūem g'il ts!ēts!ëx- 300
 ēdaatsa L!āl!asiqwālōx, yix laēna'yasē lālanemen k'!ēdēlaē Q!ëx'-
 sēselasasa lēslānēnoxwē. Wä, laem'lāwisens 'nāxwa! L!āyoxlā-
 xens lēlēgemax gaālala lāxen ēk'!ēnēemla lē'lālax'da'x'u!lōlax
 gaālala lē'wis ts!ēdaqaōs, lē'wa g'ing'inānemax gaālal. Wä,
 yū'mōq," 'nëx'laē. Wä, g'il'ēem'lāwisē q!ūlbē wāldemasēxs lāa! 5
 lāx'ūlilēda 'māxwala g'igāmēsa 'nē'mēmēda Maāmtag'ila. Wä,
 lā'laē yāq!ēg'a'la. Wä, lā'laē 'nēk'a: "La'mas wule!axg'a wāldem-
 gasg'ens g'igāmēk' lāxg'a Yāqeyalisemak'. Laems lā!xwa ōgū-
 qā!āx 'nawalakwaxwa k'!ēsdāqens q!āla. Hāwādzēk'atsōx. Wēg'a
 hē!alaq" qa k'!ēāsēs amēlaslesōx lāxōs g'āxēnē'lēx g'āxens, qens 10
 g'āxēl aāxsilaleq". Wä, la'mōx ōgūqāla lāxens nōsēx 'nawalakwa
 w'f'nānemaqōs lāx negūmpa. Wä, ēs'maē!alens āem wēg'it lōgūns
 g'ōtg'ūkūlōtek'. Āem! hēem gwayi'lālalēs wāldemlaōs g'āxenu'x".
 Wä, yū'mōq," 'nëx'laēxs laē k!wāg'alila.

- 15 Then Yāqeyālisem (V 6) arose and thanked him for his speech; |
and when he stopped speaking, the men went out. | When they were
outside, Yāqeyālisem (V 6) | and his wife (V 7) dug a hole in the
middle of the rear of their house one fathom | in length, in the direc-
20 tion toward the door of the house, and || half a fathom wide. Then
Head-Princess (V 7) told them | to put all the soil which she dug out
of it into boxes, | so that it might not be seen, as is done by the |
L!aL!asiqwāla when they dig this hole, when they are going to have
a ghost-dance. | Generally they put the soil into boxes, and they ||
25 put them down in a corner of the dancing-house, where nobody
walks, | and they cover them over with mats, and sometimes they
lay roof-boards | over them. Thus was done by Yāqeyālisem (V 6)
with the soil that he dug out. | When it was deep enough for a tall
man | to stand in the hole and to be visible for one-half of his body,
30 they stopped digging; || and Head-Princess (V 7) asked Yāqeyālisem
(V 6) to get a pole | not too thick, four finger-widths in diameter. |
Then Yāqeyālisem went to get it | out of the woods, and he brought
a stick two fathoms long. | He cut it in two, and put sharp points ||
35 at the ends. After doing so, his wife | took up one of the poles and
put it down into the hole that had been dug | at the end toward the

- 15 Wā, lā'laē lāx'ūlilē Yāqeyālisema qa'las mōlēs wāldemas. Wā,
g'il'ēmlāwisē q!wē'ēdexs laē 'wī'la hōqūwelsēda bēbegwānemē.
Wā, g'il'ēmlāwisē 'wī'lewelsexs lāa'l 'lāplidē Yāqeyālisema
l'ē'wis genemāxa nāqolīwalīlasēs g'ōkwaxa 'nemp!enk'as 'wāsgē-
masē lāxens bālaX, g'wēbalīl lāxa t!ex'ilāsa g'ōkwē. Wā, lā'laē
20 neq!ēbōd lāxens bālāqē 'wādzegega'asa. Wā, laem'laē 'nēk'ē
K'!ēdēlēmā'yē, qa's k'!ats'lālēsa dzeqwa 'lālpmōtas lāxa k'!ēk'!ēm-
yaxlā, qa k'!ēsēs dōgūlē gwāstaāsasēs lāx gwē'ilasasa Lā!L!a-
siqwālaxs 'lāpaaxa hē g'wēx'sē yīxs lalōtsēlilē, yīxs hēmenā-
lā'maē k'!āts'lālasa dzeqwa lāxa k'!ēk'!emyaxlā, qa's lā hā'nem-
25 g'alīlas lāxa ōnēgwīlasa lōbekwē lāxa k'!ēsē qāyatsa bēbegwā-
nemē, qa's nāxūyīndēsa lē'wa'yē lāq; lōxs pāqeyalīlaasa saōkwē
lāq. Wā, hēem'laēwisē g'wēx'idē Yāqeyālisēmāxēs 'lālpmōtē dze-
qwa. Wā, āem'laēwisē gwānāla qa negoyowēsa g'ildexsdē begwā-
nemxs lāāts'lāē lāx 'wālabetalīlalasas 'lāpa'yasēxs laē gwāl'!āpaq.
30 Wā, lā'laē āxk'!ālē K'!ēdēlēmā'yax Yāqeyālisema; qa āx'ēdēsēx
k'!ēsa l'ek' dzōxūmaxa mōdenx'sāwa wāg'idas lāxens q!wāq'!wax-
ts'lānā'yēx. Wā, hēx'idaem'laēwisē Yāqeyālisema lā āx'ēdeq lāxa
āl'lē. Wā, g'āx'laē wik'elaxa ma!p!enk'as 'wāsgemasē lāxens bālaX.
Wā, lā'laē tsex's'ēndeq qa nexsēs. Wā, lā'laē dzōdzoX'bendex
35 ēpsba'yas, qa ēx'bēs. Wā, g'il'ēmlāwisē gwālexs lāa'laē genemas
āx'ēdxa 'nemts!aqa lāxa dzōxūmē, qa's lā lāts'lōts lāxēs 'lāpa'yē.
Wā, laem'laē g'wēbēlts'lā lāxa t!ex'ilāsa g'ōkwē. Wā, lā'laē lāne-

door of the house. She put it in slanting, | in this way: 38
 Then Head-Princess told her husband | to drive it in with
 his stone hammer. When it was one || span below the  40
 floor, he | stopped driving it in. Then she took the other
 pole | and put it down into the hole so that it was in
 this way,  and Yāqeyalisem (V 6) | drove it in with his
 hammer; and when the top was even with the | first one, he
 stopped. Then his wife took an || empty oil-bottle and 45
 split one side the whole length; | and when the kelp
 bottle had been split along one side, | she tied it to the two poles
 that were tied together in | the hole that had been dug out. She
 put the inner side of the kelp outward, because | it was greasy
 and slippery. She tied it on its || full length, and there was only 50
 one way of tying it. | She tied it up and down in this way:
 There was no cross-tying. After | this was done, Head-
 Princess (V 7) took something that she had kept secretly in
 a | basket and put it down. Not even her husband knew |
 what was in it. Then Head-Princess spoke, || and said, "O, mas- 55
 ter! now call the chiefs | of your numayms, one head chief of
 each of them, that | they come and watch how we work the hole
 that we dug. Don't | let any one of those who call them show
 himself to their wives, that they may not guess what you want, |

xāla, g'a gwāleg'a (fig.). Wā, lā'laē K'!ēdēlema'yē āxk'!āxēs lā'wū- 38
 nemē, qa dēgūtōdēq yīsēs pelpelqē. Wā, g'il'ēm'lāwis 'nempl'enk'
 lāxens q!wāq!wax'ts!āna'yēx lā banalagawēsa āwīnagwīlaxs lāa'l 40
 gwāl dēqwē Yāqeyalisemāq. Wā, lā'laxaē ēt!ēd āx'ēdxa'nemts!aqē,
 qa's āxbetalīēs, qa g'ās gwāleg'a (fig.). Wā, lā'laxaē Yāqeyalisema
 dēgūtōdēq yīsēs pelpelqē lāq. Wā, g'il'ēm'lāwisē 'nemax'tāla lē'wa
 g'ilx'dē dēqwasōs. lāa'l gwāla. Wā, lā'laē genemas āx'ēdxa lōlap-
 mōtasōx lē'nax 'wā'wadā, qa's Lepsendēq lāxēs 'wāsgemasē. Wā, 45
 g'il'ēm'lāwisē lābendex 'wāsgemasasa Lepsaakwē 'wā'wadēxs lāa'l
 yī'falelōts lāx dzēngeqa'yasa ōxtā'yasa dzēdzōxūm lāx ōts!āwas
 'lāpa'ya. Wā, laem'laē hē ēk'!adze'ya ōts!āx'dāsa 'wā'wadē, qaxs
 lē'lē'lē'nalaē, qa tsāx'ēs. Wā, g'il'mēsē 'wīlg'aalela la yīlāla lāxēs
 'wāsgemasē lāxēs 'ne'mēnemē yīl!āsasēqēxs aēk'!aaqelaaxs lāa'l 50
 yīlaq, g'a gwāleg'a (fig.). K'!ēs gagayaaqelēs yīla'yē. Wā, g'il'ēm-
 'lāwisē gwālexs lāa'laē K'!ēdēlema'yē āx'ēd lāxēs q!wāla'tseyakwē
 lābata. Wā, g'āx'laē hāng'alīas. Wā, laem'laē k'!ēs q!lālelē
 lā'wūnemasēx g'its!āwaq. Wā, lā'laē yāq!eg'a'lē K'!ēdēlema'yē.
 Wā, lā'laē 'nēk'a: "ēya, q!āgwīdā. Hāg'illa lē'lālaixōx g'ig'egāma- 55
 'yaxsōs 'nā'fne'mēmats!ē'na'yaq!ōsxōx 'nā'fne'mōkūma'yaq!ēs, qa
 g'āxlāg'īltsō dōqwalālxōx gwēg'ilaslas lāxwa 'lāpa'yaqens. Gwāla
 āwūlx'ēs āxk'!ālaq, qa gēgenemas āla k'ōtalaxēs āxēlaōsaq. Wā,
 wāx'mēsen q!lālelaqōxs lē'maax 'nāxwa mēxōxda 'nāxwāx bēbe-

- 60 although I know that all the men || and their wives have gone to sleep. This is the winter dance that I am now | speaking about. And let Q!ēx'sēselas (V 4) also come and try what she is to do." | Thus she said. Even her husband did not know what was in | the basket, and Yāqeyalisem (V 6) did not wish to ask | his wife about it.
- 65 He just went out of his house and || went to wake up those to whom she referred, the head chiefs of each numaym of his | tribe. Then he went to the head chief of the numaym | Maāmtag'ila, Q!ōmogwē. Now he had called one of them. | Then he also went to the head chief of the G'ēxsem, Yāqwid; and also | the head chief of the Kūkwāk'lūm,
- 70 Tsex'wid; and also the head || chief of the Sēnl'em, 'nemōgwis; and also the head chief of the | Lāyalalawē, Ts!ex'ēd; and the Lāyalalawē are mixed with the | Maāmtag'ila and the G'ēxsem; and also the head chief of the Elgūnwē, | Amax'āg'ila, and these are mixed with the Lāälax's'endayo. | And when Yāqeyalisem (V 6) had
- 75 hardly gone into the house, the chiefs || entered after him. Now Head-Princess | led all of them to their seats at the right-hand side of the rear | of the house, so that they could see plainly the hole that had been dug; and when | they were all in, Q!ēx'sēselas (V 4) came in, and Head-Princess (V 7) | led her and made her sit down in the
- 80 rear of the house, at the || end of the hole that had been dug, so that she could see distinctly what was to be done by | Head-Princess, who

- 60 gwānema lē'was gegenemax. Wā, yū'mēs ts!āts!ēxsilax'lenš lāx wāldema. Wā, hē'misē Q!ēx'sēselasa, qa g'axlāg'itsē menēla, " 'nēx'laē. Wā, laem'laē hēwāxamē lā'wūnemas q!ā'alelax grits!ā-waxa l!ābatē. Wā, ēts!em'lāwisē Yāqeyalisema 'nēx', qa's grit!ālē wūlaxēs genemē. Wā, laem'laē āem lāwels lāxēs g'ōkwē, qa's lā
- 65 gwāxēs gwe'yō, qa g'āxēs 'nāl'nemōkūma'yas 'nāl'ne'mēmats!ēna-yasēs g'ōlgrūkūlōtē. Wā, g'il'em'lāwisē 'wilx'tōdxā ōguma'yasa 'ne-mēmēda Maāmtag'ilē Q!ōmogwa'yē; wā, laem'laē 'nemōk'ōleq. Wā, hēem'lāwisē ōguma'yasa G'ēxsemē Yāqwidē; wā, hēem'lāwisē ōguma'yasa Kūkwāk'lūmē Tsex'widē; wā, hēem'lāwisē ōguma-
- 70 'yasa Sēnl'emē 'nemōgwisē; wā, hēem'lāwisē ōguma'yasa Lāyalalawē Ts!ex'ēdē, yixs hāē lēng'ilga'ya Lāyalalawāxā Maāmtag'ila lē'wa G'ēxsemē. Wā, hēem'lāwisē ōguma'yasa elgūn-wa'yē Amax'āg'ila, yixs lēng'ilga'yaē lāxa Lāälax's'endayowē. Wā, hālselaem'lāwisē g'ālagēwa'yē Yāqeyalisemasa g'ig'egā-
- 75 ma'yaxs g'āxaa'l hōgwīla. Wā, laem'laē K!ēdētema'yē q!āx'sidzēq, qa lāx'da'xwēs klūs'alil lāx hēlk!ōtewalilasa g'ōkwē, qa hēlp!altālisēxa la 'lābegwēlkwa. Wā, g'il'em'lāwisē 'wī'laēlexs g'āxaa'lasē Q!ēx'sēselasē g'āxēla. Wā, lā'laē K!ēdētema'yē q!āx'sidzēq, qa lās k!wāg'alil lāxa nāqolēwalilasa g'ōkwē lāx
- 80 ōba'yasa 'lābegwēlkwē, qa hēlp!altālēs dōqūlaxa 'nāxwa gwāyilālats K!ēdētema'yē, qō lāf me'nēla qaē. Wā, g'il'em'lāwisē 'wī'la selt!ali-

was going to show them. When they were all sitting still, | Head- 82
Princess arose. She carried her basket, | and she spoke. She said,
"Thank you, fathers, | for having come quickly. Indeed, I am a
wise woman, for my father || wishes me alone to do what we are here 85
for; and this is | the way of working the winter dance for which we
are assembled here. Now you have come, | fathers, to see the lasso
which we use for catching the ghost-dancer | Q!ēx'sēselas (V 4).
This is the lasso of my ancestors for the ghost-dancer, | and you came
for this reason. Now let us go and catch || Q!ēx'sēselas (V 4). You 90
will all be invited by Yāqeyalisem (V 7), | and you shall all sit
together. The cannibal-dancer shall sit down | in the rear of the
house when this hole will be covered over, | that nobody may come
near to it who is not a cannibal-dancer. | And you, ghost-dancers,
will sit down outside of the || cannibal-dancers, on the board covering 95
of the hole: | and some will sit on one side of the cannibal-dancers
and some on the other side; | and the Sparrow Society, and the
Sparrow Society women, | will sit on each side of the house." Thus
said Head-Princess; and as she said so, she took the | rope out of the
basket, coiled it up in her left hand, || and then she spoke again, and 400
said, "Let me | ask you, chiefs, to do the same as we | L!aL!asiqwāla
do when you catch the ghost-dancer; for when the | L!aL!asiqwāla

hexs lāa'las lāx'ūlilē K'!ēdētema'yē. Wā, laem'laē dālxēs L!ābatē. 82
Wā, lā'laē yāq!eg'a'la. Wā, lā'laē 'nēk'a: "Gēlask'as'la wīwōmp-
qexs ālelēaēx. Qālxg'īn nāgadēk' ts!edāqa lāg'ilasen ōmpa āem
'nēx' qen nōgwa'mē āem aāxsilaxens g'āxēx gwaēlasa. Wā, yūem 85
ts!āts!exsilax'LENS g'āxēx k!walaēna'ya. Wā, g'a'mēs g'āxēlē
wīwōmp, qa's dōqwalaōsaxg'a x'imayōlg'insag'ada lelōlalalēg'a
Q!ēx'sēselasek', yīxg'ada x'imayok^u denemsen qwēbalisē lāxēs lēlē-
lōlēlalē. Wā, hē'mēts g'āxēlōs. Wā, hē'maa, qensō lāl k'īmya'lexg'a
Q!ēx'sēselasek'; wā, laems g'āx'mawēs!aL lē'lānemltsōx Yāqeya- 90
lisemax. Wā, laem gwālelaeml q!ap!ēg'alilēlala hāamats!a k!ūs'ā-
lilēla! lāxa neqēwalilaxsa g'ōkwēx, qag'ō lāl pāxstalilx^uLEG'ada
'lābegwēlkūk', qa k'lēāsēs nexwabālasa k'lēse hāamats!a lāqek'.
Wā, hē'misōs, qōsaqlōs lēlēlōlēlāla, yīxs hē'maē L!āsex'dzamwēltsa
hāamats!a. Wā, laem k!wādzewēlxōx paxsta'yasa 'lābegwēlkwēx. 95
Wā, lālēda ēōlala k!wak!wanōlemalilē lāx wāx'sbalilasa hāama-
ts!a. Wā, hē'mis lāl k!ūdzēlasltsa gwēgūdza Lē'wa gwēgūts!axsema
'wāx'sanēgwīlasag'ōkwēx," 'nēx'laē K'!ēdētema'yaxs lāa'l dālts!ōdxa
denemē lāxa L!ābatē, qa's q!elx'walelōdēs lāxēs gemxōlts!āna'yē.
Wā, lā'laxaē ēdzaqwa yāq!eg'a'la. Wā, lā'laē 'nēk'a: "Wāg'a'mas- 400
LEN wūlāl g'īg'egāmē. Hē'mas gwēg'ilanu'x^u gwēg'ilasag'anu'x^u
L!aL!asiqwālēk', yīxs lelōlālālaēs k'īmyasōlōs, yīxs g'il'maē k'īmyāla

3 catch the ghost-dancer, the one who gives the winter dance to the tribe calls the people; | and four rattles are taken and are given to the
 5 one who || takes care of the cedar-bark. There are four of them. Then he takes them, | and he begins to shake one of them, and sings his four | secret songs. He stands still while he is singing three of his secret songs; | and when he sings his fourth secret song, he walks | and goes around the fire in the middle of the house. He pretends to
 10 look for the war-dancers; || and when he finds one, he gives the rattle that he was using to her; and he | gives the other three rattles to three war-dancers. | When they all have them, the four war-dancers stand up together. | They shake their rattles and sing each her
 15 secret song, | for they are war-dancers; and when they finish || their secret songs, the man who takes care of the rattles takes the four | rattles and carries them again, walking around the fire in the middle of the house, | and he gives one rattle each to the four frog-war-dancers. | Then they stand up, shake their rattles, and | each sings
 20 her secret song about the frogs in their bodies. Then || they take their rattles and put them away. | They take red cedar-bark and give it to the cannibal-dancer; | and when each cannibal-dancer has a piece of it, they all get excited. Then they all | run out, and the people who try to catch the ghost-dancer run after them. | Then the war-dancers and the frog-dancers are next to the cannibal-dancers, ||

3 !La!lasiqwälāxa lelölälāfāxs laē ēx'em lēlalēda yāwix'ilāxēs g'ōkū-lōtē. Wā, lä äx'ētse'wēda mōsgemē yiyat!lala, qa's lä ts!ewēs lāxa
 5 aāxsilāxwa l!āgekwēx lāxēs mōsgē'mēna'yē. Wā, lä dāx'ideq. Wā, hē'mis la yat!idaatsēsa 'nemsgemē, qa's yālaqwēsa mōsgemē lāxēs yiyāla^uLENē. Wā, laem äx'sāem lā'wilexs laē yālaqūlasa yūdu^xsemē. Wā, g'il'mēsē q!ūlbaxs laē yālaqwasa mōsgemōtē, qa's qāsililē. Wā, laem lä'stalilēlaxa lāqwawalitē, qa's ālābōlēxa ēōlala. Wā,
 10 g'il'mēsē q!aqēxs laē ts!āsēs yatelax'dē yat!lala lāq. Wā, lä ēt!ēdē ts!ewanaqelasa yūdu^xsemē yēyat!lala lāxa yūdukwē ōgū'la ēōlala. Wā, g'il'mēsē 'wilxtōxs laē 'nemāg'ilil lāx'ūlileda mōkwē ēōlala, qa's 'nemāx'idē yat!ētsēs yēyat!lala, qa's 'nemādzaqwē yēyālaqwasēs yēyāla^uLENē lāxēs ēōlalaēna'yē. Wā, g'il'mēsē 'nāxwa q!ūlbē yēyā-
 15 laqūlaēna'yas, laēda aāxsilāxa yēyat!lala dāx'idxa mōsgemē yēyat!lala, qa's lä dālaqēxs lāaxat! lä'stalilēlēs lāxa lāqwawalitē. Wā, lāxaē ts!āsa 'nāf'nemsgemē yat!lala lāxa mōkwē wīweq!ēs ēōlala. Wā, hēx'idex'da'x^umēsē lāx'ūlila, qa's yat!ēdēsēsēs yēyat!lala, qa's yiyālaqwēsēs yiyāla^uLENē lāxēs wīweq!ēts!ēna'yē. Wā, g'il'mēsē
 20 gwālexs laē äx'ētse'wēda yēyat!lala, qa's yāwas'idē g'exase'wa. Wā, lä äx'ētse'wēda l!āgekwē, qa's yāx'wīdayowē lāxa hāāmats!a. Wā, g'il'mēsē 'wilxtōxs laē 'nemāg'ilil xwāxūsā. Wā, hē'mis la dzelx-wūldzatsē. Wā, ā'mēsē la q!omx'semēsōsa 'nāxwa k'imyālxā lelölälāfē. Wā, laem'lalēda ēōlala lē'wa wīweq!ēsē māk'ilālxā hāāma-

and the other ghost-dancers are the last; and last | of all follow the 25
Sparrow Society and the Sparrow women. They go right | to the
place where they hear the cry "Hamamamama!" of the ghosts. |
Then they pretend to bring back Q!ēx'sēselas; and when the | can-
nibal-dancers approach her, they will fall down like dead; and the ||
war-dancers and the frog-dancers will go to see why they do so; | there- 30
fore they go to look; and when they come up to them, | there will be
again the cry, "Hamamamama!" of the ghosts. They | all drop
down like dead, and also the | Sparrow Society men and women drop
down. Only the ghost-dancers do not drop down. || Then they go to 35
get urine, and sprinkle it | over the cannibal-dancers and the war- and
frog-dancers, and finally they | sprinkle the urine over the Sparrow
men and women and | also the Sparrow Society children. When
they have all been sprinkled with urine, | they come to life again,
and they all follow the || cannibal-dancers and go back into the 40
winter-dance house; for, as soon as | they drop down like dead, when
the cannibal-dancers, | the war-dancers, the frog-dancers, and all the
others, are struck by the ghost; then the ghost-dancers | catch
Q!ēx'sēselas and bring her in before any of the others get back |
into the winter-dance house, who were lying there like dead. || She 45
is put into her secret room in the rear of the middle of the house. |
Then the cannibal-dancers come in, sounding their whistles, and go

ts!a. Wā, lālōs lēlōlōlālaq!ōs ElxLELES. Wā, hē'mis lāl ElxLaya- 25
as!tsa gwēgwāts!ēma lē'wa gwēgūts!axsemē. Wā, la'mē hē'nākū-
laeml lāxēs wūlelaslaxa hamamamaxaaslasa lēslānēnoxwa, qō
g'āxbōlā! taōdg'ostōdēlxōx Q!ēx'sēselasēx. Wā, g'ilēm!wisē ēx'a-
g'aalelala hāāmats!a laqēxs lēla yāqūmg'aelsLE. Wā, lāl 'nāxwa-
emla ēōlala lē'wa wīweq!ēsē āwēlelqelax hēg'ilas gwēx'ēidē. 30
Wā, hē'mis lāg'ilas la 'wī'la dōx'wīdeq. Wā, g'il'mēsē lāg'aa lāqēxs
lāa'l ēdzaqwa hamamamaxēda lēslālēnoxwē. Wā, hēx'ēidaem!wisē
'nāxwa yāqūmg'aelsa. Wā, la'mē 'nāxwa yāqūmg'aelsēda gwēgwā-
ts!em lē'wa gwēgūts!axsemē. Wā, la'mē 'nāxwa k'lēs yāqūmg'a-
elsēda lēlōlōlālē. Wā, hē'mē lāl āx'ēdēlxa kwāts!ē, qā's lā xoselg'ēs 35
lāxa hāāmats!a lē'wa ēōlala lē'wa wīweq!ēsē. Wā, lā ālxlālaxs lālē
xōselgentsa kwāts!ē lāxa gwēgwāts!em lē'wa gwēgūts!axsemē lōla
gwāgūgwēdzemē. Wā, g'ilēm!wisē 'wīxtōdēl xewēx'sa kwāts!ē,
qō lāl 'nāxwaeml q!ūlāx'ēidēl, wā, ā'mis lā 'wī'la la ElxLēsa hāāma-
ts!āxs laē aēdaaqa, qā's lā hōgwīl lāxa lōbekwē, qaxs g'il'mēx'dē 40
'nāxwa yāqūmg'aels laē lēlewalkwa 'nāxwa hāāmats!a lē'wa ēōlala
lē'wa wīweq!ēsē lō' 'nāxwēs waōkwē, lālasa waōkwē lēlōlōlāl
k'imya!xōx Q!ēx'sēselasēx, qā's g'āxēl g'āg'alagemā! g'āxētsōx
lāxwa lōbekwaxs k'lēās'mēlē q!ūlāx'ēidēltsa la yāxyeq!ūsa. Wā,
g'il'mēsē laēl lāxēs lēmē'lats!ē lāxwa nāqolēwalitēx g'āxaas xwēxwa- 45
gwēlelēda hāāmats!a, qā's lēlā! haēlela lāxēs lēmē'lats!ē lāxg'ada

47 straight into their secret room at the | left-hand corner of the house;
and when they are all inside, the Sparrow Society men, | women, and
children come in. Then | Yāqeyalisem (V 6) will give away property
for the one who has been caught, and he will change his name. ||
50 Then his name will be Hōlēlid (V 6), for this is the name of my
father; | and after he has given away property, Hōlēlid (V 6) will ask
help from | your uninitiated children, chiefs, for he must take hold
of the lasso | for the ghost-dancer to-morrow night, when she comes
down to the floor of the house. | Hōlēlid (V 6) will put the rope
55 around her waist.—Now, come and || take this lasso, Hōlēlid, for
what I told you is all that is to be done | about the ghost-dancer.”
Thus she said. |

Immediately Hōlēlid (V 6) went and took the lasso, which was made
of long | cedar rope, and thanked his wife for her speech. When | he
60 had thanked his wife, he turned to the || chiefs who were sitting down,
and he said, “Indeed, we shall | be chiefs. Now you have heard the
speech of my father-in-law. It is not my | wife here who speaks of
these instructions which she gave us for my winter dance, which I
give with the | marriage gift, that was given to us, chiefs of the
Kwakiutl; | it is he who comes and speaks in my house here. Now,
65 take good care, || so that we shall not miss any of the instructions
given to us, for | it is the first time that this will be shown by you,
chiefs of the Kwakiutl!” | Thus he said. |

47 gēmxōliwalilek. Wā, g'il'mēsē 'wīlaēlēda 'nāxwa gwēgwāts!emē
lē'wa gwēgūts!axsemē lō'ma gwāgūgwēdzemē lālas yāx'wīdlōx
Yāqeyalisemasa k'im'yānemlēx. Wā, la'mōx l'āyōxlāt lāxēq.
50 La'mōx lēgadelts Hōlēlidē lāxēq, yixs lēgemaaxsen ōmpē. Wā,
g'il'em!wisōx gwāl yāqwa! lālasōx Hōlēlidēx hēla!xōx bēbaxūts!
dzayaqlōs g'ig'egāmē, qa g'axē dāk!īndelg'ada x'imayok" denema
lāxa lelōlēlāx gānolas lēns!a, qo lāl lālabetalilasla lelōlālātēx.
Wā, yūem!wisox Hōlēlidēx qenōyodelts'g'a denem lāq. Wā, gēlag'a
55 āx'ēdexg'ada qenāyok" denema, Hōlēlid, qaxs lē'maē 'wīla gwāyi-
lālasaxa lelōlālātē," 'nēx'laē.

Wā, hēx'idaem!lāwisē Hōlēlidē la āx'ēdxa qenāyowē g'il't!
densen denema, qa's mōlēs wāldemasēs genēmē. Wā, g'il'em!lā-
wisē gwāl mōlas wāldemasēs genemaxs lāa! gwāyaxstax'īd lāxa
60 g'ig'egāma'yē g'āx k'lūdžēla. Wā, lā'laē 'nēk'a: "Qā!alens g'ig'e-
gāmē. Laems wūlelax wāldemasen negūmpa, g'aēl 'nēx'g'in
genemk', yīsēs la lēxs'ā'layō qens gwāyilālasa qāda yāwix'ilaē-
na'yen yīs k'lēs'ōgūlx!ayāsē g'āxens g'ig'egāmēs Kwākūg'ōl, qaxs
hē'maa g'āx 'nēk'elag'ilil lāxen g'ōkwēx. Wā, wāg'il la yāl!ox'wīd-
65 lex, qens k'lēasēl ōgūgelentsōl lāx lēxsala'yo g'āxens lāxwa
hē'mēx alēl 'nemp!ena! g'āx nē'idel lāl g'ig'egāmēs Kwākūg'ōl,"
'nēx'laē.

As soon as he ended his speech, then | the chief of the Maāmtag'ila, Q!ōmogwē^ε, spoke, and said, "Take || care, friends, for we have 70 never done in this manner in our | ghost-dance. It is done differently by the L!al!asiqwāla. Now we | obtained in marriage these privileges. Therefore | I am glad of your speech, Head-Princess (V 7). It is really different from | our way of doing it. I have been trying to understand the different privileges || which I have now, 75 although I am a Kwakiutl, for I never made a mistake in it. | Now, do not let us just sleep, chiefs, for my heart is | happy on account of the treasure which we obtained from the great chief K'!āde (IV 21). | That is what I say, HōLēlid (V 6)." Thus he said, and ended his speech. |

Now it was daylight, and at once Q!ōmogwē^ε— || oh, I forgot, 80 his name is now changed, for he used his winter name, and | his name was Yōxūyagwas,—stood up and asked his friends, | the chiefs of the numayms. He said to them, "Don't | sit there idly! Let us arise and dress ourselves and | let us ourselves wake up our tribe to go into || this winter-dance house of our friend HōLēlid (V 6), for | 85 Head-Princess (V 7) knows that we shall really try to handle rightly | the privileges given in marriage to our friend HōLēlid (V 6). Now take | red cedar-bark to put around our heads and for our neck-

Wā, g'il'EM'lawisē q!ūlbē wāldemasēxs lāa'l yāq!eg'a'tē g'igāma- 68 'yasa Maāmtag'ila, yix Q!ōmogwa'yē. Wā, lā'laē 'nēk'a: "Wāg'a âeml 'nāxwa yāl!āLEX 'nē'nemōk' hēnoxwawēsēns g'wēg'ila qaens 70 lēlēlōlālālēx, yixōx g'wayi'lālasaxsaxsa L!La!asiqwāla. Wā, la'mens geg'adanemaq'xwa 'wālasēx k'!ēk'!es'ā. Wā, hē'mēsen lāg'ila mōlasōx wāldemaqōs, K'!ēdēlēmē. Wā, la'mōx ālak'lāla ōgūqāla lāxen nōsē dālaēnēq'. Wā, yū'mens alāsowa ōgūqalāx k'!ēk'!es'ā, qen lālōl!asōxgūn Kwāg'ulē, yixg'in k'!eāsēk' lents!āse'wa. Wā 75 g'wālelasēns wūl'EM mēx'ēda, g'ig'egāmē. Laem lōma la ēx'q!E-selag'in nāqek', qaens lōgwa'yē lāxa 'wālasa g'igāma'yē K'!ādē. Wā, qen 'nēk'ē, HōLēlidā," 'nēx'!aēxs laē q!wēl'ida.

Wā, laem'laē 'nāx'ida. Wā, hēx'idaem'lawisē Q!ōmogwa'yē,— wāq!ūnēx'!ā, laem L!āyoxlā qaxs le'maē ts!ētsagexlāla. Wā, 80 laem lēgadelas Yōx'yagwasē,—lāx'ūlila, qa's āxk'!ālēxēs 'nē'nemōkwa g'ig'egāma'yasa 'nāf'ne'mēmasē. Wā, lā'laē 'nēk'eq: "Gwāllas k!wāla'x'ēda'xōL. Wēg'a lāx'wīdex qens wāg'ē q!wālāx'ēda, qens xami'lālamē la gwāxens g'ōlg'ūkülōtax, qa g'āxlāg'iltso 'wi'laēL lāxōx lōbekwaxsēns 'nemōkwōx HōLēlidēx, qa q!āf'alelēsōx K'!ēdē- 85 lēma'yaxg'ins ālak'lalilek' aēk'ilalxens g'āxēnēlē aāxsila'xōx k'!ēk'!es'ōgūlxlā'yaxs lāxen 'nemōkwōx HōLēlidēx. Wā, wēg'a āx'ēdex L!āgēkwa, qenu'x' qēqEX'ema'ya, lō' qenu'x' qēqENxawa'ya,

rings, | and tallow to put on our faces, and rope to be used for belts, ||
90 and also our Sparrow Society canes!" Thus he said. |

Immediately all those things that he named were brought, | and they were put down next to Head-Princess (V 7). Now she also changed her name, and she | used her winter-dance name which she used among the L!al!asiqwāla. Now she | told her winter-dance
95 name to the chiefs. It was Chiton (V 7). || She said, "That is my name which I obtained from my father." Thus she said. Then | all the chiefs dressed up; and after they had done so, Chiton (V 7) was asked | by Yōx^uyagwas, "What shall we say when we | go about to call the people?" Thus he said. Then Chiton (V 7) said, | "Your word is good, for we must use the way of speaking of the L!al!asi-
500 qwāla in this winter-dance of Hōlēlid. || These will be your words: 'Now we walk to invite you, shamans, to | wash your eyes in the house of our friend Hōlēlid (V 6),' " she said. | "And after him, the others will also say, 'Now, arise, | and wash your eyes, so that the secular season may come off from your eyes, for | our season has
5 changed, and you will see the winter-dance || season.'" Thus said Chiton (V 7), giving instructions to them. "And that is | all that you will say," said she to them. Then she called | Yōx^uyagwas, and whispered to him, saying, "Please ask | the song-leaders not to come into the house, for I will | go and teach them the songs of the ghost-
10 dancers at the || supernatural place when all the tribes are in the

Lō^ε yāsekwa, qenu^εx^u yāsekūmdē, Lō^ε denema, qenu^εx^u wūsēg'a-
90 nōwa; wā, hē^εmēsenu^εx^u gwēgwesplēqla," ^εnēx^εlaē.

Wā, hēx^εidaem^εlāwisē ^εwī^εla āx^εētse^εwē lēlēqelase^εwas qa^εs g'āxē g'ig'alilema yīs K'lēdēlema^εyē. Laem^εxāē L!āyōxlā. Wā, laem^εlaē hēxlāxēs ts!āgēxlāyo lāxēs L!āl!asēq!wēna^εyē. Wā, laem^εlaē ^εnēlasēs ts!āgēxlāyo lēgēm lāxa g'ig'egāma^εyē Q!ānasē. "Wā,
95 hē^εmen lēgēmē lāxen ōmpa," ^εnēx^εlaē. Wā, laem^εlaē q!wālx^εid ^εna^εxwēda g'ig'egāma^εyē. Wā, g'il^εem^εlāwisē gwālexs lāa^εl wūla-
se^εwe Q!ānasē yīs Yōx^uyagwasē: "Wēk'!ālalenu^εx^u lāxenu^εx^u qats!axstalaēnēla?" ^εnēx^εlaē. Wā, lā^εlaē ^εnēk^εē Q!ānasē: "La^εmōx ēk'ōs wāldemaqōs, qaxs L!āl!esēq!wālaōx ts!āq!lēna^εyaxs Hōlēlidē.
500 Wā, g'aems wāldemlg'a: 'La^εmenu^εx^u qāsaai' pēpexalai', qa^εs laōs ts!ōxstōd lāx g'ōkwasens ^εnemōkwē Hōlēlidē,'" ^εnēx^εlaē. "Wā, lā^εlaē ^εnēg'ap!a^εya waōkwasēq. Wā, lā^εlaē ^εnēk^εa: 'Wā, lāx^εwid, qa^εs laōs ^εwī^εla ts!ōx^ustōda qa lāwāyēsōs bābaxustā^εyaq!ōs, qaxs lē^εmaēx ōgūx^εidens ^εnālx, qa^εs dōx^εwalelaōsaxa ts!āgedzōx
5 ^εnāla,'" ^εnēx^εlaē Q!ānasaxs lāa^εl lēxs^εālaq. "Wā, hēem wāxax^εi-
dāla^εlēs wāldemlaōs," ^εnēx^εlaēq. Wā, hēem^εlāwis la lē^εlālilatsēx Yōx^uyagwasē, qa^εs ōpalēq. Wā, lā^εlaē ^εnēk^εēq: "Wāx las āxk'!ā-
laxa nēnāgādā qa k'lēsēsē g'āx ōgwaqa hōgwēla, qen lālen q!āq!ōl!amatsa q!ēmq!emdema^εxxa lēlōlālala lāx^εda^εxūqwē lāxa
10 ^εnawalak!ūdzasa, yīxs g'āxēlasē ^εwī^εlaēlōs g'ōlg'ūkūlōtaq!ōs," ^εnēx^ε-

house." Thus she said | to him. Then the chiefs went out of the 11
house | who were going to call for Hōlēlid (V 6); and they followed
the | instructions given by Chiton (V 7), and they spoke at the doors
of all the houses. | Then Yoḡ^uyagwas whispered to the song-leaders,
telling them what || Chiton (V 7) had said to him. As soon as the 15
chiefs had gone four times | inviting, all the members of the Sparrow
Society—men, women, | and children—came in, but none of the
song-leaders came. | Then Chiton (V 7) went out of the rear door of
her | house to the Supernatural Place, for there all the song-leaders
were || sitting down. Then Chiton (V 7) spoke | and said, "Thank 20
you, friends, for it is just now given | to you to keep these songs. I
mean I will divulge | the songs of my father which I was given when
I was his ghost-dancer. | Now, listen! for I will sing them now."
Thus she said, and || took a cedar-stick, which she used as a baton. 25
First she sang | with fast beating of time the following song of the
ghost-dancer: |

1. Yamamaa xamama yamamaha xamamamamamē yamamaha |
xamahamaē hamamama! I was carried down by the ghost-
woman, | yamamaha xamama yamamaha xamamamamamē!||
2. Yamamaa xamama yamamaha xamamamamamē yamamaha 30
xamahamaē hamamama! I was made to walk down by the ghost-
woman, yamamaha xamama yamamaha xamamamamamaē! |

ēlaēq. Wä, hēx^ēida^ēEm^ēlāwisē lāx^{da}x^u hōqūwelsēda g^{ig}igāma- 11
ēyēxa qāselg^{is}as Hōlēlidē. Wä, āx^{da}x^uEm^ēlāwisē la negetewēx
lēxs^ēālayās Q^lānasē, qa gwēk^lālats lāx t^lex^{il}āsa ēnāxwa g^{ig}ōkwa.
Wä, laem lāla Yōḡ^uyagwasē aōlenōlemaxa nēnāgadē nēlas wāldē-
mas Q^lānasē lāq. Wä, g^{il}Em^ēlāwisē mōp^lenē^ēstēda g^{ig}egāma^ēyē 15
qātsē^ēstaxsg^āxāē^ēwī^ēlaēla ēnāxwa gwēgwats!ema lē^ēwa gwēgūts!ax-
semē lē^ēwa gwāgūgwēdzemē. Wä, laem^ēlaē k^lēās g^āxsa nēnā-
gadē. Wä, hē^ēEm^ēlāwis la ālēx^{se}wats Q^lānasa t^lenx^lla^ēyasa
g^ōkwē, qa^s lā lāxa ēnawalak^lūdzasē, qaxs hē^ēmaē la ēwī^ēla k^lūts!ē-
dzatsa nēnāgadē. Wä, hēx^ēida^ēEm^ēlāwisē yāq!eg^aē^ē Q^lānasē. Wä, 20
lā^ēlaē ēnēk^a: "Gēlak^as la ēnē^ēnemōk^u āl^ēmawēsō ts!ewē lax^{da}-
ēxōlxwa dāāxwa q!emq!emdemē; ēnē^ēnak^{il}ē qaxgⁱⁿ ā^ēmēlek^ē
ētūlt!endēl^gin q!emq!emdemk^l lāxen ōmpaxgⁱⁿ laōlek^l lēlōlālā^l
lāq. Wä, la^ēmēts hōlēlāqek^l, qen denx^ēidēsek^l," ēnē^ēlaēxs laē
āx^ēēdxa k^lwa^ēxlāwē, qa^s t^lemyayā. Wä, hē^ēEm^ēlāwis g^{il} denx^ēida- 25
yosēda tsaxala q!emdemsa lēlōlālā^l. Wä, g^aē^ēmēsēga:

1. Yamamaa xamama yamamaha xamamamamamē yamamaha
xamahamaē hamamama lēlaxaāsēlayoḡ^udōxs lēlewa^lanaga-
x^{dē}, yamamaha xamama yamamaha xamamamamamē.
- 2.¹ ——— tōwaxaēsēlayoḡ^udōxs lēlewa^lanagax^{dē} ——— 30

¹ The burden of the first line is repeated in the second and third lines.

- 31 3. Yamamaa xamama yamamaha xamamamamamē yamamaha
xamahamaē hamamama! The supernatural watcher walked
with me underground, yamamaha | xamama yamamaha
xamamamamamē! |

Chiton (V 7) sang only three verses of the song with fast time beating | for the song-leaders. Immediately the song-leaders had
35 learned the || ghost-dancer's song with fast time beating. Then they told Chiton (V 7) to | go ahead and sing the next song of the ghost-dancer, for they thought | that there must be another song with slow beating of time. Immediately | Chiton (V 7) began beating slowly. This is her song—|

1. Yamama xaxamama yamama xaxamama yamama xaxamama ||
40 yamahā xaxamama hē hē hē hē! I was carried down | by the ghost-woman, yamama xaxamama yamama | xaxamama yamama xaxamama yamahā xaxamama hē hē | hē hē! |
2. Yamama xaxamama yamama xaxamama yamama xaxamama
yamahā xaxamama hē hē hē hē I was taken into the house
45 by the || supernatural watcher, yamama xaxamama yamama xaxamama yamama xaxamama yamahā xaxamama hē hē hē hē! |
3. Yamama xaxamama yamama xaxamama yamama xaxamama
yamahā xaxamama hē hē hē hē! The forehead dress of the ghost-woman has been put on my forehead, | yamama xaxamama yamama xaxamama yamama xaxamama yamahā xaxamama hē hē hē hē! |

- 31 3. ——— toyowapelayox^udōxs q!lōmēsila^xdē^unawalak^u yamamaha
xamama yamamaha xamamamamamē.

Wā, yūdux^usemk^u!Enalaem^ulaēda tsaxāla g^uldzagūms Q!ānasē
qaēda nēnāgadē. Wā, hēx^uidaem^ulāwisē q!ā^uēdēda nēnāgadaxa
35 tsaxāla q!Emdēmsa lēlōlālālē. Wā, lāx^uda^uxwē wāxax Q!ānasē, qa
ēt^ulēdēs denx^uits waōkwasa q!Emdēmasa lēlōlālālē qaxs k^uōtax^uda^u
x^umaaqē neqaxela t^ulēm^uyasas waōkwās. Wā, hēx^uidaem^ulāwisē
ēdzaqwa denx^uidē Q!ānasasa neqaxelās t^ulēm^uyasē. Wā, g^ua^umēsēg^ua:

1. Yamama xaxamama yamama xaxamama yamama xaxamama
40 yamahā xaxamama hē hē hē hē. Lāx^uden lēlaxaasela-
yux^udes lēlewalanagax^udē yamama xaxamama yamama xa-
xamama yamama xaxamama yamahā xaxamama hē hē
hē hē.
2. ——— ^uya lāx^uden laē^ulēmāē lāx g^uōkwās Q!lōmēsila^xdē ^unawa-
45 lakwē ———.
3. ——— lāx^uden ēsak^ueyōtsōs ēsak^uewēx^udēs lēlewalanagax^udē
———.

4. Yamama xaxamama yamama xaxamama yamama xaxamama 48
yamamahä xaxamama hē hē hē hē! The neck-ring of the ghost-
woman has been put around my neck, | yamama xaxamama
yamama xaxamama yamama xaxamama yamahä xaxamama
hē hē hē hē! ||

It is said that the number of the songs of the ghost-dancer is only 50
two; | and when all the song-leaders could sing the two songs, | they
came out of the woods and entered through the rear door of the
dancing-house. | Now, Hölēlid (V 6) and the other chiefs | of the
numayms did according to the instructions given by Chiton (V 7)
the || preceding night. They had nearly done everything that had to 55
be done | before they went to catch the ghost-dancer. Then Chiton
and the | song-leaders came in through the rear door of the dancing-
house. They had not been in a long time before | all the different
ways were finished. Then the cannibal-dancers were made excited, |
and they first went out, being excited; and || next to them followed 60
those who had been told to go by Chiton (V 7) | following the cannibal-
dancers; and finally the Sparrow Society men, women, and children,
went out. | When the cannibal-dancers came near to the point of
land, | the cry, "Hamamamama!" was heard on the other side of the
point; and | all the cannibal-dancers tumbled about and fell down
on the rocks. || Then the war-dancers went to them to see why they 65
were | falling down on the rocks; and when they came up to them, |

4. ——— Lāx·den qax·osa^εyasōs ēyaxūlax·dēs lēlewañanagax·dē 48

Wä, hēm^εwāxaats q!emq!emdemasa lelōlālālē ma^εltsem^εem^εlaē. 50
Wä, g'il^εem^εlāwisē^ε nāxwa q!ālēda nēnāgadāxa ma^εltsemē q!emq!em-
dexs lāa^εl hōx^εwūlt!a, qa^εs lā g'ayemx^εsā lāx t!enx^εlā^εyasa lōbe-
kwē. Wä, laem^εlaē q!ūlyālag'ilī^εmē Hölēlidē lē^εwa g'ig'egāma-
^εyasa^ε nā^εne^εmēmasē āem negeltewēx lēxs^εālayās Q!ānasaqēxa
gānūlē. Wä, laem^εlāwisē elāq lābendex^ε wāxax^εidalaasas gwayi- 55
^εlālasē qaēda k'imyalaxa lelōlālāxas lāa^εl hōxsowē Q!ānasē lē^εwa
nēnāgadē lāluxa t!enx^εlā^εyasa lōbekwē. Wä, k'les^εlat!a gaētexs laē
gwañalīfē gwēgwālag'ililasas. Wä, laem^εlaē nāxwa xwāxūsowēda hāā-
mats!a. Wä, hē^εmis g'il lāwelsexs laē xwēxwākwa. Wä, hē^εmis la
māk'ilāqē gwe^εyās Q!ānasē, qa māk'ilaxa hāāmats!a. Wä, la^εmēs^εla 60
elx^εlā^εya gwēgwāts!emē lē^εwa gwēgūts!axsemē lē^εwa gwāgūgwē-
dzemē. Wä, g'il^εmēsē elāq laēlbendēda hāāmats!a lāxa āwīlba^εyaxs
lāa^εlasē hāmamamaxē āpsādza^εyasa āwīlba^εyē. Wä, hēx^εidaem^εla-
wisē^ε nāxwa hē gwēx^εs wīwūnā^εēdēda hāāmats!a, qa^εs yāqūmg^εaalē.
Wä, lā^εlaē gwāstēda tētōx^εwidē, qa^εs lā dōx^εwidex sēnat!alās lāg'ilas 65
yāqūmg^εaalē. Wä, g'il^εem^εlāwisē lāg'aax·da^εx^u lāqēxs lāalasē ēdza-

- 67 the cry "Hamamamama!" was uttered again on the other side of the point, and | they all staggered about and fell down on the rocks.
- 70 Then the Sparrow Society men, | women, and children ran up || to them to see what caused them to fall down; and when | they came up to them, the cry "Hamamamama!" was uttered again on the other side | of the point from the place where they were walking, and all of them staggered about | and fell down on the rocks. Now only the many ghost-dancers were alive. | Then some ghost-dancers took
- 75 Q!ēx'sēsēlas (V 4) || and led her into the winter-dancing house and put her into the sacred room in the | rear of the dancing-house, at the place where they had dug the hole. Then | other ghost-dancers sprinkled with urine those who were lying on the rocks, struck by the ghosts; | and after they had sprinkled the people struck by the ghosts, | they uttered the cannibal cry, became excited, and ran
- 80 away from the rocks. They went into their || dancing-house, into their sacred room at the left-hand side in the rear of the dancing-house. | When they were in, the men, | women, and children of the Sparrow Society also went in and sat down | at both sides of the ghost-dancers who were sitting in the center of the rear of the | dancing-house, because they did not want any of the Sparrow Society
- 85 people to come near the hole that they had dug, || for they did not want anyone to see it. | When they were all inside, Hōlēlid (V 6) asked the song-leaders to | sing the song of the ghost-dancer. Im-

- qwa hamamamaxē āpsadzē^ēyasa āwīlba^ēyē. Wā, hēx^ēidaem^ēlaxaā-
 67 wisē pēpēlela, qa^ēs yāqūmg^ēaalē. Wā, laem^ēlāwisa g^ēwēgwats!emē
 lē^ēwa g^ēwēgūts!axsemē lē^ēwa g^ēwagūg^ēwēdzemē 'nāxwa dzēl^ēx^ēwīda,
 qa^ēs lā dōx^ēwīdex lāg^ēīlas 'nāxwa āem lā yāxyeq!wē. Wā, g^ēīl^ēem^ēlā-
 70 wisē lāg^ēaa lāqēxs lāa^ēlaxaasē ēdzaqwa hamamamamaxēda āpsādza-
 ēyasa āwīlba^ēyas g^ēīyemg^ēīlālasas. Wā, lā^ēlaē 'nāxwaem pēpēlela
 qa^ēs yāqūmg^ēaalē. Wā, lēx^ēaem^ēlāwisē lā q!wēq!ūlēda q!ēnemē
 lēlēlōlālāla. Wā, laem^ēlaēda waōkwē lēlēlōlālāl āx^ēēdex Q!ēx'sēsē-
 lasē, qa^ēs lā laēlas lāxa lōbekwē, qa^ēs lā laēlas lāxa lēmē^ēlats!ē lāx
 75 nāqolēwalīlasa lōbekwē lāq!lāaemxa 'lābegwēlkwē. Wā, lā^ēlaē
 xōs^ēīdēda waōkwē lēlēlōlālaltsa kwāts!ē lāxa lēlewēlkwē lā yāxye-
 q!wa, qaxs g^ēīlnaxwa^ēmaa^ēl xōs^ēītse^ēwēda lewēlkwaxs lānaxwāē
 hēx^ēidaem hāmts!ēg^ēa^ēla, qa^ēs lā xwāk^u dzēl^ēxūla, qa^ēs lā laēl lāxa
 lōbekwē, qa^ēs lā laēl lāxa lēmē^ēlats!ē lāx gēmxotēwalīlasa lōbekwē.
- 80 Wā, g^ēīl^ēem^ēlāwisē 'wī^ēlaēlēxs lāa^ēl ōgwaqa hōgwīla g^ēwēgwats!emē
 lē^ēwa g^ēwēgūts!axsemē lē^ēwa g^ēwagūg^ēwēdzemē, qa^ēs lāēl k!ūs^ēālī
 lāxa 'wāx^ēsbalīlasa lēlēlōlālālx hē^ēmaālāl k!ūdžēla nāqolēwalīlasa-
 lōbekwē, qaxs k!ēsaē hēlq!lālaq nēxwabalasa 'lābegwēlkwasa g^ēwē-
 gwats!emē, qaxs k!ēsaē 'nēx^ē qa dōx^ēwa^ēlēfēsēs 'nemōkwa lāq.
- 85 Wā, g^ēīl^ēmēsē 'wī^ēlaēlēxs lāa^ēlasē Hōlēlidē āxk^ē!ālaxa nēnāgādē, qa
 dēnx^ēēdēsēs q!ēmdēmasa lēlēlālālē. Wā, hēx^ēidaem^ēlāwisē sēk^ēō-

mediately they sang | the song with fast beating; and after they 88
 had finished, they | sang the song with slow beating; and after they
 had sung it, || the head song-leader, whose name was Hanag'ats!ē, 90
 arose and | spoke. He said, "O friends! difficult are | these songs
 which we have now. | These are the songs of the supernatural power.
 These two | songs which we have sung were obtained by our friend
 Q!ēx'sēselas (V 4) when she || went to the house of the supernatural 95
 power. After he had said so, he sat down. | Q!ēx'sēselas (V 4) did
 not come and dance. Now | Hōlēlid (V 6) asked all those chiefs of
 the numayms whose children had never danced | to come in the
 evening and to work the lasso; | and he also asked the members of
 the Sparrow Society—men, women, and || children—to come and 600
 pacify the ghost-dancer. After he had spoken, | Chiton (V 7) brought
 out the copper bracelets to the place where Hōlēlid (V 6) | was stand-
 ing. He gave them away at once to all the | members of the Spar-
 row Society; and when each had been given one, they went out of
 the | dancing-house. When it was almost evening || Yōx'yagwas, 5
 and his friends, the chiefs of the numayms, | and the song-leaders, came
 in. Then Chiton (V 7) thanked them for coming, | because it was
 really not the wish of Hōlēlid, because he did not | know the ways
 of the winter dance of the L!al!asiqwāla, | nor his tribe, because they

dayowa tsaxāla q!ēmdema. Wā, g'il'ēm'lāwisē q!ūlbaxs lāa'l ēdza- 88
 qwasa neqāxelās t!ēm'yasē. Wā, g'il'ēm'lāwisē q!ūlbaxs lāa'lasē
 lāx'ūlila lāxūma'yasa nēnāgadēxa lēgadās Hanag'ats!ē. Wā, la'laē 90
 yāq!eg'a'la. Wā, lā'laē 'nēk'a: "ya, 'nē'nemōk". Pāsemālag'i'la-
 kwawēsenu'x' lāxg'anu'x' dālasōk' yīxg'ada q!ēmq!ēmdemk'. Wā,
 yūem wāldems hāyalilagasaoxda lāqenu'x' seqoyāxwa ma'itsemēx
 q!ēmq!ēmdema yānemaxsens 'nemōkwaē Q!ēx'sēselasa lāxēs
 lāasdaē g'ōkwasa hayalilagasē," 'nēx'laēxs lāa'l k!wā'alila. Wā, 95
 laēm'lāē hēwāxa g'āx yīx'wid'laē Q!ēx'sēselasē. Wā, āēm'lāwisē
 Hōlēlidē la hēlaxa 'nāxwa bēbaxūts!ēdzēsa g'īg'egāma'yasa 'nāl'ne-
 'mēmasē, qa g'āxēltsēxa gānulē dādenx'silaxa x'imayowē denema
 lōē 'nāxwē'ma gwēgwats!ēmē lē'wa gwēgūts!axsemē lōē'ma gwāgū-
 gwēdzemē, qa's temelqwēlxa lelōlālāē. Wā, g'il'ēm'lāwisē q!wēfē- 600
 dēxs g'āxaē Q!ānasē āx'ālilēlasa l!āl!eqwak'linē k!ōkūla lāx lā'wi-
 lasas Hōlēlidē. Wā, hēx'idaēm'lāwisē yāx'wits lāxa 'nāxwa gwē-
 gūgūdza. Wā, g'il'ēm'lāwisē 'wīlxtōxs laa'l 'wīla hōqūwēlsa lāxa
 lōbekwē. Wā, g'il'ēm'lāwisē elāq dzāqwaxs g'āxaa'l hōgwīlē
 Yōx'yagwasē lē'wis 'nē'nemōkwa g'īg'egāma'yasa 'nāl'ne'mēmasē, 5
 lē'wa nēnāgadē. Wā, hēx'idaēm'lāwisē Q!ānasē mōlas g'āxēl!ē-
 na'yas, qaxs āla'maa'l k!eās nāqa'yē Hōlēlidē, qaxs k!ēsaē
 q!ālelax gwayilālasasa l!al!asiqwālāxs ts!āts!ēxsilaaxa ts!ēts!ēqa.
 Wā, hē'misēs g'ōlg'ūkūlōtē, yīxs k!ēsaē dōqūlaēnoxūx gwayilālasas.

- 10 had never seen its ways; || and therefore she thanked the chiefs for coming with the | song-leaders; and Chiton (V 7) also said to them, "Now go | and call our tribe when it gets dark. | You, Yōx^uyagwas, shall say, when you go and stand in the | doorways of the houses of
15 the tribesmen, 'Now, || shamans, let us try to pacify our friend Supernatural-Power-coming-up (V 4), the | ghost-dancer!' [for now her name was changed] and after that your | friends shall say: 'Now, I beg you to pacify our friend | Supernatural-Power-coming-up (V 4), this great one obtained by magic;' and | your friends shall say after
20 you, 'Now, Yōx^uyagwas, I engage your || secular child here, to try to capture our friend | Supernatural-Power-coming-up, so that she may turn her mind toward us and become secular.' Thus they will say; and | then your other friends will say after this, together with you: | 'Go ahead, go ahead, go ahead! Hurry up! We shall call only once.' " | Thus said Chiton (V 7) as she gave instruc-
25 tions to them. "Now || you will only speak the way I told you; and | do not forget that one must ask the uninitiated children of the chiefs, | because they are the ones who will restore the ghost-dancer, | Supernatural-Power-coming-up (V 7)." Thus she said. |
30 As soon as it grew dark, the chiefs dressed || themselves and called in the Whale Society; and when | they had dressed themselves, they

- 10 Wä, hē^{mis} lāgīlas mōlasa g'īg'egāma^{ay}axs g'āxaē hōgwīlēla lē^{wa} nēnāgadē. Wä, lā^{laxaē} 'nēk'ē Q!ānasaq: laems lāl qats!a-xstālaixens g'ōlg'ükülōtax, yīxs lālē p!edex'īslā. Wä, g'a-
'mēts wāldēmLōsēg'a Yōx^uyagwas, qasō lāl q!wastāli! lāxōx t!ēt!ex'īlaxsōx g'īg'ōkwaxsen g'ōlg'ükülōtax: 'La^{mens} nānāqa-
15 malai' pēpāxalai' lāxens 'nemōkwē 'nawalak'ustālisai' (lāxa lelō-lālalē gwe^{ay}ōs, qaxs le^{maē} L!āyoxlā.) "Wä, lālōx 'nēg'ābēwēlōs 'nemōkwaqōs: 'Laems lāl wāx'ide! nanāqamaixens 'nemōkwai' 'nawalak'ustāliisa 'nē'nemōkwa lāxwa 'wālasēx lōgwala.' Wä, la-
lōx 'nēg'ābēwēlōs 'nemōkwaqōs: 'La^{men} hēlolai' bāxuts!edza-
20 yaq!osai' Yōx^uyagwasai', qa^s lālōs lalol!aixens 'nemōkwai' 'nawalak'ustāliisa, qa gwasōs'idēs bāxūs'ida, 'nēx'lē.' Wä, hē^{mis} lāl 'nēg'ābā^{yaas}tsōs wāōkwaqōs 'nē'nemōkwa lāxōs 'nemādzakū-laēnēemlēx: 'Wä, wä, wä, hālag'īlītsai' 'nēmpleng'īlts!axstālaem-
lenu^x " 'nēx'laē Q!ānasaxs lāa'l lēxs'alax'da^{xwe}q: "Wä, laems
25 'nememl gwēk'ālāslēn lā wāldēm^xda^{xō}L. Wä, hē^{mis} qa^s k'leāsaōs L!ēlēwēsō, qa^s hēlasēwōs lāx bēbaxūts!edze^{yasa} g'īg'e-gāma^{yē}, qaxs hē^{maē} nāqēm^x'idamasīxwa lelōlālalēx lāxōx 'nawa-lak'ustālisēx," 'nēx'laē.

- Wä, g'il^{em}lāwisē p!edex'īdēxs lāa^{las} 'nāxwa q!wāla^x'idēda
30 g'īg'igāma^{yē}, yīxs hē^{maē} legūxlāla^x gwēgūyīmē. Wä, g'il^{em}-
lāwisē gwāl q!wāla^xaxs lāa'l hōqūwēls lāxa lōbēkwē. Wä, gwābel-

went out of the dancing-house to the north end | of the village; and 32
 when they came to the north end of the | houses, they went in, stood
 in the doorway, and | Yōx^uyagwas followed the instructions of
 Chiton (V 7) as to what he was to say, || and also the others; and when 35
 all had said their words, | they went out, and they went to the houses
 of the south side and | went into those too; and they did the same
 as before when they spoke. | They went into all the houses, and then
 they | went into the winter-dancing house. There they took a rest.
 They did not stay there long, || then they went back. Some of the 40
 Sparrow Society people were coming in already; | for those who went
 inviting said, whenever they went into the | houses, "Now we come
 back to call you," and they spoke together. | Thus they went into all
 the houses of the village. Then they entered the dancing-house |
 and took a short rest there; but before they had || been sitting there 45
 a long time, they went out again to call; and what they said | when
 they went the third time was when they first entered the | doors of
 the houses of the village, "Now we come back again | to call. Get
 up, get up!" they said. And when | they reached the end of the
 houses of the village, they went back into the dancing-house and ||
 took a rest; but they did not sit down there long before they arose 50
 and | went out again a fourth time. Now they really | tried to get
 all those who were sitting in their houses. Starting at the | north end

sa^lat!ēxa g·ōx^udemse. Wä, g·il^εem^lāwisē lābelsa lāxa gūnxa^εyē 32
 g·ōkūxs lāa^l hōgwēla, qa^s lā q!wastōlīlax t!ēx^līlās. Wä, lā^lāē
 Yōx^uyagwasē āem negeltōdex lēxs^εālayās Q!ānasē, qa gwēk^lālats
 lē^εwis waōkwē. Wä, g·il^εem^lāwisē ^εwilg^lalīē wāldemx^lda^εxwas 35
 lāa^l hōqūwelsa, qa^s lāxat! lāxa ^εnālalasē g·ōkwa, qa^s lāxat!
 hōgwīl lāq. Wä, āx^lda^εx^uem^llaxaāwisē negeltōdxēs g·ilx^ldē
 gwēk^lālasa. Wä, g·il^εem^lāwisē ^εwilxtōlsaxa g·ig^lōkūlāxs lāa^l
 hōgwīl lāxa lōbekwē, qa^s lā x^lōs^lid lāq. Wä, k^lēs^lat!a gaēlēxs
 lāa^l qātsē^εsta. Wä, g·āx^εem^lāwisēda waōkwē gwēgūdzā hōg^lwī- 40
 lēla, yīxs hē^εmaē wāldemsa qāselg^līsaxs lāna^εxwāē hōgwīl lāxa
 g·ōkūla: "La^εmenu^εx^u qātsē^εstai^l lāxēs ^εnemādzaqwaēna^εyē."
 Wä, g·il^εem^laxaāwisē ^εwilxtōlsaxa g·ōkūlāxs lāē hōgwīl lāxa lōbe-
 kwē, qa^s lāxat! yāwas^lid x^lōsalī lāq. Wä, k^lēs^εem^llaxaāwisē
 gaēl klūd^lzīl lāqēxs lāa^l ēde^lts!axsta qātsē^εsta. Wä, hēem wāldem- 45
 sēxs lāē yūdux^up!ēnē^εsta, yīxs ^εnēk^laaxs g·ālaē hōgwīla lāx t!ēt!
 x^līlāsa g·ōkūla g·a^εmēs wāldemsēg^la: "La^εmenu^εx^u ēde^lts!axsta
 qātsē^εstai^l. Wä, wä, wä, lāla^lax^εwīd," ^εnēx^llāē. Wä, g·il^εmēsē
 lābelsaxa g·ōx^udemsa^εxs lāē ēt!ēd hōgwīl lāxa lōbekwē, qa^s lāxat!
 x^lōs^lid lāq. Wä, k^lēs^lat!a gaēl klūd^lzēlēxs lāa^l q!wāg^lālī, qa^s 50
 lā hōqūwelsa. Wä, laem^llāē mop!ēnē^εsta. Wä, laem^llāē ālax^līdē
 wā^εwīg^lēlīlāxa klūd^lzēla lāxēs g·ig^lōkwē. Wä, hēem^llaxaāwisē

- of the village, and going into the | houses, they said at the same time,
 55 "We are looking for a face, now we are || really looking for a face.
 Now, get up, get up!" | Thus they said, and they did not leave the
 house until the | house-owner went out. Then those who were
 looking for faces followed him, and they | barred the door behind.
 They continued doing this in | all the houses. After they had been
 60 to all the houses, they themselves || went in and barred the door of
 the | dancing-house. Then all the Whale Society men were seated. |
 Now Hōlēlid (V 6) arose and spoke. | He said, "Indeed, all my
 friends, indeed, let us | carry out our plan. I thank you for
 65 coming into the dancing-house, || because it belongs to us. Therefore
 I ask you to take good care, friends; | to take care that we make no
 mistake, | friends. Let us all be careful! That is what I say. |
 Now get ready, you who hold possession of the breath (songs)!" He
 meant | the song-leaders. Then he sent all the members of the
 70 Whale Society to sit next || to the ghost-dancer Supernatural-
 Power-coming-up (V 4). Then | all the members of the Whale
 Society went behind the sacred room of the ghost-dancer. | They did
 not stay there long, then they uttered the sound of healing, and | the
 song-leaders began the song of the ghost-dancer with fast beating; |
 the ghost-dancer Supernatural-Power-coming-up (V 4) did not come

- 53 g'ābetēda gwābalasasa g'ōx'demsē. Wā, g'īlēm'lāwisē laēl lāxa
 g'ōkwaxs lāx'da'xwaē 'nemādzaqwa 'nēk'a: "Dādoqūmai', la'me-
 55 nu'x'u ālax'id dādoqūmai'. Wā, wā, wā, lālaLāLāx'wīd,"
 'nēx'laēxs lāa'l k'lēs la lōwalas. Wā, g'īlēm'lāwisē 'wīla lāwelsē
 g'ōgwadāsēxs lāa'l elxLā'ya dādoqūmēlg'īsē, qa's hēmē la lēnēx'ī-
 dex t!ex'ilāsa g'ōkwē. Wā, hēx'sāem'lāwisē gwēg'ilaxs laxtōdā-
 laaxa g'īg'ōkwē. Wā, g'īlēm'sē 'wīlxtōlsaxa g'īg'ōkwaxs lāa'l
 60 hōgwēlexs hāē. Wā, hēx'idaem'lāwisē lēnēx'īdex t!ex'ilāsa
 lōbekwē. Wā, g'īlēm'lāwisē gwālexs lāa'l 'nāxwa k'lūs'ālilēda gwē-
 gūyīmē. Wā, hēm'lāwis lā lāx'ūlilats Hōlēlidē, qa's yāq!eg'a'fē.
 Wā, lā'laē 'nēk'a: "QāLalēns 'nāx'u 'nē'nemōk'u; qāLalēns lāxēns
 sēnat!alilēx. Wā, gēlak'as'laxs g'āxaēx 'wīlaēla lāxēns lōbekwēx
 65 enyaēlēns āxnōgwatsōx. Wā, hēmēsen lāg'ila hāyāl'lōlīl 'nē'nem-
 mōk'u, qa's yāl'lōx'da'xwaōs lāxa yāl'lōx'lā, ālēns amēlalax,
 'nē'nemōkwai', qēns ālag'a'mēl hā'yālogolīl, qēn 'nēk'ē. Wā,
 wāg'illa q!āgemēlex yōlaxs dālaaqosaxwa hasa'yēx." Hēm gwe-
 'yōsēda nēnāgadē. Wā, laem'laē 'yālaqasa gwēgūyīmē, qa lās 'ne-
 70 xwālaLēlaxa lēlōlālafe lāx'nawalak'ustālīsē. Wā, hēx'idaem'lāwisē
 lāx'da'x'u 'wīlēda gwēgūyīmē āladzendxa lēmē'lats'lāsa lēlōlālafe.
 Wā, k'lēs'lat!a gālaxs lāa'lasē hēlēk'!eg'a'fēda gwēgūyīmē. Wā, hēx'-
 'idaem'lāwisē denx'idēda nēnāgadāsa tsaxāla q!ēmdēmsa lēlōlālafe.
 Wā, hēwāxa'lat!a g'āx'wūl!alilēda lēlōlālafe, yix 'nawalak'ustālīsē,

out, || although they sang the whole song with fast beating. When | 75
 the song-leaders stopped singing with fast beating of time, Yōx^u-
 yagwas came out | of the sacred room, and spoke. He said, "O |
 shamans! listen to what I am going to say! I am very | uneasy on
 account of the way the ghost-dancer, our friend Supernatural-Power-
 coming-up, is acting. || She does not pay attention to us, although we 80
 are singing for her. | It seems that she wants to go down into the
 ground. It seems that she is held by something | invisible. Try to
 sing again, friends!" | He meant the song-leaders. At once they
 began and | sang the song of the ghost-dancer with slow time beat-
 ing, || but she did not come out to dance while they were singing. 85
 When | the song-leaders ended the song, Yōx^uyagwas spoke with a
 loud voice. | He said, "The ghost-dancer is already going down into
 the ground." Then | the front of the sacred room went down, and
 Supernatural-Power-coming-up (V 4) was seen by the Sparrow
 Society. | Her legs as far as her loins were in the ground. || Then 90
 Yōx^uyagwas and his friends | talked aloud and told Hōlēlid to get a
 long rope to | put a noose around the waist of Supernatural-Power-
 coming-up before she had gone too deep into the ground. | Immediately
 Hōlēlid took the lasso and | put one end around the waist of Super-
 natural-Power-coming-up (V 4). They passed || one end of it under 95
 the two poles in the hole that had been dug, in which | Supernatural-

yīxs wāx^εmaē lā lābendēs q!ēmdēmē tsaxāla. Wā, g^εil^εem^εlāwisē 75
 g^uwāl denxelēda nēnāgadāsa tsaxālāxs g^εāxaa^εl g^εāx^εūlt!alilē Yōx^u-
 yagwasē lāxa lēmē^εlats!ē, qa^εs yāq!ēg^εa^εlē. Wā, lā^εlaē nēk^εa: "ya,
 pēpexalai', wāentsōs hōlēlaxg^εin wāldēmlek', qaxg^εin lōma^εmēk'
 nōlasōx gwaēlasaxsōxda lelōlālatēx lāxens nēmōkwōx nawalak^εus-
 tālisēx, yīxs k^εēts!ēmaēx q!āselaxens wanēna^εyē q!ēmtaq^u, yīxs 80
 āx^εst!aax^umaēx lālabetalila yīxs hāēx gwēx^εs nēxelalītsowa yīse-
 nu^εx^u k^εlēsa dōgūla. Wā, wēg^εa gūnx^εid ēdzaqwax nē^εnēmōk^u
 denx^εidex." Hēem gwe^εyōsēda nēnāgadē. Wā, hex^εidaem^εlāwisē
 sek^εōd qa^εs denx^εidēsa neqāxela q!ēmdēmsa lelōlālatē. Wā, laem-
 lāxāē hēwāxa g^εāx^εūlt!alilax wāwasdēmas denxela. Wā, g^εil^εem^εlā- 85
 wisē q!ūlbē denxēna^εyasa nēnāgadāxs lā^εlasē hādzexstalē Yōx^uya-
 gwasē, nēx^ε lāqēxs lē^εmaē lābetalilēlēda lelōlālatē. Wā, hē^εmis la
 tsaqaxaatsa lēmē^εlats!ē. Wā, hē^εmis la^εl dōx^εwalelatsa gwēgūdāx
 nawalak^εustālisaxs lē^εmaa^εl wīlbtālilēs g^εōg^εīgūyowē lāg^εaa lāxēs
 ēwanōlg^εa^εyē. Wā, laem^εlāē Yōx^uyagwasē lē^εwis nē^εnēmōkwē 90
 hādzexstala āxk^εlālx Hōlēlidē, qa^ε āx^εēdēsēx g^εilt!ā denema, qa^εs
 x^εimōyōdēs lāx nawalak^εustālisaxs k^εlē^εmaē wūngegila. Wā,
 hēx^εidaem^εlāwisē Hōlēlidē la āx^εēdxa x^εimayowē denema, qa^εs lā
 qenōyōts āpsba^εyas lāx nawalak^εustālisē. Wā, laem^εlāē ts!ōx^usō-
 yewē ōba^εyas lāxa dzēngēlē lāx ōts!āwasa lābēgwēlkwē lāx lā 95

96 Power-coming-up (V 4) was standing, so that it was this way.¹ When everything had been | done, the head of Supernatural-Power-coming-up (V 4) remained outside the hole. Then | the members of the Whale Society took hold of the lasso as it was going | down into
 700 the ground; but they were not strong enough to hold it, and || the end of the rope nearly went down, for a | strong man was sitting at the end of the hole, just behind the | cross-poles and the upright in the hole, one of the | strongest men of the ghost-dancers of the Kwakiutl. There | are two of them in the hole—he and Super-
 5 natural-Power-coming-up (V 4)—and they pull the || lasso over the crosspiece inside the hole, where it is tied with the oily split | kelp. When the end of the lasso had nearly gone into the hole, | Hōlēlid (V 6) spoke, and said, “Tie down the | end of the magical rope, that I may engage some one!” Thus he said. Then he | asked an un-
 10 initiated poor man to come and || take hold of the lasso. Immediately the | son of one man of the Laälax’s^eendayo numaym took | hold of the lasso and pulled at it, and he pulled part of it out of the floor. | When the rope stopped coming, the boy stood still, | and then his
 15 father gave cedar-bark blankets to the Maämtag’ila. || He gave one to each. After he had given them away, | he called his son to sit down. Then Hōlēlid (V 6) named | another uninitiated poor man

96 lāx^uts!Ewats ‘nawalak’ustālisēxa g’a gwālēg’a.¹ Wā, g’l^em^elāwisē gwālēxs lāa’lasē t!Ebetowē ‘nawalak’ustālisē. Wā, laem’laē ‘nā-
 xwaem’l lā dāk’!ena’yā gwēgūyimaxa x’imayowē denemāxs lāa’l
 ts!enx^ubetaliēla. Wā, laem’laē wālēda gwēgūyīmē nanēxālaq, qaxs
 700 le’māa’l elāq q’lūlbēda denemē, qaxs ā’maē la k!wāts!āwēda lāk!wē-
 masē begwānem lāxa ālēbēlts!āwasa ‘lābegwēlkwē lāx awāp!a’yasa
 dzēnqa’yasa dzōxūmē lāx ōts!āwasa ‘labegwēlkwē. Wā, hēm g’a-
 yōla lāk!wēmasē begwānem lāxa lēlōlāla’asa Kwāg’utē. Wā, laem
 ma’lox^uts!ā lō^e ‘nawalak’ustālisē. Wā, hēx’ida^ex^umēs nēxsālaxa
 5 x’imayowē denem lāxa dzēngēlēxa la yīlēx^usa q!lēldzāla lēbek^u
 ‘wā’wadā. Wā, g’l^emēsē elāq q’lūlbēda x’imayowē denemxs lāa’lasē
 Hōlēlidē yaq!eg’a’la. Wā, lā’laē ‘nēk’a: “Wēg’a yīf’alītaxōx ōba-
 ‘yaxsa nawalakwēx denema, qen hēlx’idag’ē,” ‘nēx’laēxs laē g’a-
 yaxsdendāla x’imayowē denema. Wā, hēx’idaem’lāwisē lā’laē xū-
 10 nōkwasa g’ayōlē lāxa ‘nē’ēmāsa Laälax’s^eendayowē, qā’s lā’l dā-
 k’līndxa x’imayowē denema, qā’s nēx’ēdēq. Wā, k!wāyōlk’as’lat!a
 lāq. Wā, g’l^emēsē wāla ts!enkūwē denemas lāa’l lāx’ūlīlēda g’īnā-
 nemē. Wā, hē’mis la yāx’widaats ōmpasēxa Maämtag’ilāsa k’lōba-
 15 wasē. Wā, laem’laē ‘wīlxtōdeq. Wā, g’l^em^elāwisē gwāl yāqwxas
 lāa’l lēlālaxēs xūnōkwē, qā lās k!wāg’alīa. Wā, lā’laxaē lēqē-
 līē Hōlēlidax bāxūts!edza’yasa wīwoselagasa ‘nē’ēmāsa Sēnl!emē.

¹See third figure on p. 907.

of the numaym Sēnl'ēm, | and his father did the same. He also gave away to the Lāyalala'wē. | Then Hōlēlid (V 6) spoke again, and called || an uninitiated poor man of the Kūkwāk'ūm to take hold of the lasso, | 20 and his father also gave away property to the | G'ēxsem; and when that was done, the chief | of the Maāmtag'ila, Yōx'yagwas, stood up and spoke, and | said, "O friends! it does not seem to be good that only || Hōlēlid takes charge of the magical lasso. Come | and sit 25 down! Let me go and take charge of the magical lasso, | for I truly passed through the magical power of the ghost-dance." Thus he said | as he went and took hold of the rope. Now Hōlēlid (V 6) sat down, | and Yōx'yagwas called the prince of the chief of the numaym Lāyalala'wē, || whose name was Ts!ex'ēd in the secular season, while 30 his | winter name was Hanag'ats!ē. He was called by Yōx'yagwas, | the prince of Lālēp'!alas—for he had never been initiated,—| to go and take hold of the lasso. Lālēp'!alas at once went | to take hold of the lasso, and || pulled at it. The rope nearly came out; and 35 when it | stopped coming towards him, he stopped pulling. Then | Lālēp'!alas stood up, holding the lasso; and | his father, Hānag'ats!ē, gave away many cedar-bark blankets to the numaym Sēnl'ēm; | and after he had given them away, he called his son || Lālēp'!alas to 40 come and sit down; and when he had sat down, | Yōx'yagwas spoke-

Wā, hēem'laxaāwisē gwēx'ēidē ōmpas, yāx'widaem'laxaēxa lā 18
yalalawa. Wā, lā'laē ēdzaqwē Hōlēlidē. Wā, laem'laē lēqelilax
bāxūts!edza'yas wiwōselagasa Kūkwāk'ūmē, qa lās dāk'!endxa x'i- 20
mayowē denema. Wā, laem'lāwisē ōgwaqa yāx'widē ōmpasēxa
G'ēxsemē. Wā, g'il'em'laxaāwisē gwālexs lāa'lasē lāx'ūlilē g'igāma-
'yasa Maāmtag'ilē Yōx'yagwasē. Wā, lā'laē yāq!eg'a'la. Wā, lā'laē
'nēk'a: "ēya, 'nē'nemōk' k'!ēst!aakwaē ēk'ē xenlelaēna'yas lēx'amē
Hōlēlidē aāxsilaxwa 'nawalakwēx x'imayo denema. Wā, gēlag'a 25
k'!wāg'alitex, qen lālag'amawislē aāxsilaxwa 'nawalakwēx x'imayo
denema, qaxg'in ālēg'in lāx'sā 'nawalak' lāxwa lelōlālālēx," 'nēx-
'laēxs lāa'l dāx'ēidxa denemē. Wā, laemlala k'!wāg'alitē Hōlēlidē.
Wā, lā'laē lēlililax lēwelgāma'yas g'igāma'yasa 'nē'mēmāxa Lāya-
lalawaxa lēgadēda g'igāma'yas Ts!ex'ēdē lāxa bāxūsē. Wā, la 30
ts!āgēxlāx Hanag'ats Wā, hēem'lāwis la lēqelēlems Yōx'ya-
gwasē lāwelgāma'yasē Lālēp'!alasē, yixs hē'maē bāxūdZXlāyōs, qa
lās dāk'!indxa x'imayowē denema. Wā, hēx'daem'lāwisē lā'laē
Lālēp'!alasē lāx'ūlila, qa's lā'l dāk'!endxa x'imayowē denema, qa's
nēx'ēdē. Wā, k'!wayōlqas'lat!a lāxa denemē. Wā, g'il'em'lāwisē 35
wāla ts!enkWedā denemāxs lāa'l gwāl nēxaq. Wā, ā'mēsē la lāwilē
Lālēp'!alasē dāk'!inalilxa x'imayowē denema. Wā, la'mē yāx'widē
ōmpasē Hanag'ats!āsa q!ēnemē k'!ōbawasē lāxa 'nē'mēmēda Sēnl'e-
mē. Wā, g'il'em'lāwisē gwāl yāqwaxs lāa'l lē'lālxēs xūnōkwē
Lālēp'!alasē, qa g'āxēs k'!wāg'alila. Wā, g'il'em'lāwisē k'!wāg'alitexs 40

- 42 again, and said, | "Now let the prince of our chief Yäqwid come. I mean | Sēwid. He shall come and take hold of the magical lasso. |
- 45 That is the son of the chief of the great numaym G'ēxsem." || Thus he said. Immediately the one who had been named arose and | took hold of the rope and pulled at it, and he almost | got it out when he was pulling at it. Then he stopped. He held it in his hands | and stood still. Now the father of Sēwid | took many cedar-bark blankets
- 50 and gave them to the numaym Kūkwāk lūm, || and he gave one to each. When he had finished | giving them away, Yäqwid called his prince to come and sit down; | and after he had sat down, Yōx^u-yagwas spoke again, | and said, "Have you seen, | shamans, our son, I
- 55 mean the prince || of Yäqwid, almost got it out? That makes me glad, | for I began to feel uneasy, because this | magic lasso was going down into the ground. That is what I say, friends. Now I | will call my prince Ts!ägeyos to come and | take hold of the magic lasso."
- 60 Then he called || his son Ts!ägeyos to go and take hold of the rope for Yōx^u-yagwas was still holding | the rope; and when Ts!ägeyos took hold of the | lasso, Yōx^u-yagwas told him to pull strongly; | "for," he said, "there is nothing that you can not do, my son."

- 41 lāa^l ēdzaqwa yāq!ēg'a^lē Yōx^u-yagwasē. Wä, lā^llaē 'nēk'a: "Wä, gēlag'ax'ōx lāwelgāma^lyaxsens g'igāma^lyaq!ōx Yäqwidāx lāxōx Sēwidāx, qa g'āxēsōx dāk' lindexg'ada 'nawalakūk' x'imayo denema laxōx lāwelgāma^lyasō g'igāma^lyaq!ōs 'wālas 'nē^lmēm G'ēxsem,"
- 45 'nēx^llaē. Wä, hēx'idaem^llāwisē lāx'ūlilē lēqelilase^lwas, qa's lā dāk' lindexa denemē, qa's nēx'ēdēq. Wä, hālselaem^llāwisē k'!ēs 'wīlōlexs lāē nēxaqēxs lāa^l wāla. Wä, āem^llāwisē lāxat! dāk' lī-nēxa denemaxs lāa^l āem la lā^lwīla. Wä, lā^llaxaē ōmpasē Sēwidē āx'ēdxa q!ēnemē k'!ōbawasa, qa's yāx^lwidēs lāxa 'nē^lmēmēda Kū-
- 50 kwāk!ūmē. Wä, laem^llaxaē 'wīlxtōdeq. Wä, g'il^lem^llāwisē gwāl yāqwaxs lāa^l lē^lalē Yäqwidāxēs lāwelgāma^lyē, qa g'āxēs k!wāg'alilā. Wä, g'il^lem^llāwisē k!wāg'alilēxs lāa^llasē ēdzaqwa yāq!ēg'a^lē Yōx^u-yagwasē. Wä, lā^llaē 'nēk'a: "La^lmas dōqūlaa 'na^upēpaxal? la^lmē hālselaem k'!ēs lālēns xūnōx^uda^lxwē lāxōx lāwel-
- 55 gāmayaq!ōs Yäqwidāxen 'nēnāk'ilē, yīxs lē^lmaē ēx^liden nāqa^lyē, qaen nōla, qaxs ā^lmaēx hēmenālaem ts!ēx^ubetalilēlōxda 'nawalakwēx x'imayo denema, qen 'nēk'ē 'na^ux^l 'nē^lnēmōk^u. Wä, la^lmēsen lēlililalāxen lāwelgāma^lyaq!ōx Ts!ägeyosax, qa g'āxlāg'iltsō dāk' lindexg'ada 'nawalakūk' x'imayo denema." Wä, lā^llaē lē^llā-
- 60 laxēs xūnōkwē Ts!ägeyosē qa lās lāqēxs hē^lmaē dāk' līnayē Yōx^u-yagwasaxa denemē. Wä, g'il^lem^llāwisē Ts!ägeyosē dāk' līndxa x'imayowē denemxs lāa^llaē Yōx^u-yagwasē wāxaq, qa ālax^lidēs nēx'ēdeq, "qaxs k'leāsaqōs wālema xūnōk^u," 'nēx^llaēq. Wä, lā^llaē hēx'ē-

Thus he said to him. Then | Ts!ägeyos pulled at the rope strongly, and || the rope ran out towards him. The ghost-dancer | Super- 65 natural-Power-coming-up stood on the floor in the rear of the house. She was brought out | by the prince of the chief of the numaym Maämtag'ila | Yōx'yagwas, for he is the head man of the numayms of the Kwāg'uł. | When the ghost-dancer came out, Ts!ägeyos stood still, || and Yōx'yagwas gave away many cedar-bark blankets | to 70 the Lāälax's'endayo; and after he had | given them away, Hōlēlid arose again and thanked him because | the ghost-dancer had been brought up by the chief of the Maämtag'ila. Then | he told the members of the Whale Society to carry back Supernatural-Power-coming-up (V 4) || into her sacred room, which had been put up again. 75 When | the members of the Whale Society came out of the sacred room after carrying Supernatural-Power-coming-up (V 4) into it, | they sat down, and Hōlēlid gave away | many copper bracelets. After he had done so, | all the members of the Sparrow Society went out; and when || they had gone out, Chiton told Hōlēlid (V 6) to bar 80 the door | of the dancing-house. After Hōlēlid (V 6) had barred the door, | Chiton (V 7) took off the board covering of the boxes | containing the soil, which they had put into the corner of the dancing-house; and when they had been removed, | she asked Hōlēlid (V 6)

da'mē Ts!ägeyosē ālax'īd nēx'ēdxa denemē. Wä, āem'lāwisē hāyōlisa denemē ts!enxūqāliłela. Wä, g'āx'laē łaxūqāliłēda lełōlālaē 65 'nawalak'ustālisē lāx ōgwiwalīłasa g'ōkwē. Wä, la'mē lāqāliłamatsōsa lāwelgāma'yasa g'igāma'yasa 'nē'mēmēda Maämtag'ila, yix Yōx'yagwasē, qaxs mekuma'yasa 'nāxwa 'nā'ne'mēmatsa Kwākū-g'ūlē. Wä, hēem'lāwisē lāqāliłēda lełōlālałaxs lāa'ī āem la ła'ewilē Ts!ägeyosē. Wä, lā'laē yāx'widē Yōx'yagwasa q'lenemē k'lek'!ō- 70 bawas lāxa 'nē'mēmāsa Laälax's'endayowē. Wä, g'il'em'lāwisē gwāl yāqwaxs lāa'ī lāx'ūliłē Hōlēlidē, qa's mōlē laēna'yasa lāqāliłamasa g'igāma'yasa Maämtag'ilāxa lełōlālaē. Wä, hēem'lāwis la āxk'!ālatsēxa gwēgūyīmē qa dāyak'ili'lemēx 'nawalak'ustālisē, qa's lā laēlem lāxēs lemē'latslāxs le'māa'ī hēlkwa. Wä, g'il'em'lāwisē g'āx 75 hōx'wūłts!āliłēda gwēgūyīmē lāxēs laēnax'dē dāyak'elīłax 'nawalak'ustālisē. Wä, lā'laē k'lūs'āliłā. Wä, lā'laē yāx'widē Hōlēlidāsa q'lenemē l!āl!aqwak'!en k'!ōkūla lāq. Wä, g'il'mēsē gwalalīłexs lāa'ī 'nāxwa hōqūwēlsa gwēgūgūdza. Wä, g'il'em'lāwisē la'ewilwūlsexs lāa'ī āxk'!āla'laē Q!ānasax Hōlēlidē qa lenēx'īdēsēxa t!ex'ī- 80 lāsēs lōbekwē. Wä, g'il'em'lāwisē gwāl lenēk'ē Hōlēlidāxa t!ex'īlāxs lāa'ī āxōdē Q!ānasax pēpaqeya'yasa dzēdzeqwats!āla k'lek'!em-yaxlā mexēl lāxa ōnēgwīłasa lōbekwē. Wä, g'il'em'lāwisē w'ilāxs lāa'ī āxk'!āla lax Hōlēlidē, qa lās dādanōdeq, qa's lā xwēlaqa la

85 to help carry it and || put it back into the hole. When all | the boxes had been emptied out, they put them back into the corner. | Then the hole was filled up again. Now the ghost-dance was finished. | The dancer was wearing cedar-bark, mixed white and red, as her head
90 and | neck ring, and on the head-ring a tail-feather || of the eagle was standing up. That is all about the ghost-dancer. |

Now it was one month since the three children (VI) of Hōlēlid (V6) had disappeared. | Then Chiton (V7) told her husband Hōlēlid (V6) | to call the Whale Society in the evening; namely, the chiefs of the numayms | and the song-leaders, and to ask them to come into the
95 dancing-house. When || they were all in, Chiton (V7) spoke, and said, | "Thank you, chiefs, for having come in to listen to what I am going to tell you. | Indeed, our winter dance belongs to the L!al!a-siqwāla, and | therefore I want you to come and listen how the dance for the three who have disappeared is handled by my tribe | the
800 L!al!asiqwāla. I want || us to go to-morrow to catch them, for we never dance the whole night before catching them, | as is done by the Kwāg'uł. We will just follow the way | the ghost-dancer was caught. Hōlēlid (V6) will call our | tribe in the morning; and there will be again four war-dancers and | four frog-dancers and four
5 throwing-dancers. They will have their sacred songs || and four

85 gūxts!ōtsa dzeqwa lāxa 'lābegwēlkwē. Wā, g'il'ēm'lāwisē 'wī'la la lōpēm'ts!āwēda k'lik'!myaxlaxs lāa'l mex'āli'as lāxa ōnēgwiē, yixs lāalalal qōt!ēda 'lābegwēlkwē. Wā, laēm'laē gwāla lelōlālālē lāxēq. Wā, laēm'laē melmaqelē qex'ima'yē L!āgex'us lē'wis qenxawa'yē. Wā, lā'laē lāap!alē qex'ima'yē L!āgex'sēxa ts!el-
90 k'lexsda'yē 'nem'ts!axsōx kwēkwēx. Wā, laēm gwāl lāxa lelōlālālē.

Wā, hē'lat!a lā 'nemsgemg'ila x'isālēda yūdukwē sāsēms Hōlēlid-dāxs lā'laē Q!ānasē āxk'!ālaxēs lā'wūnemē lāx Hōlēlidāxa dzāqwa qa lēlts!ōdēsēxa gwēgūyīmē, yix g'ig'egāma'yasa 'nāl'ne'mēmasē lē'wa nēnāgadē, qa g'āxēs 'wī'laēlēla lāxa lōbekwē. Wā, g'il'ēm'lā-
95 wise g'āx 'wī'laēlēxs lāa'lasē Q!ānasē yāq!eg'a'la. . Wā, lā'laē 'nēk'a: "Wā, g'āx'ems g'ig'egāmē. Gēlak'as'la, qa's hōlēlaōsaxg'in wāldemlek', qālaxs L!al!asiqwāladzesaēns ts!āq!ēna'yēx. Wā, yū'mēsen lāg'ila 'nēx' qa's g'āxaōs hōlēlaxg'a gwayi'lālasg'asen g'ōkūlō-tāēda L!āl!asiqwāla qaēda yūdukwa x'ix'isāla, qaen laēnē'mē 'nēx',
800 qens wāg'il k'īmyalex lēnsla, qa'nu'x' k'lēts!ēna'yē k'ik'ilnāla lāxēs gwēg'ilasōs Kwāg'uł. Āēmīxaēns negeltewēlxēns gwēg'ilasēdāxs lāēx k'īmyaxa lelōlālālē, yixs lēlts!ōdaōx Hōlēlidāxēns g'ōlg'ū-kūlōtax gaālala. Wā, hēēmīxaāwisē 'wāxōx'ulā ēōlālē mōkwē, lē'wa mōx'ulā wīweqlēsa lē'wa mōx'ulā māmēmaq!al qa's yālaqwēl yiya-
5 taltsa mōsgēmē yiyat!ala. Wā, g'il'ēm'lwisē 'wī'la' yālaqwāl. Wā,

rattles; and when each has sung his sacred song, | then the cannibal- 6
 dancer will get excited. They will go ahead of the twelve | dancers
 who are singing their sacred songs; and we, members of the Sparrow
 Society, shall run after them | to the place where those whom we are
 going to catch will utter their songs. That is all," | said she. "Now I
 shall sing the songs this || night with our friends the song-leaders." 10
 Thus she said. Then | Yōx'yagwas thanked her for what she had
 said. "Indeed, I have obtained this by marriage | from the great
 supernatural tribe L!aL!asiqwāla. | Therefore your speech, Chiton
 (V 7), is good. Why should I not try | to do everything as it is done
 by the L!aL!asiqwāla? Shall I not || follow the words of Chiton 15
 (V 7)?" Thus he said. When they finished their speeches, | it was
 late in the evening. Then Chiton (V 7) took the batons | and gave
 one to each of the song-leaders. | Then Yōx'yagwas spoke, and said,
 "O Chiton (V 7)! | do not let us sing in this house, else we shall be
 heard by the tribe. Let us || go to Supernatural Place this night!" 20
 Thus he said. Then | Chiton (V 7) was glad. "Only I did not tell
 you quickly, | for that is the way it is done by my tribe the L!aL!a-
 siqwāla." Thus she said. | Then they all arose and went out of the
 dancing-house, and felt their way | going into the woods to Super-
 natural Place. There || they all sat down. Now, Chiton (V 7) | sat 25

hē'mis lāl xwāxūsewasitsa hāāmats!a qa's lāl g'alabiltsa mā'fōgūg'i- 6
 yowē yiyālaq!wēnoxwa. Wā, āemlwisens lāl q'lūmx'semilg'in gwē-
 gwats!emēk' lāl lāx hēk'!ālaslasa k'im'yasōlaens. Wā, yū'mōq,"
 'nēx'laē. "Wā, la'mēsen ēt!ēde! denxelaltsa q!emq!emdemaxwa
 gānulēx lē'wūns 'nē'nemōkwa nēnāgadēx," 'nēx'laē. Wā, āem- 10
 'lāwisē mōla'laē Yōx'yagwasas wāldemas: "Qālxg'ins geg'adane-
 mēg'aq' lāxa 'wālasē 'nawalak' lēlqwālaLa'ya L!aL!asiqwāla. Wā,
 hē'mis lāg'iltsox ēk'ōs wāldemaqōs Q!ānas. Māsen lāla wāwax-
 ts!ewa! lāx gwayi'lālasas L!aL!asiqwālaq'. Ēs'maēlens āem wāg'it
 lāxōx wāldemi'lālāxs Q!ānas," 'nēx'laē. Wā, g'il'mēsē gwātē wāt- 15
 demasēxa la gāla gānula. Wā, laem'lāwisē Q!ānasē āx'ēdxa t!em-
 yayowē, qa's lā ts!ewanaqasa 'nāl'nemts!aqē lāxa nēnāgadē. Wā,
 lā'laē yāq!eg'a'fē Yōx'yagwasē. Wā, lā'laē 'nēk'a: "ēyā, Q!ānas,
 gwālx'ins yō denxelōxda g'ōkwēx, ālens wūlēttsa g'ōkūlax, qens
 la'mē lāxa 'nawalak'lūdzasaxwa gānulēx," 'nēx'laē. Wā, āla'lat!a 20
 neqa lāx nāqayalas Q!ānasē: "Ēsaēl'en āem halāla 'nēx'ēda'xōl,
 qaxs hē'maē gwāyayaēlatsen g'ōkūlōta L!aL!asiqwāla," 'nēx'laēxs
 lāa'l 'wīla q!wāg'ilīla, qa's lā hōqūwelsa lāxa lōbekwē, qa's lā p'laya-
 k'elaxs lāa'l hōxsak'ila qa's lā lāxa 'nawalak'lūdzasa. Wā, lāx'da-
 'x'laē 'wīla klūs'elsa. Wā, laem'laē neq!egēlasē k!wadzasas Q!āna- 25

27 in the middle of the song-leaders. Chiton spoke. She | said, "I shall sing the songs of my father when he was | cannibal-dancer, for he has four cannibal songs." | Thus she said, and she sang the song 30 with fast beating. || This is it:— |

1. No one is now looking for food all around the world, maē hamaē hāma | hamaē! |

No one is now looking for human flesh all around the world; maē hamaē hāma | hamaē! ||

35 2. Hāmāmhāmām hāhāmhāma maē hāmhāmāhamhamamaē hamaē | hamaē hē hē! |

No one is now looking for skulls all around the world; maē hamaē hāma | hamaē hāma hamaē! |

3. Hāmāmhāmām hāhāmhāma maē hāmhāmāham hamamaē hamaē || 40 hamaē hē hē! |

No one is now looking for corpses all around the world; maē hamaē hāma | hamaē hama hamaē! |

Hāmāmhāmām hāhāmhāma maē hamaē hamaē! |

45 When the song-leaders were able to sing it, || then she sang with slow beating, and this is the song:— |

1. Where are you going to try to find food for the one who gave you supernatural power? Hama hamaē hama | hama! |

26 sasa nenāgadē. Wā, laem^llāwisē yāq!eg^a!lē Q!ānasē. Wā, lā^llaē^l nēk^a: "Hēemlen denxⁱidayulē q!emq!emdemasen ōmpaxs lāyulē hāmat!sa lāxēs ōmpwūla, yīxs mōsgemaēda q!emq!emdemas lāxēs hāmts!ēna^{yē}," nēx^llaē. Wā, lā^llaē denxⁱitsa tsaxāla q!emdema.

30 Wā, g^amēsēg^a:

1. K^lleās la hamasahayalas ōwē^lstahahas nāla maē hamaē hāma hamaē.

K^lleās la babakwahayalahas ōwē^lstahas nāla maē hamaē hāma hamaē.

35 2. Hāmāmhāmām hāhāmhāma maē hāmhāmāham hamamaē hamaē hamaē hē hē.

K^lleās la xaxoqwayalahas ōwē^lstahahas nāla maē hamaē hāma hamaē hāma hamaē.

3. Hāmāmhāmām hāhāmhāma maē hāmhāmāham hamamaē hamaē 40 hamaē hē hē.

K^lleās la lalōlahayalahas ōwē^lstahahas nāla maē hamaē hama hamaē hāma hamaē.

Hāmāmhāmām hāhāmhāma maē hamaē hamaē.

45 Wā, g^lil^lem^llāwisē q!āda nēnāgadāq lāa^l ēdzaqwa denxⁱitsa t!em-sawiltā^{yas} t!em^{yas}ē. Wā, g^amēsēg^a:

1. Wihēs qa hāmasayalag^{ilōs} lōgwalag^{ila}. Hama hamaē hama hama.

- I went there to find food for Cannibal-at-North-End-of- | World. ||
 Hamaē hama hamaē âmhāma hamaē âmhamama hamaē | 50
 hama hamaē hamaē hamaē hamahamaē! |
2. I have almost been brought into trouble by Cannibal-at-North-
 End-of- | World. Hamaē hama hamaē! |
 I almost was kept by Cannibal-at-North-End-of-World. || Hamaē 55
 hama hamaē! |
 I was taken into the sacred room of Cannibal-at-North-End- | of-
 World. |
 Hamaē hama hamaē âmhama hamaē âmhamama hamaē hama |
 hamaē hamaē hamaē hamhamaē! ||
3. Where are you going to try to find a skull for the one who gave you 60
 supernatural power? Hamahahama | hamaē! |
 I went there to get skulls for Cannibal-at-North-End-of- | World.
 Hamaē hama hamaē! |
 I went there, and red cedar-bark was put on me by Cannibal-at-
 North-End- || of-World. Hamaē hama hamaē! | 65
 I went there and was given the hox^uhok^u-cry by Cannibal-at-
 North-End-of- | World. Hamaē hama hamaē! |
 I went there and was given the cannibal-cry by Cannibal-at-
 North-End-of- | World. Hamaē hama hamaē âmhama hama
 hamaē! ||

- Hē hēx'dōs lanōgwa hāmasayalag'ilts Baḡ^ubakwālanuḡ^usiwāē^ε- 48
 k'asdēya.
 Hamaē hama hamaē âmhāma hamaē âmhamama hamaē hama 50
 hamaē hamaē hamaē hamahamaē.
2. elahaxk'asdeWiSen āyamīhamatsōs Baḡ^ubakwālanuḡ^usiwāē^εk'as-
 dēya. Hamaē hama hamaē.
 elahaxk'asdeWiSen hak'waanemx'dēs Baḡ^ubakwānuḡ^usiwāē^εk'as-
 dēya. Hamaē hama hamaē. 55
 Hē hēx'dōs lanōgwa laēlēmai lāx lēm^xlaēlāsdēs Baḡ^ubakwāla-
 nuḡ^usiwāē^εk'asdēya.
 Hamaē hama hamaē âmhama hamaē âmhamama hamaē hama
 hamaē hamaē hamaē hamhamaē.
3. Wihēs qāe xaxōkwayalag'ilāōs lōgwalag'ilā. Hamahahama ha- 60
 maē.
 Hē hēx'dōs lanōgwa xaxōkwayalag'ilts Baḡ^ubakwālanuḡ^usiwāē^ε-
 k'asdēya. Hamaē hama hamaē.
 Hē hēx'dōs lanōgwa qax'osayasōs L!āL!āqūlax'dēs Baḡ^ubakwāla-
 nuḡ^usiwāē^εk'asdēya. Hamaē hama hamaē. 65
 Hē hēx'dōs lanōgwa hōx^uhōk!wāla lāx Bāḡ^ubakwālanuḡ^usiwāē^ε-
 k'asdēya. Hamaē hama hamaē.
 Hē hēx'dōs lanōgwa hām^xhām^xayag'ilts Baḡ^ubakwālanuḡ^usi-
 wāē^εk'asdēya. Hamaē hama hamaē âmhama hama hamaē.

- 70 And when the song-leaders were able to sing this song, | Chiton
(V 7) sang another song with slow beating. This is it:— |
1. Amaē a hamē hama hamaē hamahamē |
For food searched for me the real supernatural Cannibal-at-North-
End-of-World. | Hamaē hamaē hama! ||
 - 75 Oh for food searched for me the real Cannibal-at-North-End- | -of
World! |
Hama hamaē hē hē hē amaē a hamē hama hamaē hama hamē! |
 2. Am hama hamē hama hamē amaē a hamē hama hamaē hama |
hamē! ||
 - 80 For human flesh searched for me the real supernatural Cannibal-
at-North-End-of-World. | Hamaē hamaē hama! |
Oh, for human flesh searched for me the real Cannibal-at-North-
End-of-World! | Hama hamaē hē hē hē amaē hama hamaē
hamahamē! |
 3. Am hama hamē hama hamē amaē a hamē hama hamaē hama ||
 - 85 hamē! |
He came carrying a body in his arms, the real supernatural
Cannibal-at-North-End-of-World. | Hamaē hamaē hama! |
Oh, for me carried a body in his arms the real Cannibal-at-North-
90 End-of-World. | Hama hamaē hē hē hē amaē a hamē || hama
hamaē hamahamē! |

- 70 Wā, g'il^εemxaāwisē q!āda nenāgadāxs laē ēdzaqwa denx^εidē Q!ā-
nasasa tsāg'asilālās t!em^εyasē. G'a^εmēsēg'a:
1. Amaē ahamē hama hamaē hamahamē.
Hamasayalag'ildenōgwahas Bax^ubakwalanux^usiwae^εk'asdē lōgwa-
lak'as^εowa. Hamaē hamaē hama.
 - 75 ^εya lax'denōgwa hamasayalag'īts Bax^ubakwalanux^usiwae^εk'as-
dēya.
Hama hamaē hē hē hē amaē a hamē hama hamaē hama hamē.
 2. Am hama hamē hama hamē amaē a hamē hama hamaē hama
hamē.
 - 80 Bābakwayalag'ildenōgwas Bāx^ubakwālanux^usiwae^εk'asdēya lō-
gwalak'as^εowa. Hamaē hamaē hama.
^εya lax'denōgwa bābakwayālag'īts Bāx^ubakwālanux^usiwae^εk'as-
dēya. Hama hamaē hē hē hē amaē hama hamaē hamahamē.
 3. Am hama hamē hama hamē amaē a hamē hama hamaē hama
85 hamē.
G'āx^εemx'dewisē q!āq!alēlak'asaha Bax^ubakwālanux^usiwae^εk'as-
dēya lōgwalak'as^εowa. Hamaē hamaē hama.
^εya, g'āxdenōgwa q!āq!alēlāg'īts Bāx^ubakwālanux^usiwae^εk'as-
dēya lōgwalak'as^εowa. Hama hamaē hē hē hē amaē a hamē
90 hama hamaē hama hamē.

4. Am hama hamē hama hamē amaē a hamē hama hamaē hama | 91
hamē! |
He came carrying a body in each arm, the real supernatural
Cannibal-at-North-End-of-World. | Hamaē hamaē hama! ||
Oh, he carried a body in each arm, the real supernatural Cannibal- 95
at-North-End-of-World. | Hama hamaē hē hē hē amaē a hamē
hama | hamaē hama hamē! |
5. Am hama hamē hama hamē amaē a hamē hama hamaē hama |
hamē! ||
Oh, I was made to eat corpses from both sides of my mouth 900
by the real supernatural Cannibal-at-North-End-of-World. |
Hamaē hamaē hama! |
Oh, I was made to eat corpses from both sides of my mouth
by the real supernatural Cannibal-at-North-End-of-World. |
Hamaē hamaē hē hē hē | amaē a hamē hama hamaē hama
hamē! ||
- And when the song-leaders could sing this also, Chiton (V 7) | sang 5
also this one: |
1. Oh, I try to eat the food left by the real supernatural | Cannibal-
at-North-End-of-World. |
Maēyē hamamayē hamamayē hamamayē hamamamaē hama-
mahaē || hamaē hamamaē hamamē! | 10

4. Am hama hamē hama hamē amaē a hamē hama hamaē hama 91
hamē.
G'āx'Emx'dewisē 'wāx'senkūlak'as'a lōlnēkūlak'as'a Baḡ'bakwā-
lanuḡ'siwaē'k'asdēya lōḡwalak'as'owa. Hamaē hamaē hama.
'ya, 'wāx'senkūla lōlnēkūlak'as'a Baḡ'bakwālanuḡ'siwaē'k'asdēya 95
lōḡwalak'as'owa. Hama hamaē hē hē hē amaē a hamē hama
hamaē hama hamē.
5. Am hama hamē hama hamē amaē a hamē hama hamaē hama
hamē.
'ya, lax'den 'wax'semēlamatso lōlamēlamatsōs Baḡ'bakwala- 900
nuḡ'siwaē'k'asdēya lōḡwalak'as'owa. Hamaē hamaē hama.
'ya lax'den 'wax'semēlamatsō lōlamēlamatsōs Baḡ'bakwala-
nuḡ'siwaē'k'asdēya lōḡwalak'as'owa. Hamaē hama hē hē hē
amaē a hamē hama hamaē hama hamē.
- Wā, g'il'Em'laxaāwisē 'nāḡwa q!āda nēnāḡadāq, lāa'laxaasē Q!ā- 5
nasē ēdzaqwa denx'ida yisḡ'a:
1. Ha, lahax'dōsxa nōḡwa hamasayalag'ilaha lax hamagawax'dēs
Baḡ'bakwālanuḡ'siwaē'k'asdēyaōl lōḡwalak'as'owa.
Maēyē hamamayē hamamayē hamamayē hamamamaē hamamahaē
hamaē hamamaē hamamē. 10

- 12 2. Oh, I try to eat the property left by the real supernatural | Cannibal-at-North-End-of-World. |
 Maëyē hamamayē hamamayē hamamayē hamamamaē hamamahaē | hamaē hamamaē hamamē! ||
- 15 3. Oh, I try to eat the copper left by the real supernatural | Cannibal-at-North-End-of-World. |
 Maëyē hamamayē hamamayē hamamayē hamamamaē hamamahaē | hamaē hamamaē hamamē! |
- 20 Now the song-leaders could sing the four songs of || the cannibal-dancer, and Chiton (V 7) wanted them to sing all | the songs of the frog-dancer and of the throwing-dancer; and | Yōx'yagwas told her to go ahead and sing them. | "Indeed, we shall try to catch all three at one time." | Thus he said, and immediately Chiton (V 7) sang the
- 25 song of the || throwing-dancer. This it is:—
 1. Oh, look around for your magic power! | Look for it! Ahä hē ya ahä! |
 2. Oh, get your magic power! Yä ahä hē yä ahä! |
 30 3. Oh, look for your magic power that made you like this! || Look for it! | Ahä hē ya ahä! |
 4. Oh, catch your magic power that throws down every one! Yä ahä | hē yä ahä! |

-
- 11 2. Ha, lahax'dōsxa nōgwa yaqamēLa'yag'flaha lāx yähäēqawēx'dēs
 Baḡ^ubakwālanuḡ^usiwae'k'asdēyaōl lōgwalak'as'owa.
 Maëyē hamamayē hamamayē hamamayē hamamamaē hamamahaē hamaē hamamaē hamamē.
- 15 3. Ha, lahax'dōsxa nōgwa L!aqwamēLa'yag'flaha lāx L!āqwaḡawax'dēs
 Baḡ^ubakwālanuḡ^usiwae'k'asdēyaōl lōgwalak'as'owa.
 Maëyē hamamayē hamamayē hamamayē hamamamaē hamamahaē hamaē hamamaē hamamē.

Wä, la^emē wī^ela la q!alēda nēnāḡadāxa mōsgemē q!emq!emdem-
 20 sa hāmats!a. Wä, lā^elaē Q!ānasē 'nēx' qas wī^ela^emē denx^eēts
 q!emq!emdemasa weq!ēsē lē^ewa māmaq!a. Wä, hēx'idaem'lā-
 wisē āem wāxē Yōx'yagwasaq, qa wāḡ'is āem ēdzaqwa denx^eida.
 "Qälaxḡins 'na^enemp!eng'ila^emēlek' k'īmyaḡxwa yūdukwēx,"
 'nēx'laē. Wä, hēx'idaem'lāwisē denx^eidē Q!ānasas q!emdemasa
 25 māmaq!a. Wä, ḡ^amēsēḡ'a:

1. Wä, hāḡadaha dōx^usemē hēlxōxs 'nawahalakwähē yāahä. Wä, hēḡ'a dōhohoqwalä. Ahä hē ya ahä.
 2. Wä, hāxōxs 'nawahalax^udzēyaqōs yä ahä hē yä ahä.
 3. Wä, hēḡadaha dōx^usemē hēlxōxs 'nawahalagumahaqōsa hē yä
 30 ahä. Wä, hēḡ'a dohohoqwalä. Ahä hē ya ahä.
 4. Wä, hēḡ'axs ḡemx'ḡemk'ag'ilax 'nawahalax^udzēyahaqōs yä ahä hē yä ahä.

5. Oh, take out your magic power from those who lie there dead! | 33
Oh, take it out! Ahä hē ya ahä! ||

As soon as all the song-leaders could sing it, | she sang the song 35
of the frog-dancer. This it is:— |

1. Put to rest your great magic power, that the | magic power of
your winter dance may keep quiet, ēya | ēya ēyē ēyē ahēya! ||
2. Gather up your great magic power that they wish to take from 40
you, | else your great magic power will be scattered every-
where, | ya ēya ēya ēya ēya ēya ēyē ahēya! |

As soon as all the song-leaders could sing these songs, Chiton (V 7)
stopped singing, and she gave instructions to the || Whale Society 45
and to the song-leaders to do the same | as they had done when they
caught the ghost-dancer, when they were going to catch the cannibal-
dancer, | the throwing-dancer, and the frog-dancer. Thus she said.
And after she finished speaking, | they felt their way back, when they
came out of the woods before daylight. | The whole number of them
did not go to sleep. When daylight came, || Yoꝝ^uyagwas and his 50
friends, the Whale Society, dressed up; | and while they were still
dressing, the sound of the sacred songs of the | throwing-dancer and of
the frog-war-dancer were heard at the place where those who had
disappeared and the cannibal-dancers showed themselves. | It was

5. Wä, hēg'a dahamōdalahałxōs gūnx'gūnk'ag'ilahaqōs 'nawahala- 33
kwä hä yaahä. Wä, hēg'a dahamodala. Ahä hē ya ahä.

Wä, g'il'Em'laxaāwisē 'nāꝝwa q!asōsa nēnāgadāxs. Lāa'l ēdza- 35
qwa denx'its q!emdemasa weq!ēsē. Wä, g'a'ēmēsēg'a:

1. Ōmatała lag'axs 'nawahalaꝝ^udzēyahaqōs yeha, qa ēx'ēmeltsō ōma-
t!aLElaahēlōs 'nawahalaꝝ^udzēyahaqōs ts!āhaēts!āgalidēya ēya
ēya ēyē ēyē ahēya.
2. Wä, q!ap!ēg'ilisaxs 'nawahalaꝝ^udzēyahaha dāhamaxelag'ilis lāx 40
ālōx gwēfelis lāx gēts!ohowaxelag'ilisaxōxs 'nawahalaꝝ^udzē-
yahaqōs ya ēya ēya ēya ēya ēya ēyē ahēya.

Wä, g'il'Em'lāwisē 'wēla la q!alēda nenāgadāxa q!Emq!Emdemaxs
lāa'l gwāl denxelē Q!ānasē. Wä, āem'lāwisē la lēxs'ālaxa gwēgū-
yīmē LE'wa nēnāgadē qa āēmē hēemlxat! gwēgwālag'ililēs gwēgwā- 45
lag'ililasaxs laē k'īmyaxa lēlōlālatē, qō lāl k'īmyałxa hāmats!a LE'wa
māmaq!a LE'wa weq!ēsē, 'nēx'laē. Wä, g'il'Em'lāwisē q!wēl'idexs g'ā-
xaē p!ālt!alaxs g'āxaē hōx'wūlt!axa k'!ēs'EM 'nāx'ida. Wä, laem'laē
hewāxa mēx'ēda lāxēs 'wāxaasē. Wä, g'il'Em'lāwisē 'nāx'Idexs lāa-
'laē Yōꝝ^uyagwasē hēx'ida q!wālaꝝ'id LE'wis 'nē'nēmōkwa gwēgū- 50
yīmē. Wä, hēem'lāwis ālēs q!wālaꝝ'axs g'āxaa'lasē yālaq!walēda mā-
maq!a LE'wa weq!ēsē ōlala lāxa nē'lasasa x'ix'Esāla LE'wa hāmats!a.
Wä, g'il'Em'lāwisē wūlaꝝ'alelēda 'nēmōkwē begwānem gwēgūdzaq

heard by one of the men of the Sparrow Society. | Then he ran and
 55 told HÖLĒlĭd. Immediately || Yox^uyagwas sent for him to go with
 his friends to call all | the Sparrow people to come quickly into the
 dancing-house. Then they | only went once to call. When all had
 come in, | they followed the instructions of Chiton (V 7) as to what
 they were to do. | After the singers of the secret songs had sung their
 60 songs, all the || cannibal-dancers became excited and ran out, and |
 the Sparrow people followed them. Now the cannibal-dancers tried
 to catch the cannibal-dancer, | and the thrower-dancers caught the
 thrower-dancer, and the | frog-war-dancers caught the frog-war-
 dancer. Then the song-leaders | and the Whale Society sang the
 65 songs, and the whole number || drove back the many members of the
 Sparrow Society. They drove them | into the dancing-house. Then
 they put the dancers into the sacred room in the left-hand corner of
 the | dancing-house. Then they sang for those whom they had
 caught; and | when all had danced with the songs, they were put
 back into the sacred room | from which they had come one at a time.
 70 After this had been done, || the Sparrow people went out, and then
 the | Whale people slept for a while until the evening. When |
 evening came, the Whale people and the song-leaders were called,
 and | they came and sat down in the dancing-house. When it got
 dark, | the Whale people dressed themselves; and after they had ||

lāa^l dzēlx^εwida, qa^s lā^l nēlax HÖLĒlĭdē. Wā, hēx[·]id g[·]il^εmas ^εyāla-
 55 qas Yōx^uyagwasē qa lās qās[·]id lē^εwis ^εnē^εnēmōkwē lē^εlālaxa ^εnāxwa
 gwēgūgūdzā, qa g[·]āxēs ^εwī^εla hālaēL lāxa lōbekwē. Wā, laem^εlaē
^εnēmp[·]leng[·]ildaxstālaxs lāa^l qās[·]ida. Wā, g[·]il^εem^εlāwisē ^εwī^εlaēLEXS
 lāa^l āem negeitewēx lēxs^εalayox^udās Q[·]lānasē qa gwēgilats. Wā,
 g[·]il^εem^εlāwisē gwāl yiyālaqūlēda yiyālaq[·]wēnoxwaxs laa^l ^εnāxwa
 60 xwāxūswēda hāāmats[·]la, qa^s lā hōqūwelsa. Wā, laem^εlaē elx[·]lālēda
^εnāxwa gwēgūgūdzā. Wā, laem^εlaē k[·]īmyīda hāāmats[·]lāxa hāmats[·]la.
 Wā, lā^εlaē k[·]īmyīda māmāmaq[·]lāxa māmāq[·]la. Wā, lā^εlaē k[·]īmyālaēda
 waōq[·]wēsē ēōlalaxa wēq[·]lēsē ōlala. Wā, lā^εlālēda nēnāgadē lē^εwa
 gwēgūyīmē denxelas q[·]lēm^εq[·]lēm^εdemas. Wā, ādzēk[·]as^εem^εlāwisēk[·]
 65 lā k[·]īmyaxsdēg[·]ada q[·]lēm^εem^ε gwēgūgūdzā. Wā, la^εmē k[·]īmyāē[·]lēm
 lāxa lōbekwē, qa^s lā laē[·]lēm lāxa hēmē[·]lats[·]lē lāx gēm[·]xōtēwalīdasa
 lōbekwē. Wā, laem^εlaē q[·]lēm^εlētse^εwēda k[·]ik[·]īmyanēmē. Wā, g[·]il-
^εem^εlāwisē ^εwī^εla q[·]lēm^εlētsoxs lāa^l alē^εstalē^εlēm lāxēs hēmē[·]lats[·]lē
 lāxēs ^εna^εnēmōk[·]lūmk[·]aēna^εyē. Wā, g[·]il^εem^εlāwisē gwālēxs lāa^l
 70 ^εwī^εla hōqūwelsēda ^εnāxwa gwēgūgūdzā. Wā, la^εmē yāwas[·]id mēx^εē-
 dēda gwēgūyīmē lāxēq[·] lāla[·]l lāla lāla gānu[·]līdēl. Wā, g[·]il^εem^εlā-
 wisē dzāq[·]waxs lāa^l gwēx^εītse^εwēda gwēgūyīmē lē^εwa nēnāgadē, qa^s
 g[·]āxda^εwē k[·]lūs^εālī^ε lāxa lōbekwē. Wā, g[·]il^εem^εlāwisē p[·]lēdex^εī-
 dexs lāa^l q[·]wālax^εīdēda gwēgūyīmē. Wā, g[·]il^εem^εlāwisē gwāl

dressed, Chiton (V 7) instructed them what to say. | She told them to 75
say as follows: "Now, shamans, we will pacify Nawis. (She | meant
the cannibal-dancer). Now we will try to restore to his senses
Qwēłtsēs! (She | meant the thrower-dancer). Now we will soften
the rough winter dancers of | 'wīlenkülag'ilis." ||

This came from the marriage of Copper-Dancer (IV 19) to the daugh- 80
ter (IV 20) of the chief of the | Ławēts!ēs of Chief Gwēx'sēselasemē
(III 13); and when | all the members of the Sparrow Society had gone
in, they first sang for the cannibal-dancer | his four songs. Next
came the frog-dancer, | and finally the thrower-dancer; and after all
the songs had been sung, || Hōlēlid (V 6) gave away many copper 85
bracelets | and many dishes to the members of the Sparrow Society.
After he had done so, | they went out. For four days they kept in
their | sacred room. Then they were purified in the morning. Then
the | wash-basins of the new dancers were given to the people, and
also the || many mats on which they had washed. When this was 90
done, it was daylight. | Then Hōlēlid (V 6) gave away many cedar-
bark blankets. Now | that was done. It is said that the Kwāg'uł
used this | winter dance of the L!al!asiqwāla only once. |

After Hōlēlid (V 6) had finished his potlatch, it was || reported that 95
Gwēx'sēselasemē (III 13) was dead. Then they | sent for Nāp!ele-
mē (V 5), the younger brother of Hōlēlid (V 6), to take his seat, | for

q!wāłax'axs lāa'laē Q!ānasē lēxs'ālaq qa gwēk'lāłats. Wā, laem'laē 75
'nēx' qa 'nēk'ēs: "La'mens yāłalai!pēpexalai'lax Nawisai'." (Lāxa
hāmats!agwe'yōs.) "La'mens nanāqamalai'lāx Qwēłtsēsai'." (Lāxa
māmaq'la gwe'yōs.) "La'mens temelqwalai' pēpexalai'lax 'wīlen-
külag'ilisai'."

Wā, laem g'ayōł lāxa geg'adanemas L!āqwalatē lāx g'igāma'yasa 80
Ławēts!ēsē lāx g'igāma'yē Gwēx'sēselasema'yē. Wā, g'il'em'lāwisē
'wīlaēlēda 'nāxwa gwēgūgūdzaqs lāa'l hē g'il q!emt!ētse'wēda hā-
mats!āsēs mōsgemē q!emq!emdema. Wā, lā'laē māk'ilēda weq!ēsaq.
Wā, lā'laē elx!a'ya māmaq'la. Wā, g'il'em'lāwisē 'wīla gwāl q!emta-
sōxs lāa'l yāx'widē Hōlēlidāsa q!ēnemē L!āl!eqwak'ln k'!ōkūla 85
lē'wa q!ēnemē lēel'wa'ya lāxa gwēgūgūdza. Wā, g'il'em'lāwisē
gwāłexs lāa'l 'nāxwa hōqūwelsa. Wā, hē'lat!a la mōp!enxwa'sē 'nālā
lā lemēla. Lāa'lasē kwāsase'waxa gaāla. Wā, laem'laē yāx'wida-
yowēda kwādzats!āxa dzēdzelela'ya lōelq!wē q!ēxla lē'wa kwādze-
dzowēda q!ēnem lēel'wa'ya. Wā, g'il'em'lāwisē gwālxa la q!ūlx'ēid 90
la 'nālaxs lāa'l yāx'widē Hōlēlidāsa q!ēnemē k'!ēk'!ōbawasa. Wā,
laem gwāl laxēq. Wā, 'nemp!enaem'laē ts!āq!ēnenokwa Kwāg'ułas
ts!āq!ēna'yasa L!al!asiqwāla.

Wā, g'il'em'lāwisē gwāl yāwix'ilē Hōlēlidāxs g'āxaasa ts!ek'lāl'i-
das Gwēx'sēselasema'yaxs le'maē wik!ex'ida. Wā, la'mē nen- 95
kwase'wē Nāp!elema'yē, yix ts!ā'yās Hōlēlidē, qa's lā lax'stōdeq,

- 97 Gwēx'sēsēlasēmē (III 13) had no other child besides 'nax'nagem (IV 20). | The father of Hōlēlid (V 6) had a younger brother called Wāyats!ēwīd (IV 22). | Wāyats!ēwīd (IV 22) had a son, Overhanging-Mountain (V 8). Not long || after Hōlēlid (V 6) had given the winter dance, he was taken ill, and also his relative | Wāyats!ēwīd (IV 22). He had not been sick a long time when both died. | Now Gwēx'sēsēlasēmē—that is, | Nāp!ēlēēmē (V 5)—also died, for he had immediately taken the name of | Gwēx'sēsēlasēmē when he arrived.
- 5 Now only one was living, Overhanging-Mountain (V 8). || He immediately took the seat of Hōlēlid (V 6), and he took the name | Hōlēlid (V 6) for the winter dance, and his secular name in the | numaym La-ā-lax'sēndayo. He also had a seat among the Maāmtag'ila, | because he had a wife from Copper-Dancer from them; and he had a seat in the | Kūkwāk!ūm from his mother's side, because the mother of Over-
- 10 hanging-Mountain was a Kūkwāk!ūm woman. || That is all that I was told. | This is the end. Overhanging-Mountain (V 8) had three seats. |

THE MAĀMTAG'ILA

- 1 I shall first talk about Mātag'ila, the | Grey Seagull. It is said that he was flying along inside of Gwadzē. | Then he took a rest at K'!ōdagāla. Then he desired to have what was | a pretty beach,

- 97 qaxs k'!ēāsāē ōgū'la xūnōx' Gwēx'sēsēlasēmā'yē lāx 'nāx'nagemē. Wā, la ts!ā'yanōkwē ōmpas Hōlēlidas Wāyats!ēwēdē. Wā, la xūngwades K'!ēsōyak'ilisē, yīx Wāyats!ēwēdē. Wā, k'!ēs'lat!a gāla
- 1000 gwāl yāwix'ilē Hōlēlidāxs lāa'l qelx'wida lē'wis 'nemwotē Wāyats!ēwēdē. Wā, k'!ēs'laē gēxgaēlēxs lāa'l wik!ēx'ēdax'da'xwa. Wā, laēm'laxaē ōgwaqa wik!ēx'ēdē Gwēx'sēsēlasēmā'yē, yīx Nāp!ēlēēmā'yē, qaxs hēx'ida'maa'l lēx'ēdes Gwēx'sēsēlasēmā'yaxs lāa'l lāg'aa. Wā, la'mē 'nemōx'ēm la q!ūlē K'!ēsōyak'ilisē.
- 5 Wā, lā hēx'idaēm lā'x'ustōdex Hōlēlidē. Wā, la'mē lēgades Hōlēlidē lāxa ts!ēts!ēqa. Wā, lā l!āqwalatla lāxa bāxūsē lāxēs 'nē'mēmota Laā-lax'sēndayowē. Wā, lāxaē lāgwēxa Maāmtag'ila qa gegadaēnā'yas l!āqwalatē lāq. Wā, lāxaē lāgwēxa Kūkwāk!ūmē qaēs ābāsk'!ōtē, yīxs Kūkwāk!ūmaxsēmāē ābēmpas
- 10 K'!ēsōyak'elisē. Wā, hēem 'wāxax'ida la wāldem g'āxen. Wā, laēm lāba. Wā, laēm yūdux'salē k!wayas K'!ēsōyak'ilisē.

THE MAĀMTAG'ILA

- 1 Hēēmlen g'il gwāgwēx's'alasē Mātag'ila; yīxs yāoxda q!wagwē-nax ts!ēk!wa. Wā, lā'laē p!ēlē'nakūla lāx ōts!āla'yas Gwadza'yē. Wā, lā'laē x'ōs'id lāx K'!ōdagāla. Wā, lā'laē āwūlx'idqēxs ēk'aē āwīnagwisa. Wā, lā'laē lāwūyōdxēs ts!ēk!wagemlē. Wā, laēm'laē

and he took off his bird mask and || became a man. Then he built a 5
house, not large. | And after he had built his house, it occurred to
him that he | would walk across to Tsāxis. As soon as he came
through, | he saw smoke at Māmano. Immediately | Mātag'ila
(for some story-tellers say that his name was Mātag'ila, || and others 10
say that it was Mātmatela, | but the numaym of the Maāmtag'ila say
that those are right who call him | Mātag'ila) went there. As soon
as he came | to the house, he saw a man lying on his back outside | of
the house. As soon as the man saw || Mātag'ila coming towards the 15
house, he sat up on the ground. | And as soon as Mātag'ila arrived,
the man spoke, | and said, "Tell me, friend, where do you | come from?"
Thus he said. Immediately Mātag'ila replied, | and said, "I am
Mātag'ila. I come from my house at || K'ōdagāla, brother. Now I 20
shall also ask you, brother, | who are you?" Thus he said. Immedi-
ately the man | replied, and said, "I am Māleleqāla, and | now my
name is Ōdzē'stalis, brother." Thus he said. Then | Ōdzē'stalis
arose, and he called Mātag'ila into his house. || Then they sat down 25
in the rear of the house; and | Mātag'ila saw the wife of Ōdzē'stalis
L!āqwag'ilayugwa, | and a young girl Aōmōl, who was seated at the |
right-hand side in the rear of the house. Then they gave to eat to

begwānemx'ida. Wā, laem'laē g'ōkwēlaxa g'ōkwē.k'!ēs 'wālasa. 5
Wā, g'il'em'lāwisē gwālē g'ōkwēla'yas laē 'nēnk'!ēx'ēd qa's
g'āxē ts!ēqwa g'āg'axa lāxg'a Tsāxis. Wā, g'il'em'lāwisē g'āxsāxs
laē dōx'walelaxa kwax'ila lāx Māmanō. Wā, hēx'idaem'lā-
wisē Mātag'ila,—yīxs 'nēk'aēda waōkwē nēnewē'lēnoxqēxs Māta-
gilax'laē, wā, lā 'nēk'ēda waōkwaqēxs Mātmatelax'laē. Wā, lā 10
'nēk'ēda 'nēmēmōtasa Maāmtag'ilāqēxs hē'maē neqaxa lēqelās
Mātag'ila lāq,—la qās'ida qa's lā lāq. Wā, g'il'em'lāwisē lāg'aa
lāxa g'ōkwē lāael dōx'walelaxa begwānemē t!ēk'!ēs lāx L!āsanā-
'yasēs g'ōkwē. Wā, g'il'em'lāwisēda begwānem dōx'walelax Māta-
gila g'āx gwasōtela lāx g'ōkwas, laē k!wāg'aelsēda begwānemē. 15
Wā, g'il'em'lāwisē lāg'aē Mātag'ila lāqēxs laē yāq!ēg'a'fēda begwā-
nemē. Wā, lā'laē 'nēk'a: "Wēg'a gwas'idex 'nemweyōt 'wās
g'āx'ēidē," 'nēx'laē. Wā, hēx'idaem'lāwisē Mātag'ila nā'naxmēq,
wā, lā'laē 'nēk'a: "Nōgwaem Mātag'ila, g'āx'id lāxen g'ōkūlasē
K'ōdagāla, 'nemweyot. Wā, la'mēsēn ōgwaqal wūlalōl, 'nemweyōt. 20
Wā, sō'maa āngwas," 'nēx'laē. Wā, hēx'idaem'lāwisēda begwā-
nem nā'naxmēq. Wā, lā'laē 'nēk'a: "Nōgwaem Māleleqāla. Wā,
len la lēgades Ōdzē'stālīsē, 'nemweyōt," 'nēx'laēxs laē lāx'welsē
Ōdzē'stālīsē. Wā, lā'laē lē'lēlax Mātag'ila lāxēs g'ōkwē. Wā,
la'laē k!ūs'alil lāx ōgwiwa'ilāsa g'ōkwē. Wā, hēm'lāwis la dōx'wa- 25
lē'lats Matag'ilāx genemas Ōdzē'stālīsē, yīx L!āqwag'ilayugwa
lē'wis ts!edāq!edza'yē xūnōkwē Aōmōl, yīxs klūdzelāē lāxa
hēk'!ōtē'walilāsa g'ōkwē. Wā, lā'laē L!ēxwīlase'wē Mātag'ila.

30 Mātag'ila; | and after he had eaten, Mātag'ila spoke, || and said, "O brother: let me tell you why I come to your | house. I came to marry your princess." | Thus he said. Then Ōdzē^estalis replied, and | said, "O brother! [go on, brother!] I take you in." Thus he said. Then | Mātag'ila married Aōmōl, the princess of Ōdzē^estalis, the
 35 first || chief of the numaym Mamalēleq'ām of the Mamalēleq'āla. | Then Ōdzē^estalis gave in marriage the name 'māxūyalidzē to his son-in-law | Mātag'ila; and now Mātag'ila had the name 'māxūyalidzē after this. | 'māxūyalidzē staid four days with his wife | Aōmōl at
 40 Mālmano. Then he got ready in the morning and || walked across, going home to his house at K' lōdagāla. | 'māxūyalidzē and his wife Aōmōl had not been living as husband and wife for a long time | before they had a son. Immediately 'māxūyalidzē | said that he would walk across until he came to Mālmano, the village of his | father-in-law Ōdzē^estalis. As soon as 'māxūyalidzē entered the ||
 45 house, he reported that he had a son. | And immediately Ōdzē^estalis said to his wife L'lāqwag'ilayugwa, | "Let my grandson have the name L'lāqwag'ila." Thus he said. | Then Ōdzē^estalis gave this name L'lāqwag'ila in marriage to his | son-in-law 'māxūyalidzē as a
 50 name for his child. Then 'māxūyalidzē went home || to his house in

Wā, g'il^eEM^elāwisē gwāl L'lēxwa lāa^elasē yāq'lēg'a^elē Mātag'ila. Wā,
 30 la^elaē 'nēk'a: "ya, 'NEMWEYōt, wēg'ax'in nēlasg'in g'ā^exēnēk' lāxōs g'ōkūlasēx. Wā, hē^emen g'ā^exēnēxg'in gāgak'lek' lāxs k'lēdē-lāqōs," 'nēx^elaē. Wā, lā^elaē Ōdzē^estalisē nā^enaxmēq. Wā, lā^elaē 'nēk'a: "Wēg'a 'NEMWEYōt, la^emen daēLōL" 'nēx^elaē. Wā, la^emē Mātag'ila g'eg'ades Aōmōlē, yīx k'lēdēlas Ōdzē^estalis, yīx g'ilgalisē
 35 g'igāmē^esa 'nē^emēmōtasa Mamalēleq'āmasa Mamalēleq'āla. Wā, la^emē Ōdzē^estalisē lēgēmg'ilxlāxax 'maxūyalidzē lāxēs negūmpē Mātag'ila. Wā, laem lēgadē Mātag'ilās 'māxūyalidzē lāxēq. Wā, mōp'lenxwa^s laē 'nālās hēlā 'māxūyalidzē lē^ewis genemē Aōmōlē lāx Mālmano. Wā, lāx'da^xu^elaē xwānal'idaxa gaāla qa^s
 40 lā ts'lēqwa. Lā^elaē nā^enakwa lāxēs g'ōkwē lax K' lōdagāla. Wā, k'lē^slat'la gāla ha^eyāsek'ālē 'māxūyalidzē lē^ewis genemē Aōmōlaxs laē xūngwadēx^etsa bābagumē. Wā, hēx^eidaem^elawisē 'māxūyalidzē g'āx ts'lēqwa qa^s g'āxē lāx Mālmano lāx g'ōkūlasasēs negūmpē Ōdzē^estalisē. Wā, g'il^eEM^elāwisē laēlē 'maxūyalidzē lāxa
 45 g'ōkwē laē hēx^eidaem ts'lek'āl'idēxs lē^emaē xūngwadēsa bābagumē. Wā, hēx^eidaem^elawisē Ōdzē^estalisē 'nēk'a lāxēs genemē L'lāqwag'ilayugwa: "Wēg'ilax'i lēgadlēn ts'lōx^uLEMās L'lāqwag'ila," 'nēx^elaē. Wā, laem^elāwisē Ōdzē^estalisē lēgēmg'ilxlāxaxōx L'lāqwag'ilax lāxēs negūmpē 'māxūyalidzē qa lēgēms xūnōkwās. Wā, laem^elaē nā^ena-
 50 kwē 'maxūyalidzē lāxēs g'ōkwē lax K' lōdagāla. Wā, laem^elaē

K' lōdagāla. Then he | named his child L lāqwag'ila; and L lāqwag'ila 51
grew up quickly. | As soon as he was strong enough, he | asked his
father 'māxūyalidzē to make a bow for him and | four arrows.
Immediately 'māxūyalidzē || made a bow of yew wood as a bow for 55
his son L lāqwag'ila. | When the bow and the four arrows were
finished, | 'māxūyalidzē gave them to his son L lāqwag'ila. Then |
L lāqwag'ila took the bow and the four arrows and | put them down
at the head part of his bed, in the evening. Then || he lay down and 60
slept. Now 'māxūyalidzē never | questioned his son why he lay
down early | in his bed. 'māxūyalidzē arose early in the morning, |
and went straight to the bed of his son L lāqwag'ila | to look at him.
Now he was not lying down with his bow, || and 'māxūyalidzē did 65
not know which way his son L lāqwag'ila had gone. | Then he told
his wife Aōmōl, and | Aōmōl forbade her husband to talk about it.
Thus she said to him. | When evening came, 'māxūyalidzē felt
uneasy on account of his | son. In the night, when it was dark, ||
'māxūyalidzē sat down in vain outside of his house, | waiting in 70
vain for his son to come home. He never came. | Then he just went
into his house. |

Now I shall stop talking about 'māxūyalidzē and his wife | Aōmōl

lēx'ēdes L lāqwag'ila lāxēs xūnōkwē. Wā, lā'laē halag'ōstā q!wa- 51
'xēna'yas L lāqwag'ila. Wā, g'il'ēm'lāwisē hē'ak'!ox'ēwidēxs laē
āxk'!lālaxēs ōmpē 'māxūyalidzē qa lēkwilēsēx lēk'!wisa qaē lō'
mōts!aqa haānaL'ema. Wā, hēx'idaēm'lāwisē 'māxūyalidzē
lēkwilaxa L'ēmqlē qa lēk'!witsēs xūnōkwē L lāqwag'ila. Wā, 55
g'il'ēm'lāwisē g'wāla lēk'!wisē lē'wa mōts!aqē hāānaL'ema laa'lasē
ts!āwē 'māxūyalidzās lāxēs xūnōkwē L lāqwag'ila. Wā, lā'laē
L lāqwag'ila dāx'ēidxa lēk'!wisē lē'wa mōts!aqē hāānaL'ema qa's lā
āx'ālīlas lāx ōgwāxtālīlasēs kwa'lēsasaxa laem dzāqwa. Wā, lā'laē
kūlg'a'līla qa's mēx'ēdē. Wā, laēm'laē 'māxūyalidzē hēwāxa 60
wūlaxēs xūnōkwē lāx lāg'ilas xēnLēla gax'staēl la kūlx'ēida
lāxēs kū'lēlasē. Wā, laēm'lāwisē gāg'ustāwē 'māxūyalidzāxa gāāla.
Wā, lā'laē hē'nakūla'ēm lāx kū'lēlasasēs xūnōkwē L lāqwag'ila
qa's dōx'widēq. Wā, lā'laē k'!ēās kū'līla lē'wis lēk'!wisē. Wā,
la'mē 'māxūyalidzē k'!ēs q!lāLēlax g'wāgwaag'asasēs xūnōkwē 65
L lāqwag'ila. Wā, lā'laē nēlāxēs gēnemē Aōmōlē. Wā, āēm'lāwisē
Aōmōlē belaxēs la'wūnemē qa k'!ēsēs g'wāgwēx's'āla lāq, 'nēx'laēq.
Wā, laēm'lāwisē dzāqwaxs laa'las nāno'x'widē 'māxūyalidzāsēs
xūnōkwē. Wā, laēm'lāwisē plēdex'ēidaxa gānolē. Wā, wūl'ēm-
'lāwisē 'māxūyalidzē la k!wās lāx L lāsanā'yasēs g'ōkwē wūl'ēm 70
ēsēla qa g'āxēsēs xūnōkwē nā'nakwa. Wē, hēwāxaēm'lāwisē g'āxā.
Wā, āēm'lāwisē la laēL lāxēs g'ōkwē.

Wā, la'mēsen g'wāl g'wāgwēx's'āla lāx 'māxūyalidzē lē'wis gēnemē
Aōmōlē qen wāg'i g'wāgwēx's'āla lāx L lāqwag'ila, yīx nax'ūstaē

- 75 and I shall talk about L!āqwag'ila who walked straight || up the river K'!ōdagāla when day was not near yet in the | morning. He went up the small river; and his body became warm | when it was day. Then he sat down on the side of the bank | of the small river. Then he took off his blanket, and | he sat down in the water. And
- 80 he sprinkled his body with water. || Four times he sprinkled himself with water on each side of the neck. | Then he heard in the distance (the cry), "Wip, wip, wip!" Thus said what was heard by him. | Then L!āqwag'ila guessed what it was— | a bird or a quadruped—that was heard by him crying. L!āqwag'ila just | sat in the water.
- 85 Then it was as though he was dreaming || of the cry, "Wip, wip, wip!" that he had heard at the upper end of the little river. | Then he was like waking up from his sleep: and he walked out of | the water and sat down where he had left his bear blanket. | Then he was a little afraid of what he had heard. He had not been | sitting
- 90 for a long time, before he made up his mind to go || home. Then he arose, and suddenly he heard something saying, | not aloud, "L!āqwag'ila go up the river. You will | obtain a supernatural treasure. It would be well for you to bathe again in this river | that all the human smell may come off your body." Thus said what
- 95 was heard by | him. Immediately he took off his bear-skin || blanket

- 75 qāyamālaḡ wās K'!ōdagālāxa k'!ēs'ēm ēx'ala qa's 'nāx'īdēxa gaāla. Wā, k'!ēs'ēm'lāwisē 'nelg'ila lāxa 'wābida'wē laē ts!ēlx-wīdē ōk!wina'yaśēxa la'mē 'nāla. Wā, lā'laē k!wāg'aēlsa lāx ōgwā-ga'yaśa 'wābida'wē. Wā, lā'laē xenx'īdxēs 'nex'ūnā'yē qa's lā k!wa'sta lāxa 'wapē qa's xōsīt!ēdēsa 'wapē lāxēs ōk!wina'yē. Wā,
- 80 hēem'lāwis ālēs mōp!ēna xōs'itsa 'wapē lāxēs 'wāx'sanōlxawa'yē lāa'lasē wūlēlaxa qwēsaxsdālā wip wip wip, 'nēx'laē wūlēlas. Wā, laem'lāwisē L!āqwag'ila sen'yastōtsa lāx gwēx'sdemasē lōē ts!ēk!wē lōē g'īlg'aēmasa wūlēlas hēk'!āla. Wā, laem āem la k!wastelsē L!āqwag'ila lāxa 'wapē. Laem'laē hē gwēx's āem mēxe-
- 85 lasēs wūla'laēna'yaxa wip wip wipxelā lāx 'neldzāsa 'wābida'wē. Wā, lā'laē hē gwēx's ts!āk'!ēgē'nakūlasōx mēxax. Wā, lā'laē lā'sta lāxa 'wapē qa's lā k!wāg'aēls lāx x'īlq!ēdzasasēs 'nex'ūna'ya L!ā'ya. Wā, laem'laē k'ali'lāla nāqa'yaśēs la wūlēla. Wā, hē'lat!la la gēs k!wāsa. Wā, laem'laē ālē'sta nāqa'yaśa qa's g'āxlag'ī āem nā'nak"
- 90 lāxēs g'ōkwē. Wā, laem'lāwisē lāx'ūlsa lāa'lasē wālāx'alelaxa k'!ēsa hāsela 'nēk'a, "Hayōstaema L!āqwag'ila lāxwa 'wāx lāxg'as lōgwēlg'ōs. Wā, hēt!as ēg'asē xwēlaqaem lā'stex'īd lāxwa 'wax qa 'wīlāwēsa bēx'p!ālax lāxs ōk!wina'yaqōs," 'nēx'laē wūlēlas L!āqwag'ila. Wā, hēx'idaem'lāwisē xwēlaqa x'ēlxelsaxēs L!ēn-
- 95 tsemē 'nex'ūna'ya qa's lā k!wa'sta lāxa 'wa. Wā, laem'lāwisē

and sat down in the river. Then he | sprinkled himself with water 96
 on each side of the neck; and | when he had sprinkled himself four
 times, he heard again the voice: "Wip, wip, wip!" | it said. Then
 he desired to go to try to see it. | He came out of the water, and put
 on his bear-skin || blanket. Then he walked up the river. And he 100
 did | not go there before he became warm. He sat down | and put
 down his bear-skin blanket. Then he arose and went | to sit down
 in the water, and he sprinkled both sides of his neck with water. |
 As soon as he had sprinkled himself four times, he heard again the
 voice, || "Wip, wip, wip!" at a place near where he was. Now it 5
 was evening. Then | he really rubbed his body with his hands, and
 threw water upon himself. | As soon as he had finished, he came out
 of the water, and | sat down on the ground where he had left his
 bear-skin blanket. He had not | been sitting there long before he
 started, and he had not been going there long along the river || when 10
 he took off again his bear-skin blanket, and put it down. | Then he
 sat in the water, and threw water on both sides of his neck. | As soon
 as he had sprinkled himself four times, the sound, "Wip, wip, wip!"
 was | heard by him, while he turned his back to the upper end of the
 river. Then L!āqwag'ila | turned around to look for (the sound).
 What should he see! There was a great house with painted || front 15
 with a copper on each side of the door. | Then a hāmshāmts!ēs ran

xōsasa 'wāpē lāxēs 'wāx'sanōlxawa'yē. Wā, g'il'ēm'elaxaāwisē 96
 mōp!ēna xōs'idexs lāa'lasē ēdzaqwa wūlēlas wip wip wip
 'nēx'ēl. Wā, laēm'laē āwūlx'ideq qa's lālag'i dadox'walelaaq.
 Wā, la'laē lā'sta lāxa 'wāpē qa's 'nēx'ündēsēs L!entsemē
 'nēx'ūna'ya. Wā, lā'laē qās'wūsta lāxa 'wā. Wā, lā'laē 100
 k'lēs qwēsgrilaxs laē ts!ēlx'wida. Wā, la'laē k!wāg'aelsa
 qa's x'ēlxelsēxēs L!entsemē 'nēx'ūna'ya. Wā, lā'laē lāx'ūls qa's lā
 k!wa'sta lāxa 'wā. Wā, lā xōs'ētsa 'wāpē lāxēs 'wāx'sanōlxawa'yē.
 Wā, g'il'ēm'elāwisē mōp!ēna xōs'ēdexs laa ēdzaqwa wūlēna'xwās
 wip wip wip lāxa 'nēx'wāla lāx āxāsasxa laem dzāqwa. Wā, laem- 5
 'laē ālax'īd gūsāsēs e'eyasowē lāxēs ōk!wina'yē lāxēs xōsaēna'yasa
 'wāpē. Wā, g'il'ēm'elāwisē gwāla laē lā'sta lāxa 'wāpē qa's lā k!wā-
 g'aels lāx x'īlq'edzasasēs L!entsemē 'nēx'ūna'ya. Wā, k'lēs'lat!a
 gēs k!wāsa laē qās'ida. Wā, k'lēs'lat!a qwēsgrila qāyamālaxa 'wāxs
 laē ēt!ēd xēnx'īdxēs L!entsemē 'nēx'ūna'ya qa's x'ēlxelsēq. Wā, 10
 la'laē k!wa'sta lāxa 'wāpē qa's xōs'idēxēs 'wāx'sanōlxawa'yē. Wā,
 g'il'ēm'elāwisē mōp!ēna xōs'idexs lāa'el ēdzaqwa wip wip wipxē wū-
 lēlas lāx gwēk'ālaasas lax 'nēldzāsa 'wa. Wā, lā'laē 'mēls'idē L!ā-
 qwag'ila qa's dōx'widēq. 'māslēlāwis, 'wālasa g'ōk' k!atemālēs tsā-
 qema'yaxa L!āqwa 'nāl'nemsgem lāx 'wāx'sōtstā'yasa t!ēx'ila. Wā, 15
 hēēm'elāwis 'yālag'ildzatsa hāmshāmts!ēsē L!āsanā'yas. Wā, lā'laē

- 17 about outside of the house. | Then the hāmshāmts!Es went back behind the house, starting from the | right side of the house. As soon as he had gone back, L!āqwag'ila | went out of the water, and
 20 sat down where he had left his || bear-skin blanket. And it was not long since he had sat down, when four | men came wearing red cedar-bark around their necks, and red cedar-bark around their heads; | and all carried round poles as | sparrow-canes. They came to the place where L!āqwag'ila was seated; and | one of them spoke,
 25 and said, "We are sent by || our friend Ts!Ek'!Exsdē to come and call you to | watch us taming Hāmsbē^e." Thus they said. Immediately | L!āqwag'ila arose, put on his bear-skin blanket, | and followed the four Sparrows. They went into the house, | and L!āqwag'ila sat
 30 down at the left hand side inside of the || door of the house. And as soon as he had sat down, a man, | who was standing in the rear of the house, spoke, and | said, "Now, take care, shamans! when we tame our | friend Hāmsbē^e, for our friend L!āqwag'ila has | come, and he sits down by our side in order to see the gift that he is going to get."
 35 Thus he said. || Then the hāmshāmts!Es came in, and cried, "Wip, wip, wip!" | And then immediately the song-leaders beat fast time, and | they sang a song of the hāmshāmts!Es with fast beating. And when it was | at an end, they sang a song with slow time beating.

- 17 ālē^estēda hāmshāmts!Esē lāx alanā^eyasa g'ōkwē, g'āyag'E lāx hēl-
 k'!ōdenwa^eyasa g'ōkwē. Wā, g'il^eEm^elāwisē lā^eyag'Exs laē L!āqwa-
 g'ila lā^esta lāxa ^ewāpē qa^s lā k!wāg'aels lāx x'ilq!Edzasasēs L!En-
 20 tsemē ^enEx^eūna^eya. Wā, k'!ēs^elat!a gēs k!wāsa g'āxaasa mōkwē
 bēbegwānem qeqenxālaxa L!āgek^e. Wā, lāxāē qēqEx^eEmālaxa
 L!āgek^e. Wā, lā ^enāxwaem sēsek'!āk'Elaxa lēlx^eEnē dzōmēg'alaxa
 g'wēsp!ēqē. G'āxda^ex^u lāx k!wādzasas L!āqwag'ila. Wā, lā^elaē
 yāq!Eg'a^elēda ^enemōkwē lāq. Wā, lā^elaē ^enēk'a: "yālag^eEmnu^ex^u
 25 yisens ^enemōkwē Ts!Ek'!Exsdē qenu^ex^u g'axē lē^elālōl qa^s layōs
 x'its!ax'ilaxa yālalax Hāmsba^eyē," ^enēx^elaē. Wā, hēx^eida^eEm^elā-
 wisē L!āqwag'ila lāx^eūlsa qa^s ^enEx^eūndēsēs L!Entsemē ^enEx^eūna^eya
 qa^s lā lāg'ixa mōkwē g'wē^egūdzā. Wā, lā^elaē hōgwīl lāxa g'ōkwē.
 Wā, hē^elat!a k!wāg'alitē L!āqwag'ila lāxa gēmxōtstālīlas āwīlElāsa
 30 t!Ex'ilāsa g'ōkwē. Wā, g'il^eEm^elāwisē k!wāg'alīla laa^elasē yāq!Eg'a-
 lēda lā^ewīlē begwānem lāxa ōgwiwa^elīlasa g'ōkwē. Wā, lā^elaē
^enēk'a: "Wāg'il la ^eyāl!āLEX pēpāxāl lāxens yālaēnēlaxens
^enemōkwaē Hāmsba^eya qaens ^enemōkwēx L!āqwag'ilax, yīxs
 g'āxaēx k!wanālīl g'āxens qa^s dōqwa^elēxōs lōgwīlēx, ^enēx^elaēxs
 35 g'axaasē g'āxēlēda hāmshāmts!Esē wip wip wipxElaxs g'āxāē g'āxē-
 la. Wā, hēx^eida^eEm^elāwisē ^enemāx^eīd lēxdzōdēda nēnāgādē qa^s
 denx^eēdēsa tsaxāla q!Emdēmsa hāmshāmts!Esē. Wā, g'il^eEm^elāwisē
 q!ūlba laē denx^eētsa neqaxelās t!Emyas q!Emdema. Wā, lā^elaē

There were | three songs with slow time beating, besides the one with fast time beating. || There were four songs in all for the hāmshāmts!es 40 Hāmsbē. | (I forgot that as soon as the hāmshāmts!es came in, he | bit four Sparrows.) As soon as he had finished dancing, | he went into his sacred room. The one who told me the story did not know | what was painted on the sacred room. As soon as he had finished, || an old man arose. He spoke, and | said, "We have tamed him, 45 shamans. Now I shall turn | to our great friend L!āqwag'ila. Now you | have seen the treasure that you obtained, friend L!āqwag'ila, the great dance hāmshāmts!es, | Hāmsbē. Now you will have the name Hāmsbē, || and also this great winter-dance house which has 50 the name | 'nemsgemselalelas." Eagles were sitting on top of grizzly-bear posts on | each side of the rear of the house; and men who had red cedar-bark on their heads | stood on the heads of the grizzly-bear posts on each side of the | door of the house. Those men had red cedar-bark rings who stood on || the grizzly bears on 55 each side of the door, for they were speaking-posts, | and the name of the post on the right-hand side was Wāwāxēmīl, and the name of the post on the left-hand side was | G'āg'ēqēmīl. "Now your name will be | Āwaxelag'ilis in summer; and it will be your chief's name; and | your name will be Dzelk'!exsdē as a member of the Sparrow Society, when your father gives a winter dance." Thus || said the 60

yūdux^usema neqaxela q!emq!emdems ōgū'la lāxa ts!axāla. Hāmōsgemgō'laē q!emq!emdemas Hāmsba'yēxa hāmshāmts!esē. 40 (Wā, hēxōlēn L!ēlēwēsōxs g'īl'maē g'āxēlēda hāmshāmts!esē laē q!ex'īdxā mōkwē gwēgūdza.) Wā, g'īl'em'lāwisē gwāl yēxwaxs laē lāts!ālīl lāxēs māwīlē. Wā, laēm k'!ēs q!ēq!āl!alēda nōsa qaen-lāx k'!ādedzā'yaxa māwīlē. Wā, g'īl'em'lāwisē gwāla lāa'lasē lāx'ūlīlēda q!ūlyakwē begwānema. Wā, lā'laē yāq!ēg'a'la. Wā, 45 lā'laē 'nēk'a: La'mens yālamasaq, pēpāxāl. Wā, la'mēsen gwēgemx'īde! lāxens 'nemōx^udzēx lāxōx L!āqwag'ilax; laems dōx-walelaxēs lōgwayōs, qāst L!āqwag'ilāxa 'wālasē lādaxa hāmshāmts!esē yīx Hāmsba'yē. Wā, laems lēgadehts Hāmsba'yē. Wā, yū'mēsa 'wālasēx ts!āgats!ē g'ōkwaxwa lēgadex g'ōkwa yīs 'nems- 50 gemselalelas," xwa kwēkwēkwaxs k!ūdzetā'yaaxwa nēnānēx lēlāmsa 'wāx'sotiwalīlasa g'ōkwēx. Wā, lāx L!ēl!agekumālōx bēbegwānemōx lēlāxūtā'yaxwa nēnānēx lēlāmasa 'wāx'sōtstālīlasa t!ex'īlāsa g'ōkwēx; yēxōxda L!ēl!agekūmalāx bēbegwānem lēlāxūtāwēxwa nēnānēx lāxwa 'wāx'sōtstālīlaxsa t!ex'īlax yīxs yēya- 55 q!ent!eqaēx lāx lēgades Wāwāxēmīla hēlk'!otstālīlē lāma; wā lāx lēgades G'āg'ēqēmīl'xwa gemxōtstālīlēx lāma. "Wā, la'mēts lēgadehts Āwaxelag'ilis lāxa bāxūsē, laems g'īgexlālaleq. Wā, lālē lēgades Dzelk'!exsdē lāxa gwēgūdza, yīx āsa qō ts!ets!ex'ēdlō,'

61 speaker of the house. Then L!āqwag'ila | looked at everything in the house; and after he had seen everything, | the house disappeared. |

Then L!āqwag'ila was alone sitting on the ground. | Now it was
65 morning, and L!āqwag'ila only wished to || remain sitting on the ground for four days. And, when | he had finished what he was planning during these four days, while he was sitting there, he arose, | took off his bear-skin blanket, put it down, and | went into the water. Then he sprinkled water on each side of his neck, | as he had done before.
70 And after he had done so, he came out of the water, || and went to where he had put down his bear-skin blanket; | and he put it on. Then he lay down, and immediately he | went to sleep. At once he dreamed of the old man, | the speaker of the large winter-dance house. Then | L!āqwag'ila dreamed that he was sitting down by his side,
75 and || the old man spoke, and said, "You have done well, friend, | that you did not go home at once, | for they only wished to try you. Therefore your supernatural treasure disappeared, the great | winter-dance house, for you will see it again this evening; | for four
80 nights we shall tame Hāmsbē, your || supernatural treasure friend! And when he is tamed, we shall go and take the | house to the village of your father." Thus he said and disappeared. Now |

60 'nēx'laēda yāyaq!Entemēlasa g'ōkwē. Wā, laem'elāwisē L!āqwag'ila dōqwałaxa 'nāxwa gwālaatsa g'ōkwē. Wā, g'il'em'elāwisē gwāł dōqwaqēxs laē x'iselsēda g'ōkwē.

Wā, laem'elāē L!āqwag'ila āem la 'nemōk'lūs'em la k!wāsa. Wā, laem 'nāx'idaxa gaāla. Wā, ā'mēsē L!āqwag'ila 'nēx' qa's hēx'-
65 sā'mē k!wasē lālaa lāx mōp!enxwa'sē 'nāla. Wā, g'il'em'elāwisē gwāłē k!wēxa'yas lāx mōp!enxwa'sē hēlās k!wadzasē lāa'lasē lāx'ūlsa qa's xenx'idēxēs L!entsemē 'nēx'ūna'ya qa's x'ilxelsēq. Wā, lā'laē la'sta lāxa 'wāpē. Wā, laem'elāē xōsasa 'wāpē lāxēs 'wāx'sanōłxa-wa'yē lāxēs g'ilx'dē gwēg'ilasa. Wā, g'il'em'elāwisē gwāla laē lā'sta
70 lāxa 'wāpē qa's lā lāx x'elq!edzasasēs L!entsemē 'nēx'ūna'ya. Wā, lā'laē 'nēx'ūndes. Wā, lā'laē k!lg'aelsa. Wā, lā'laē hēx'idaem mēx'ēda. Wā, lā'laē hēx'idaem mēx'elasa q!ūlyakwē begwānemxa yāyaq!Entemēlasa 'wālasē g'ōk'u, yīxa ts!āgats!ē. Wā, laem'elāē L!āqwag'ila mēx'elas g'āx k!wanulemelsaq. Wā, lā'laē yāq!eg'a'lēda
75 q!ūlyakwē begwānema. Wā, lā'laē 'nēk'a: "Laems hēlaxa, qāst, lāxēs gwēx'idaasōs, yīxs k!lēsaaqōs āem hēx'idaem la nā'nakwa qaxs ā'maaqōs wałēsasō' lāx lāg'ilas x'is'idēs lōgwa'yaōsxa 'wālasa ts!āgats!ē g'ōkwa, qaxs dōx'wałēla'mēlaqōsasaqēxwa dzāqwałēx yīxg'ins mōp!enxwasilg'axa gāgānōlē yāłālex Hāmsba'yaxēs lō-
80 gwa'yōs, qāst. Wā, g'il'em'elāwisē yāł'idēl la'mēsenu'x' lāl taōtsa g'ōkwē lāx g'ōkūlasas āsa," 'nēx'laēxs laē x'is'ida. Wā, laem'elāē

L!āqwag'ila awoke and he went again | into the water for he wished 83
to get what the old man had talked about. | And for a long time he
remained sitting in the water; and || after he had sprinkled himself 85
with water, he sat down again on the | ground where he had left his
bear-skin blanket. And as soon as evening | came, he arose again
and sat down in the water, and sprinkled his body. | And as soon as
he had done so, he went to where he had left his bear-skin | blanket,
and sat down on the ground. And he had just put on his || bear- 90
skin blanket when he saw the great | winter-dance house standing
on the ground. Then he saw all the old | men and the other men
walking about in it. Then | the speaker of the house, the old man of
whom he had dreamed, spoke, | and said, "Now, take care, sha-
mans! || let us tame our friend Hāmsbē." Thus he said, and 95
turned | to L!āqwag'ila, and he said, "You have done well, friend |
L!āqwag'ila, that you did not just go home to your house when |
the great winter-dance house disappeared, when we first came to
tame our | great friend Hāmsbē. Now wait until the end of four ||
nights. When these are finished, your supernatural treasure will go 200
to the village of | your father." Thus he said. As soon as he
finished his speech, there was the sound of "Wip, wip, | wip!"
inside of the sacred room. Immediately the song-leaders | began to
sing the song with fast time beating; and as soon as the fast time

ts!EX'Idē L!āqwag'ila. Wā, hēx'idaem'lāwisē la ēt!ēdē L!āqwag'ila 82
la'ſta lāxā 'wāpē qaxs lē'maē āwūlx'idēx wāldemasa q!ūlyakwē
begwānemq. Wā, laem'laē gātaxs laē k!wā'stels lāxa 'wāpē. Wā,
g'il'Em'lāwisē gwāl xōsitasa 'wāpaxs laē xwēlaqa la k!wā'g'aels lāx 85
x'Elq!edzāsasēs L!entsemē 'nēx'ūna'ya. Wā, g'il'Em'lāwisē dzāxsto-
'nākūlaxs laē ēt!ēd lāx'ūls qa's lā k!wa'ſta lāxa 'wāpē qa's xōset!ē-
dēs. Wā, g'il'Em'lāwisē gwālexs laē lāx x'Elq!edzasasēs L!entsemē
'nēx'ūna'ya qa's k!wā'g'aelsē. Wā, hēem'lāwis ālēs gwāl 'nēx'ūntsēs
L!entsemē 'nēx'ūna'ya laa'lasē dōx'walelaxs k!waēlaē lāxa 'wālasē 90
ts!āgats!ē g'ōkwa. Wā, laem'laē 'nāxwaem dōqūlaxa q!ūlyakwē be-
gwānem lē'wa āl'ōgū'la bēbegwānem g'iyimg'ililēla lāq. Wā, lā'laē
yāq!ēg'a'fēda yāyaq!entemēlē q!ūlyak' begwānema, yix mēxax'dās
L!āqwag'ila. Wā, lā'laē 'nēk'a: "Wā, wēg'il la yāl!ālex pēpexāl
qens wēg'i yālālxen 'nemōkwaē Hāmsba'ya," 'nēx'laēxs laē gwē- 95
gēm'Id lāx L!āqwag'ila. Wā, lā'laē 'nēk'a: "Laems hēlaxa, qāst
L!āqwag'il, yixs k!ēsaaqōs āem la nā'nakwa lāxēs g'ōkwaōs, yixs
laēx x'iselsēda 'wālasēx ts!āgats!ē g'ōkwaxens g'ilx'dēmē yālxens
'nemōx'dzē, yōx Hāmsba'yēx. Wā, laems lālabaa'xwa mōxsax
gāgenōla. Wā, gwāl la'mēsōx lāla lōgwa'yaqōs lāx g'ōkūlasas 200
āsa," 'nēx'laē. Wā, g'il'Em'lāwisē q!ūlbē wāldemas laasa wip wip
wipxā lāx ōts!ālilasa hēmē'lats!ē. Wā, hēx'idam'lāwisēda nēnāgādē
denx'ēdasa tsaxāla q!Emdems. Wā, g'il'Em'lāwisē q!ūlbēda tsaxāla

- beating was ended, | they sang three songs with slow time beating.
- 5 And || when they had finished singing the four songs of Hāmsbē^ε, | he went into the sacred room. Then the house never disappeared. | And now L!āqwag'ila was invited in to go and see the inside | of the sacred room. Then he was asked to lie down | inside of the sacred
- 10 room that night. For four || nights they tamed the hāmshāmts!ēs. Then | Hāmsbē^ε was really tamed after this. Then the old man, the | speaker of the house, said to his tribe the Spirits (for | the hāmshāmts!ēs was Baḡ^ubakwālanuk^u, as he was called | by the Kwāg'ul; and he is called by the Rivers Inlet people Baḡ^ubakwā-
- 15 lanux^usīwē^ε) || that L!āqwag'ila would go home when day came, | with his supernatural treasure, the house named 'nemsgemsela!ēlas, and the | great dance hāmshāmts!ēs. "Now you will go home, L!āqwag'ila, | when it is nearly daylight, for your house is not far away." | Thus he said. Immediately L!āqwag'ila arose from the
- 20 place where he was sitting, || and went out of the door of the large house, and he walked down the | river. And he had not been walking long when he came | to the house of his father. When he tried to go into the house of his | father, he saw a large house coming to the ground | by the side of the house of his father 'māḡūyalidzē.
- 25 L!āqwag'ila || immediately went in to his supernatural treasure, the

- lāa'lasē denx^εētsa neqāxela q!ēmdemaxa yūduḡ^usemē. Wā,
- 5 g'ilēmēsē gwaī denxelasa mōsgēmē q!ēmq!ēmdems Hāmsba'yē laē lats!ālī lāxēs lēmē'lats!ē. Wā, laēm^εlaē hēwāxa x'is'idēda g'ōkwē qaxs lē'maē L!āqwag'ila lē'lalasō^ε qa's lā L!ēk'waqa dōqwax ōts!ā-līlasa lēmē'lats!ē. Wā, laēm^εlaē āxk'lālasō^ε qa's hē'mē kūlg'alīla ōts!āwasa lēmē'lats!āxa gānolē. Wā, laēm^εlāwisē mōp!enḡwa'sa
- 10 gānolas yālasa hāmshāmts!ēsē. Wā, laēm ālak'lāla la yā'ida, yīx Hāmsba'yē lāxēq. Wā, laēm^εlāwisēda q!ūlyakwē begwānemxa yāyaq!entemēlasa g'ōkwē nēlaxēs g'ōkūlōta haāyafilagasē (yīxs hē'maē Baḡ^ubakwālanuk^u, yīxa hāmshāmts!ēsē, yēxs hē'maē lēqelayōsa g'ālāsa Kwāg'ulaq, yīx ḡwē'yāsa Āwik'lēnoxwē Baḡ^ubakwā-
- 15 lanux^usīwē^ε), yīxs lē'maē lāl nā'nax^ulē L!āqwag'ilaxa lāla 'nā'nakūla! lē'wis lōgwa'ya g'ōkwē lēgades 'nemsgemsela!ēlasē lē'wa 'wālasē lādaxa hāmshāmts!ēsē. "Wā, hāḡ'īl la nā'nax^ulōl, L!āqwa-
- ḡilaxwa lāx elāq 'nā'ida qaxs k!ēsaēx qwēsalōs g'ōkwaqōs," 'nēx^εlaē. Wā, hēx'idaēm^εlāwisē L!āqwag'ila lāx'ūlī lāxēs k!wāc-
- 20 'lasē qa's lā lāwels lax t!ex'īlāsa 'wālasē g'ōkwa. Wā, la'laē qāsātōsela lāxa 'wa. Wā, 'wila'x^udzēlaē ḡēḡ'īls qāsaxs g'āxaē g'āx'alela lāx g'ōkwasēs ōmpē. Wā, laēm^εlāwisē wāx' lālaē!la lāx g'ōkwasēs ōmpaxs laē dōx'walelaxa 'wālasē g'ōkwaxs g'āx'maē g'ōx'ūls lāx āpsālasas g'ōkwas ōmpasē 'māḡūyalidzē. Wā, āēm^εlāwisē L!āqwa-
- 25 ḡila hēx'idaēm la qās'ida qa's lā laēL lāxēs lōgwa'ya 'wālasē

great | house, and sat down in the rear. Then | L!āqwag'ila just sat 26 down, and he heard his father 'māxūyalidzē | speaking outside of the great house, for he was surprised, | for the large house had come and was sitting on the ground. ||

Now ('māxūyalidzē) had forgotten about his prince L!āqwag'ila, 30 that he had felt uneasy about him. | Then L!āqwag'ila arose and went to the door of the house; | and he called his father, and told him that the great winter-dance | house was his supernatural treasure and also the great dance hāmshāmts!es, which has the name Hāmsbē, | and also the name for 'māxūyalidzē during the winter dance, || Ts!elk!exsdē. "Now you will have it for your Sparrow 35 name." Thus he said to his father. | "And your chief name will be Āwaxelag'ilis." Thus he said. "And | the name of the house is 'nemsgemselalelas. Now you know why | I walked away." Thus said L!āqwag'ila to his father 'māxūyalidzē. | L!āqwag'ila did not show at once his hāmshāmts!es || and his name Hāmsbē, but he 40 gave at once the name Āwaxelag'ilis | to his father, 'māxūyalidzē. From this came the great | house of the numaym Maāmtag'ila that has the name 'nemsgemselalelas. |

Then 'māxūyalidzē had another son, and he named him | Lō'yalāl. Therefore the numaym Lō'yalalawa || are next to the numaym 45 Maāmtag'ila, who are descended from the elder brother. Then 'māxūyalidzē had a | daughter, and he named her Āgwilayugwa. |

g'ōkwa qa's lā k!wāg'alil lāxa ōgwiwalihē. Wā, hēm'elāwis ālēs 26 k!wāg'alihē L!āqwag'ilāxs laē wūlaxēs ōmpē 'māxūyalidzāxs yāq!ent!ālaē lāx L!āsanā'yasa 'wālasē g'ōkwa, yixs q!āyaxaas g'āxdemas g'ōx'ūsā 'wālasē g'ōkwa.

Wā, la'mē L!elēwēxēs lēwelgāma'yē L!āqwag'ilāxs nānokwaas. 30 Wā, lā'laē L!āqwag'ila lāx'ūlih qa's lā lāx t!ex'īlāsēs g'ōkwē. Wā, laem'laē Lē'ilaxēs ōmpē qa's nēfēsēs Lōgwa'yaxa 'wālasē ts!āgats!ē g'ōkwa lē'wa 'wālasē lāda hāmshāmts!esēxa lēgadās Hāmsbē. Wā, hēmisa lēgemē qa lēgēms 'māxūyalidzē lāxa ts!ēts!ēqa, yix Ts!elk!exsdē. "Wā, laem las gwēdzexlālaq," 'nēx'ēlāxēs ōmpē. 35 "Wā, lāl las g'igexlālaq Āwaxelag'ilisē," 'nēx'ēlā. "Wā, lōx lēgadōxda g'ōkwaxs 'nemsgemselalelas. Wā, laems q!ā'alelaxen lāg'ila qās'ida," 'nēx'ēlā L!āqwag'ilāxēs ōmpē 'māxūyalidzē. Wā, laem'laē L!āqwag'ila k!ēs hēx'īd nē'ēdāmasxa hāmshāmts!esē lē'wis lēgemē Hāmsba'yē. Wā, lāla hēx'īdaem lēx'ēdes Āwaxe- 40 lāg'īlisē lāxēs ōmpē 'māxūyalidzē. Wā, hēm g'āyolatsa 'wālasē g'ōx'sa 'nemēmotasa Maāmtag'ilaxa lēgadās 'nemsgemselalelas.

Wā, lā ēt!ēd xūngwadē 'māxūyalidzāsa bābagumē. Wā, lā lēx'ēdes Lō'yalāl lāq. Wā, hēmīs lāg'ilas māk'ila 'nemēmotasa Lō'yal- 45 ālāwa lāx 'nemēmotasa 'nōlawāli. Maāmtag'ila. Wā, lā ēt!ēd xūngwadē 'māxūyalidzāsa ts!edāqē. Wā, lā lēx'ēdes Āgwilayugwa,

- 47 This name was given in marriage by his father-in-law Ōdzē^εstalis, for the name of his | daughter. Then he had a son, and ʼmāxūyalidzē |
50 named his son Łensłendzem. Now || ʼmāxūyalidzē and his wife Aōmōl had four children,—three boys | and one girl. |

- When the four children of ʼmāxūyalidzē were all grown up, | Łensłendzem was made angry by his | eldest brother L!āqwag'ila.
55 Then Łensłendzem just went and lay down || in his bed; and he was considering whether it would be best for him to leave his | elder brothers, because they always made him angry. When it was nearly | daylight, he arose from his bed and went out of the door. | He walked and went down to the beach where a | small canoe of his
60 father was. Then he went aboard and paddled, and || he came out of Gwadzē^ε, and he passed Tsāxis when | daylight came. And he went right on that day. And | in the evening he arrived at a good beach in a bay. There | he saw many killer-whales; and when |
65 Łensłendzem landed, he stepped out of his canoe; and the || killer-whales went out of the bay. Then Łensłendzem | named the bay Māxās. He built a house there, | just like the house of his elder brother L!āqwag'ila at K!ōdagāla. | Then Łensłendzem said that his ancestor was Mātmatela. | (Łensłendzem) is the ancestor of the

- 47 laem lēgemg'īlxlēs negūmpasē Ōdzē^εstalisē qa lēgēms ts!edāqē xūnōx's. Wā, lā ēt!ēd xūngwadesa begwānemē. Wā, la ʼmāxūyalidzē lēx^εēdes Łensłendzem lāq. Wā, laem^εlaē mōkwē sāsemas
50 ʼmāxūyalidzē lē^εwis genēmē Aōmōlē. Wā, laem yūdukwa bēbegwānemē, hē^εmisa ʼnemōkwē ts!edāqa.

- Wā, hē^εlat!la la ʼnāxwa q!ūlsq!ūlyax^εwidē mōkwē sāsems ʼmāxūyalidzē, wā, laem^εlāwisē L!ōlēlayowē Łensłendzemasēs ʼnōlast!ēgemā^εyē L!āqwag'ila. Wā, lā^εlaē āem la kül^εgalitē Łensłendzemē
55 lāxēs kü^εlēlasē. Wā, laem^εlaē dōqwāla qa^εs hē ēg^εasē lālag'ī bāsēs ʼnō^εnela qaxs hēmenāla^εmaē L!ōlālasō^εs. Wā, laem^εlāwisē gwēmē lāx ʼnāx^εidē lāa^εlasē lāx^εūlit lāxēs kü^εlēlasē qa^εs lā lāwels lāxa t!ex'ila. Wā, g'āx^εlaē qās'ida qa^εs lā lents!ēs lāxa L!ema^εisē lāx ha^εnēdzasasa āma^εyē t!ēgūnsēs ōmpē. Wā, lā^εlaē lāxs lāqēxs laē sēx^εwida. Wā,
60 laem^εlaē g'āx^εwūlts!āla lāx Gwadzē^ε. Wā, lā^εlaē hāyāqax Tsāxisē lāa^εlas ʼnax^εida. Wā, hē^εnakūlaem^εlāwisēxa ʼnāla. Wā, lā^εlaē dzāqwaxs laē lāg'aa lāxa ēk'ē āwinagwisa ōts!ālisā. Wā, hēem^εlāwis dōqūlatsēxa q!ēnemē māk^εēnoxwa. Wā, g'īl^εem^εlāwisē Łensłendzemē lāg'alis qa^εs lāltāwē lāxēs yā^εyats!ē lāa^εlas ʼwī^εla lālts!āwēda māk^εēnoxwē lāxa ōts!ālisē. Wā, laem^εlaē Łensłendzemē lēx^εēdes Māxās lāxa ōts!ālisē. Wā, laem g'ōkwēlaxa g'ōkwē lāqxa hē^εmē gwēx^εsē g'ōkwas ʼnōlāsē L!āqwag'ila lāx K!ōdagāla. Wā, hēem ʼnēk'ē Łensłendzemaqēxs Mātmatelax^εlaēs g'īlg'alisē begwānema. Wā, hēem g'īlg'alitsa Mādībē. Wā, lōx ʼnēk'a ālēx

Mādībē; and therefore nowadays || the Maāmtag'ila say (so) to the 70
 Mādībē; and therefore | all the privileges of the Maāmtag'ila
 numaym of the Kwakiutl | and of the Maāmtag'ila of the Mādībē are
 the same. The | privileges were obtained by Lēnsēndzem by theft
 from his master L!āqwag'ila. Therefore | this is a disgrace for the
 Mādībē [from the Maāmtag'ila of the Kwakiutl], on account of || Lēns- 75
 ēndzem, the youngest of the children of 'māxūyalidzē. I have
 never | learned from what tribe the wife of Lēnsēndzem came, nor
 the name of | his wife, by whom he had four children. | Therefore
 there are four numayms among the Mādībē. | I shall try to find
 this out. That is the end. ||

MARRIAGE WITH THE COMOX

The ancestors of the Comox lived at Pēntlatch, and they had for 1
 their chief | Hēk'lūten (II 1). He married Tēsēl'la (II 2), the princess
 of Ts!ānanāmeḡ^u (I 1). | They had not been married long when Tēsēl'la
 (II 2) was with child, | and gave birth to a boy. Hēk'lūten (II 1) at
 once || gave away blankets to his tribe, and he named his child 5
 Nemnemem (III 1). | Then Hēk'lūten and his father-in-law Ts!ā-
 nanāmeḡ^u (I 1) | wished the child to get married early. They did |
 not know where to get a wife for Nemnemem (III 1) among his tribe,

begwānema Maāmtag'ila lāxa Mādībē; wā, hē'mis lāg'ilas 'nemā- 70
 x'isē 'nāḡwa k'!ēk'!ēsō'sa 'ne'mēmōtasa Maāmtag'ilāsā Kwāg'ulē
 lō' 'ne'mēmōtasa Maāmtag'ilāsā Mādībē. Wā, laem g'ilōlanemē
 Lēnsēndzemax k'!ēk'!ēs'āsēs g'ī'yē L!āqwag'ila. Wā, hē'mis
 q!ēmāsa Mādībā'yē lāxa Maāmtag'ilāsā Kwāg'ulē, qaxs āmayīnxa-
 'yaē Lēnsēndzemas sāsēmas 'māxūyalidzē. Wā, len hēwāxaem 75
 q!ā'alelax gwaēnoxwasas genemas Lēnsēndzemē lō' lēgēmas
 genemas, yīx la g'ā'yanematsēxēs mōkwē sāsēm begwānemx'sā,
 yīx lāg'ilas mōsgēmak'lūsē 'nā'ne'mēmasasa Mādībā'yē. Wā,
 la'mēsen q!āq!ē'staaleq. Wā, laem lāba.

MARRIAGE WITH THE COMOX

G'ōkūla'laē g'alāsa Q!ōmox'sē lāx Penl'atsa. Wā, la g'igades 1
 Hēk'lūtenē. Wā, la geg'adex'ides Tēsēl'la yīx k'!ēdēlas Ts!ānanā-
 meḡwē. Wā, k'!ēst'la gāla hayasek'ālaxs laē bewēx'widē Tēsēl'la.
 Wā, lā māyul'itsa bābagūmē. Wā, hēx'idaem'lāwisē Hēk'lūtenē
 p!ēs'idxēs g'ōkūlōtē. Wā, laem lēx'ēts Nemnememē lāxēs xū- 5
 nōkwē. Wā, lā'laē Hēk'lūtenē lē'wis negūmpē Ts!ānanāmeḡwē
 wālaqela, qa wāx'mēs gax'id geg'adēda g'inānemē. Wā, lā'laē
 k'!ēās dōgwanems qa genems Nemnememē lāxēs g'ōkūlōta g'ā-
 lāsa Q!ōmox'sē. Wā, lā'laē yāq!eg'a'lē Hēk'lūtenax Ts!ānanā-

the | ancestors of the Comox; and Hēk!ūten spoke to Ts!ānanā-
 10 mex^u || He said to him, "Let us go to the village Ts!eqūloten | of
 the Lēgwilda^x, for it is said that YāqōLElas (II 3) has | Calling-
 Woman (III 2) as his princess, and YāqōLElas is chief of the Wi-
 wāqē^e, | of the numaym G'ig'ilgām. Hēk!ūten and his | father-in-
 15 law Ts!ānanāme^x got ready at once, and five of them went || with
 their wives, and NEMNEMEM (III 1) also went. When they | arrived,
 they went into the house of YāqōLElas (II 3). | There they stayed over
 night. Then Hēk!ūten paid the marriage money for his son | NE-
 mnemem (III 1) for the princess of YāqōLElas, Calling-Woman (III 2).
 Immediately | YāqōLElas (II 3) gave the name YāqaLENāla (III 1)
 20 to his son-in-law. || Then his name was no more NEMNEMEM; and he
 also gave him the seat | of his deceased father, whose name had been
 YāqaLENāla (I 2), which was the third seat from the | head seat among
 the G'ig'ilgām. Then YāqaLENāla (III 1) gave a potlatch with the |
 marriage mat of his wife, which consisted of many mountain-goat skins
 and dressed skins, to the ancestors of the | Wiwāqē^e. Now YāqaLENāla
 25 (III 1) stayed with the Wiwāqē^e, || and the double-headed serpent was
 also given to him in marriage by YāqōLElas (II 3) for the | winter dance,
 and also the name of the double-headed serpent dancer; and | the name
 for the Sparrow Society of the double-headed serpent winter dancer
 is Ts!āq!wa. Then | Hēk!ūten (II 1) said at once that his son would
 30 give a winter dance in | winter, for Hēk!ūten and his || father-in-law

10 mexwē. Wā, lā'laē 'nēk'eq: "Widzāx'ins lāxa g'ōkūla lax Ts!eqū-
 lōtenē lāx Lēgwilda^xwē, qaxs 'nēx'sōwaa k'ledadē YāqōLElasas
 Lāqwayugwa," yixs g'ig'ama^yaē YāqōLElasasa Wiwāqa^yē lāxa 'ne-
 'mēmōtasa G'ig'ilgāmē. Wā, hēx'idaem^lāwisē xwānaⁱidē Hēk!ū-
 tenē lē'wis negūmpē Ts!ānanāme^xwē. Wā, lax^{da}x^ulaē sek'lāla
 15 lē'wis gēgenemē. Wā, hēem^lāwisla NEMNEMEMē. Wā, lax^{da}-
 x^ulaē lāg'aa. Wā, hēem^lāwisē g'aēlēlē g'ōkwas YāqōLElasē. Wā,
 g'il^eem^lāwisē xamaēlēxs lāa^l qādzēlēda Hēk!ūtenē qaēs xūnōkwē
 NEMNEMEMē lāx k'ledēlas YāqōLElasē Lāqwayugwa. Wā, hēx'ida-
 em^lāwisē YāqōLElasē lēgemg'elxlāx YāqaLENāla lāxēs negūmpē.
 20 Wā, laem^llaē gwāl lēgades NEMNEMEMē. Wā, hēem^lāwisa lāxwa-
 yasēs ompwūlēxa lēgadōlas YāqaLENāla, yixs māma^llōkwa^goyoē lāx
 lāxūma^yasa G'ig'ilgāmē. Wā, laem^llaē p!ēs'idē YāqaLENālāsa
 lē'waxsa^yasēs genemē q!ēnem 'melxlō lē'wa elāg'imē lāxa g'alāsa
 Wiwāqa^yē. Wā, laem^llaē xek'lē YāqaLENāla lāxa Wiwāqa^yē.
 25 Wā, hēem^llaxaāwis k'lēs'ogūlxlē YāqōLElasa siseyūlālātē lāxa
 ts!ēts!ēqa. Wā, hē'mis lēgēmsa siseyūlālātē Siseyūlālātē. Wā,
 hē'mis gwēdzēxlāyōs siseyūlālātē Ts!āq!wa. Wā, hēx'idaem^lā-
 wisē 'nēk'ē Hēk!ūtenē, qa wāg'ēs yāwix'ilēs xūnōkwaxa lālē
 ts!āwūnx'ida, qaxs k'lēsāē dōqūlaēnoxwē Hēk!ūtenē lē'wis ne-
 30 gūmpē Ts!ānanāme^xwaxa ts!ēts!ēqa. Wā hē'mis lāg'ilas hēx'ēi-

Ts!ānanāmeḡ^u (I 1) had never seen a winter dance, and therefore he | 32
told him to go ahead. Then YāqōLElas (II 3) asked his carver | to go
into the woods to make a double-headed serpent, in this way when it is
spread | open¹, and in this way when it is folded. Immediately |
the carver went into the woods and carved the mask of the double-
headed serpent;|| but Hēk!ūTEN (II 1) and his son did not know that he 35
was working at the double-headed serpent mask for him. When |
winter came, YāqaTENāla (III 1) disappeared, and he | stayed away for
a long time. Then the ancestors of the Wiwāqē^e caught YāqaTENāla,
and | he was told what to do. They took him into the dancing-
house;|| and when night came, they pacified the double-headed 40
serpent dancer, | for that was his name now. Now he wore on his
head the | mask of the double-headed serpent while he was dancing.
After he had danced, | Hēk!ūTEN (II 1), his father, stood up and spoke,
and said, | "O Wiwāqē^e! now my prince will always stay here; but
I shall go home || with the double-headed serpent mask to my 45
country, that it may be seen | by my tribe the Comox." Thus he said.
Immediately | YāqōLElas (II 3) sent him to go home with the double-
headed serpent mask. | This was the first winter dance of the Comox,
which came from the | Wiwāqē^e of the numaym G'ig'ilgām of the
Lēgwilda^x^u. Then || Hēk!ūTEN (II 1) left his prince YāqaTENāla (III 1). 50
Now, his son had not | been left there a long time when his wife, Calling-

daem wāxa. Wā, hēx^eidaem^elāwisē YāqōLElasē āxk^elālaxa g'itlē- 31
noxwē, qa lās lāxa āl^elē, qa^ssiseyūLEmlilēxa g'a gwālēg^ea' yixs dāla-
laē; wā, g'il^emēsē k'lōxwāxax laē g'a gwālēg^ea.¹ Wā, hēx^eidaem-
^elāwisē la ālē^estēda g'itlēnoxwē, qa^sg'itlēdēxa siseyūLEmlē. Wā,
laem hewāxa grayanālē Hēk!ūTENē Lē^ewis xūnōkwē YāqaTENālāxa 35
lā ēaxelasō^e lāxa āl^elāxa siseyūLEmlē qaē. Wā, g'il^eEM^elāwisē
ts!āwūnx^eēdexs lāa^elas x'is^eidē YāqaTENāla. Wā, gālaem^elāwisē
x'isā^elaxs lāa^elasa g'alāsa Wiwāqē k'im^eyax YāqaTENāla. Wā, laem^elaē
āem Lēxs^eālasō^e, qa^sgwēg'ilasa. Wā, laem^elaē laēLEM lāxa lōbē-
kwē. Wā, g'il^eEM^elāwisē gānu^eidēxs lāa^el nanāk'amase^ewē Siseyū- 40
lālālē, qaxs hē^emaē la Lēgēmsē. Wā, laem^elaē āxEMālaxēs siseyū-
LEmlaxsl aē yīxwa. Wā, g'il^eEM^elāwisē gwāl yīxwaxs, lāa^elas Lāx^eūlilē
ōmpasē Hēk!ūTENē, qa^syāq!eg^ea^elē. Wā, lā^elaē ^enēk'a: "ēya, Wi-
wāqē^e la^emōx yūx^usāem len Lāwūlgāma^eyē, qen lālag'ilal^e nā^enak^u
Lē^ewōxda siseyūLālālēx lāxen āwīnagwisa, qa lālag'iltsōx x'its^elax^ei- 45
tsō^etsen g'ōkūlōtaēda Q!ōmox^usā," ^enēx^elaē. Wā, hēx^eidaem^elā-
wisē YāqōLElasē ^eyālaqas, qa lālag^es nā^enakwa Lē^ewa siseyūLEmlē.
Wā, hēem^el g'il la ts!ētslēxLEN lāxa Q!ōmox^usē gāx^eid lāxa Wi-
wāqa^eyē lāx ^ene^emēmasa G'ig'ilgēmasa Lēgwilda^xwē. Wā, laem-
^elaē lōwalē Hēk!ūTENaxēs Lāwūlgāma^eyē YāqaTENāla. Wā, k'!ēs- 50
EM^elāwisē gāla lōwalasēs xūnōkwaxs lāa^el bewēx^ewidē GENEMasē La-

¹ See figures in Publications of the Jesup North Pacific Expedition. Vol. V, Plate 49; fig. 4; and Report of the U. S. National Museum, 1895, p. 514, 515.

52 Woman, (III 2) was with child. | She gave birth to a girl. Then | Yäqō-
 Lelas (II 3) gave a name to his grandchild, and he named her | G'äg'äō-
 elaga (IV 1); and it was not a long time before she gave birth to
 55 another child, || a boy, and YäqōLELAS (II 3) gave him a name. | He
 named him Ts!Ex^éed (IV 2). Then YāqaLENāla (III 1) had two
 children | with his wife. When G'äg'äōLElaga (IV 1) grew up, | Yäqō-
 Lelas (II 3) gave his house to his son-in-law as a marriage gift. | The
 60 house was built with four steps all around, in the middle || of the
 village of the Wiwäqē^é, at Ts!EqūlōTEN. Now the house belonged to |
 YāqaLENāla (III 1), because now he had a son. This is according to
 the | laws of the Lēgwīlda^éx^u. |

Then YāqaLENāla (III 1) announced that his princess might be mar-
 ried by one of the sons of the chiefs | of the tribes, that they should
 65 come and marry her. This was || reported to the Kwakiutl, who
 lived at Qālogwis. |

Immediately G'ayosdās (IV 3), chief of the numaym | SēNL!Emē
 called his numaym the SēNL!Em to come into | his house. Then he
 told his numaym that he would go now to marry—the princess of
 70 YāqaLENāla (III 1) for he had taken the seat || of his father-in-law Yä-
 qōLELAS (II 3). Then his numaym were glad | on account of what he
 had said. They all prepared that | day and went out of the meeting.
 In | the morning, when day came, the ancestors of the numaym

52 qwayugwa. Wä, la^élaē mayol^éitsa ts!äts!adagemē. Wä, hēem^élāwisē
 YäqōLELAS lēqēla qa Lēgēmsēs ts!ōx^uLEma. Wä, laem^élaē Lēgades
 G'äg'äōLElaga. Wä, k'!ēs^élat!a gälaxs lāx^éda^éxwāē ēt!ēd xūngwadex^éi-
 55 tsa bābagūmē. Wä, hēem^élaxaāwisē YäqōLELAS lēqēla qa Lēgēms.
 Wä, laem^élae lēx^éēts Ts!Ex^éēdē lāq. Wä, ma^élōx^ulae sāsēmas
 YāqaLENāla lē^éwis genēmē. Wä, laem^élāwise ēxent!ēdē G'äg'äōLE-
 laga, yīxs lāa^él g'ōkūlxlālē YäqōLELASaxēs gōx^udē lāxēs nēgūmpē,
 yīxs hāa^él g'ōk!ūsa g'ōkwē mōp!enaxalīēs dzōyaqa^éyasa neqētsema-
 60 lasas g'ōx^udēmsasa Wiwäqa^éye lāx Ts!EqūlōTENē. Wä, laem^élaē hās
 lāx YāqaLENāla la g'ōkwa, qaxs lāē xūngwatsa bābagūme lax g'wā-
 yayaēlasasa Lēgwīlda^éxwē.

Wä, lā^élaē g'ālaq!alē YāqaLENālāses k'!ēdēle lax sāsēmas g'īg'egā-
 ma^éyasa ^énāxwa lēlqwālala^éya, qa lās qadzēLASE^éwa. Wä, g'āx^élaē
 65 ts!ēk!ālēdayo lāxa Kwāg'ulaxs hāe g'ōkūle Qālogwisē.

Wä, hēx^éidaem^élāwise G'ayosdāsē yīx g'īgāma^éyasa ^éne^émēmēda
 SēNL!Emē Lēts!ōdxes ^éne^émēmota SēNL!Emē, qa g'āxes ^éwīlaēL lāx
 g'ōkwas. Wä, laem^élaē nēlaxēs ^éne^émēmotaxs lē^émaē lāl gagak'!a-
 LEX k'!ēdēlas YāqaLENāla, qaxs lē^émaē l!āyox g'īgēnēx^édāsēs ne-
 70 gūmpē lāx YäqōLELASē. Wä, hēx^éidaem^élāwisē ^énāxwa mō^élē ^éne-
 mēmotasēs wāldēmas. Wä, laem^élāwisē ^énāxwa xwāna^él'idaxa ^énā-
 lāxs laē hōqūwēlsa lāxēs Lēts!ēwak!wēnēx^édē. Wä, g'īl^éem^élāwisē
^énāx^éidxa gāalāxs lāa^él ālēx^éwidē g'ālāsa ^éne^émēmāsa SēNL!Emē.

SēNL!EM started. | They went on for two days southward. Then they arrived at || Gwanēsbē°, a cove next to Ts!eqūlotēn. They | 75 went in, and the five canoes of the SēNL!EM which were going to get a wife stayed there. They | sent one canoe ahead; and in it four speakers were seated | to tell Yāqatēnāla (III 1) that they were sent by their chief G'ayosdās (IV 3), | who wanted to marry the princess G'āg'āōlēlaga (IV 1), and also || that he wanted to pay the marriage 80 price when the messengers had gone back. Then | the speakers paddled away, and it was not long before the speakers came back. | Then one of the speakers was standing in the canoe, singing his sacred song, | while they were approaching the place where the four canoes were staying that went out to get the princess in marriage. | When they were approaching, he stopped singing his sacred song. || Then he spoke, 85 and said, "Now, listen to me, G'ayosdās (IV 3)! | Let us go quickly to pay the marriage price, for you have been accepted by the | chief Yāqatēnāla (III 1) to come and marry his princess. And, also, | Chief G'ayosdās, and you, numaym SēNL!EM! Let us step into | the winter dance, for the prince of Yāqatēnāla (III 1), Ts!exēd (IV 2), || has disappeared!" As soon as he stopped speaking, 90 Chief G'ayosdās (IV 3) spoke, | and thanked him for what he had said; and when he | stopped speaking, they placed the canoes in a row and paddled on. | When they arrived, they stopped in front of the | house of Yāqatēnāla (III 1), and immediately they paid the

Wā, laem^llāwis ma^lāxsē °nālās °nalōlaxs lāa^l lāg'aa lāx Gwa- 75 nēsbā'yēxa ōts!ālīsē mak'āla lāx Ts!eqūlotēnē. Wā, hēm^llāwisē la mexāl'ida sek'!āts!aqē gagak'!aats!ēsa SēNL!EMē. Wā, lā'laē °yālagema °nemts!aqē xwāk'lūna la k'lūdzedzatsa mōkwē āyilkwa, qa's lā nēlax Yāqatēnālāxs °yālagemaasēs g'īgāma'yē G'ayosdāsaxs le'maē gagak'!ālex k'lēdēlasē G'ag'āōlēlaga; hē'misēxs hēx'ida- 80 °mēlē qādzēla^l, qō g'āxl hālāla °yālagemē. Wā, hēx'ida^lem^llāwisē la sēx'widēda ā'yilkwē. Wā, k'lēs'lat!a gālaxs g'āxaē aēdaaqēda ā'yilkwē. Wā, laem^llaē lāx'ūxsēda °nemōkwē elkwa, qa's yālaqūlēxs g'āxaē gwāsōfēla lāx mexālasasa mōts!aqē gāgak'!aats!ā. Wā, g'il^lem^llāwisē g'āx ēx'a°nakūlaxs lāa^l q!wēl'id yālaqūlaxs lāa^l 85 yāq!eg'a^lla. Wā, lā'laē °nēka: "Wēg'a hōlēla^l g'āxen G'ayosdāsā. Wēg'ilaens āem hali'lāla qadzēl'ēda, qaxs sōmaa^l gwāyōbedzēsa g'īgāma'yē Yāqatēnāla, qa's g'āxaōs gāgak'!ax k'lēdēlas. Wā, hē'mesa g'īgāmē G'ayosdās lō's °nē'mēmōt SēNL!EM, yīxg'ins tōts!EWēk-lāxwa ts!ēts!ēqax, yīxs x'isālaē lēwūlgāma'yas Yāqatēnāla, yīx Ts!E- 90 x'ēdē." Wā, g'il^lem^llāwisē q!wēl'ida, lāa^llas yāq!eg'a^llēda g'īgāma'yē G'ayosdāsē. Wā, laem^llaē mō'las wāldemas. Wā, g'il^lem^llāwisē q!wēl'idēxs lāa^l °nemāg'iwālēs sek'!āts!aqē gāgak'!aats!āxs lāa^l sēx'wida. Wā, g'il^lem^llāwisē lāg'aaxs lāa^l mexālē lāx neqāmalisaxs g'ōkwax Yāqatēnāla. Wā, hēx'ida^lem^llāwisē qadzēl'ēda. Wā, g'il^l.

- 95 marriage price. || When this was done, Yāqaŋenāla (III 1) invited the crew of G'ayosdās (IV 3) and him too into his house. | When all had entered the house of Yāqaŋenāla, | Yāqaŋenāla spoke. He called | his princess, G'āg'āōŋelaga (IV 1), to come and sit down next to her husband, | G'ayosdās (IV 3). Then G'āg'āōŋelaga came out of her room
 100 at once || and sat down by the side of her husband, G'ayosdās. | Then Yāqaŋenāla (III 1) spoke again, and said: "O | son-in-law! now you have my princess, and this house will also go to you, | and the name which I obtained from my father-in-law Yāqōŋelas (II 3). | Now your
 5 name will be Yāqok!wālag'īlis (IV 3), and also || the winter dance which I obtained from my father-in-law. Now you | will be a great ghost-dancer, and its name is Supernatural-Power-coming-up." Thus he said. | "O tribe! that is what I tried to say to my son-in-law." Thus he said, | and sat down. Immediately the four | speakers of G'ayosdās (IV 3) stood up and thanked him for what he had
 10 said. || The speakers of G'ayosdās were just thanking him. Then Yāqaŋenāla (III 1) arose again, | and he gave four xwēxwē to his son-in-law. | Now this was done; and finally the speakers of G'ayosdās thanked Yāqaŋenāla for what he had given to his son-in-law. | Now the SēnL!em continued to stay at Ts!eqūlōten, for
 15 they had stepped into the winter dance. || Immediately G'āg'āōŋelaga (IV 1) was with child. | Therefore G'ayosdās (IV 3) said to

- 95 em^lāwisē gwāŋexs lāa^lāē Yāqaŋenāla lē^fwūltōdxa k!wēmas G'ayosdāsē lō^mmēxs hāē. Wā, g'īl^eem^lāwisē ^ewīlaēL lāx g'ōkwās Yāqaŋenālāxs lāa^las yāq!eg^alē Yāqaŋenāla. Wā, laem^lāē lēl^fwūlt!alilaxēs k!lēdēŋ G'ag'āōŋelaga, qa g'āxēs k!wāk!ūgoliŋ lē^fwis lā^fwūnemē G'ayosdāsē. Wā, hēx^eidaem^lāwisē g'āx^ewūlt!ālilē G'ag'āōŋelaga, qa^s lā k!wanōdzēlilaxēs lā^fwūnemē G'ayosdāsē. Wā, lā^flaxaa ēdzaqwa yāq!eg^alē Yāqaŋenāla. Wā, lā^flaē ^enēk'a: "Wā, negūmp, laems lāl^xen k!lēdēŋ. Wā, la^mmēsōx lala g'ōkwēx lāl; hē^mmēsa lēgēmēxen g'āyānemē lāxen negūmpōx Yāqōŋelasēx. Wā, laems lēgadeŋ Yāqok!wālag'īlisē. Wā, hē^mmēsa lādē lāxa
 5 ts!ēts!ēqa. Hēmxaen g'āyanemaqēg'in negūmpēk'. Wā, laems ^ewālas lēlōlālālōL. Wā, hē^mis lēgēm^sē ^enawalak'ustālīsē," ^enēx^elaē. "Wā, g'ōkūlōt, hēm wāxen wāldemaxen negūmpēx," ^enēx^elaēxs lāē k!wāg'alila. Wā, hēx^eidaem^lāwisē lāx^eūlilēda mōkwē a^eyīl^xus G'ayosdāsē qa^s mō^elēs wāldemas. Wā, hēm^lāwis ālēs
 10 nexsemaliŋ mō^elēda ā^eyīlkwas G'ayosdāsaxs lāa^lasē lāx^eūlilē ēt!lēdē Yāqaŋenāla. Wā, lā^flaē lāk!eg^aaltsa mōkwē xwēxwē lāxēs negūmpē. Wā, laem gwāŋ lāxēq. Wā, lāwislā^flaē mō^elā^flaē ā^eyīlkwas G'ayosdāsas ^ena^xwi^flāla g'āxyōs Yāqaŋenāla lāxēs negūmpē. Wā, laem^lāē hēx^esāem^llēda SēnL!emē Ts!eqūlōtenē, qaxs tōts!āē lāxa
 15 ts!ēts!ēqa. Wā, lā^flaē hēx^eidaem bewēx^ewidē G'ag'āōŋelaga. Wā, hēm^lāwis lāg'īlas G'ayosdāsē gwāŋelaem ^enēx^e qa^s wisgemayilxēs

his numaym that he would not go home with them | when they 17
 returned after the winter dance; and | Yāqaŋenāla (III 1) gave the
 name Skull to his son-in-law G'ayosdās (IV 3). | When he had finished,
 they caught the one who had disappeared, || Ts!EX^eēd (IV 2), the 20
 other child of Yāqaŋenāla (III 1). Then he was a | cannibal-dancer.
 Now the SēnL!Em took care of him; and | after the winter dance
 was finished, the SēnL!Em went home; | but G'ayosdās (IV 3) and
 his wife did not go home. Then | G'āg'āōŋelaga (IV 1) gave birth to
 a boy; and the child was called || by its father G'ayosdās, Smoke- 25
 All-Round (V 1). | This name belongs to the SēnL!Em. Now the
 numaym | of G'ayosdās (IV 3) had gone home to Qālogwis. It was
 not very long before | G'āg'āōŋelaga (IV 1) had another son, and
 Yāqaŋenāla | gave him a name. He had the name YāqōL!ēqelas
 (V 2). || This was a name of the Wiwāqē. | 30

I have forgotten that G'ayosdās (IV 3) had changed his name, |
 for the name was given in marriage to him by his father-in-law
 Yāqaŋenāla (III 1). | Now his name was Yāqok!wālag'ilis (IV 3.) |

Now she had another son, and || Yāqok!wālag'ilis (IV 3) gave him a 35
 name, and called him | Hāmēselat (V 3). This name belonged to the
 SēnL!Em. | And she gave birth to a girl, and | Yāqok!wālag'ilis (IV 3)
 gave her a name, and called her | Hāmālaqaŋemēga (V 4). This name

ēne^emēmōtē, qō g'āXL nā^ena^xlō, qō gwāŋelsla ts!ēts!ēqa lāx laēnē- 17
 māš lēgemg'elxlaē YāqaŋenālaX Xewēqwē lāxēs negūmpē G'ayos-
 dāsē. Wā, laem^elāwisē gāŋaxs lāa^el k'īmyasēwēda g'iyak'ila, yix
 Ts!EX^eēdē, yix ēnemōkwē xūnō^xs Yāqaŋenāla. Wā, laem^elaē 20
 hāmatsla. Wā, laem^elaē hēdēda SēnL!Emē aaxsilaq. Wā, g'īl^eEm-
 lāwisē gwāla ts!ēts!ēqāxs g'āxaa^el nā^enakwēda SēnL!Emē. Wā, laem-
 laē k'les g'āxē G'ayosdāsē lē^ewis gēnemē lāxseq. Wā, laem^elāwisē
 māyufidē G'āg'āōŋelagāsa bābagūmē. Wā, hēx'idaem^elāwisē lēx^e-
 dayuwē Kwax^ssēstāla lāxa g'īnānemasēs ōmpē G'ayosdāsē. Wā, 25
 laem hāsxa SēnL!Emē lēgema. Wā, geyōŋa g'āx nā^enakwē ēne^emē-
 motas G'ayosdāsē lāx Qālogwisē. Wā, k'leslat!a gāŋaxs lāa^el ētlēd
 māyufidē G'āg'āōŋelagāsa bābagūmē. Wā, hēlat!a Yāqaŋenāla
 lēqēla qa lēgēms. Wā, laem^elaē lēgades YāqōL!ēqelas. Wā, laem
 lēgēmsa Wiwāqayēq. 30

Hēxōŋen L!Elēwēsēwē G'ayosdāsaxs lē^emaē L!āyoxlāxēs lēgemē,
 yixs lē^emaē lēgades lēgemg'elxla^eyasēs negūmpē Yāqaŋenāla, yixs
 lē^emaē lēgades Yāqok!wālag'ilisē.

Wā, lā^elaxaē ētlēd xūngwadex^eitsa bābagūmē. Wā, hēlat!a
 ētlēdē Yāqok!wālag'ilisē lēqēla qa lēgēms. Wā, laem^elaē lēgades 35
 Hāmēselatē lāq. Wā, laem^elaxaē g'ayola lēgemē lāxa SēnL!Emē.
 Wā, lā^elaē ētlēd māyufitsa tsāts!edagemē. Wā, hēem^elaxaāwis
 lēqēlē Yāqok!wālag'ilisē qaē. Wā, lāem lēgad las Hāmālaqaŋe-
 mēga. Wā, laem^elaxaē g'ayola lēgemē lāxa SēnL!Emē. Mōx^elaē

40 came from the numaym SēnL!em. They had four || children,—three boys and one | girl. |

Now Yāqok!wālag'ilis (IV 3) told his father-in-law that | he wished to go home, and his father-in-law | prepared food for his princess,
 45 G'āg'āōlēlaga (IV 1); and || when everything was ready, they started early in the | morning. He went with his four children, and | also with his wife G'āg'āōlēlaga, and also the Dzōnoq!wa house-dish. | They started, and went northward for three days. Then they | arrived
 50 at Qālogwis. After they had stayed there one night, he || called his numaym, the SēnL!em, into his house. He told them that | he had changed his name, because he had obtained a name from his father-in-law. | "My name now is Yāqok!wālag'ilis." Thus he said. "Now | I will invite the Kwakiutl, the numaym Maāmtag'ila, the G'ēxsem, | the
 55 Kūkwāk!ūm, and also the Laālax's'endayo, to come and || eat out of the Dzōnoq!wa house-dish." Thus he said, and then he stopped. | Then his four speakers arose and thanked him for what he had said; | and immediately they cleared out the house of Yāqok!wālag'ilis, (IV 3), and | his four speakers went out to invite the Kwakiutl in. | Immedi-
 60 ately those who had been invited came in. || They put dried mountain-goat meat into the Dzōnoq!wa house-dish; | and after the guests had finished, they went out. Then | winter came, and Yāqok!wā

40 sāsēmas, yūdūx^ulaēda bābagūmē; wā, lā^llaē ^enēmōkwa ts!āts!Eda-gēmē.

Wā, laem^llāwisē Yāqok!wālag'ilisē nēlaxēs negūmpaxs le^mmaē ^enēx^u qa's g'āxlag'ī nā^enakwa. Wā, hēx^uidaem^llāwisē negūmpas xwānal^lida, qa memwālasēs k'lēdēlē G'ag'āōlēlagaxa hēma^yyē.
 45 Wā, g'il^lem^llāwisē ^ewī^lla gwālalaxs lāa^l ālēx^uwīdxa la ^enāx^uidxa gaāla. Wā, laem^llaē ^ewī^lla g'āx lē^lwis sāsēmaxs mōkwāē. Wā, hē^misla^llēs genemē G'ag'āōlēlaga; wā, hē^misa lōqūlilē dzōnoq!wa. Wā, g'āx^llaē lēx^uēda. Wā, yūdūx^up!enxwa^slāē gwālalaxs g'āxaa^l g'āx^ualela lāx Qālogwisē. Wā, g'il^lem^llāwisē xamaēs laqēxs lāa^l
 50 lēlts!ōdelaxēs ^ene^mmēmota SēnL!emē. Wā, laem^llaē nēlasēs laēnē^mmē L!āyuxlāxēs lēgemē, qaxs lēgemg'elxlalasaē yīsēs negūmp. Wā, hē^men la lēgemē Yāqok!wālag'ilisē ^enēx^ulāē: "Wā, la^mmēsen lē^llālalxwa Kwāg'ulaxwa ^ene^mmēmēx Maāmtag'ila, lē^lwa G'ēxsemē, lē^lwa Kūkwāk!ūmē; wā, yū^mmēsa Laālax's'endayo, qa g'āxlāg'iltsox
 55 hamaats!ēnu^xltsa lōqūlilēx dzōnōq!wa," ^enēx^ulaxs lāē q!wē^lida. Wā, lā^llaē lāx^ulila mōkwē ā^yīl^xu's, qa's mō^llēs wāldemas. Wā, hēx^uidaem^llāwisē ēx^uwidētsēwē g'ōkwās Yāqok!wālag'ilisē, yīxs la^mmaalalā^l hōqūwelsēda mōkwē ā^yīlkwa, qa's lā^llē^llālaxa Kwāg'ulē.
 Wā, hēx^uidaem^llāwisē g'āx^uel ^ewī^lla hōx^uts!āwa lē^llānemē. Wā,
 60 laem^llaē lēx^uts!ōdxa x'īlkwē ^emel^lmelq!āgē lāxa lōqūlilē dzōnoq!wa. Wā, g'il^lem^llāwisē gwāla k!wēlaxs lāa^l hōqūwelsa. Wā, lā^llaē ts!āwūnx^uidexs lāa^l yāwix'ilē Yāqok!wālag'ilisē. Wā, laem^llaē x'is^uēd-

lag'îlis (IV 3) gave a winter dance. Then | his eldest son, Smoke-All- 63
Round (V 1), disappeared, but the Kwakiutl were not yet | near (the
time of) their winter dance. However, when the || winter dance be- 65
gan, YăqOL!ēqelas (V 2) disappeared, and also his younger brother
Hāmēselal (V 3), | and also the girl among them, Hāmālaqalemēga
(V 4). They | stayed away for a long time. Then they were caught.
Now Smoke-All-Round (V 1) was a cannibal-dancer. | YăqOL!ēqelas
(V 2) was a war-dancer, a frog war-dancer, | and Hāmēselal (V 3)
was a double-headed serpent dancer, and | Hāmālaqalemēga (V 4)
was a ghost-dancer; || and when they pacified them, | Yăqok!wālagîlis 70
(IV 3) told his tribe what dances he had obtained from his father-in-
law | Yăqaŋenāla (III 1). First he spoke about his prince, | Smoke-All-
Round (V 1), and his cannibal dance, for the cannibal belongs to
the SēNL!em; | for the past chief of the SēNL!em, whose name was
Tsex'ewēd (III 4) in the || secular season, had been a cannibal- 75
dancer, and his name was Nax'newis as a cannibal-dancer. | "And
this will be the name of my cannibal-dancer, Smoke-All-Round
(V 1.)" Thus he said. | "And this frog war-dancer is also mine,
SēNL!em, | that frog war-dancer of my mother, Hōnōsenāga (III 3),
which she obtained from her father, Mō'nakūla (II 4), | and therefore
he is named 'wīlenkūlag'îlis (V 2); and that is the name of my frog ||
war-dancer, 'wīlenkūlag'îlis. In the secular season he is called Yă- 80
qOL!ēqelas (V 2); and the | double-headed serpent dancer, who is called
Hāmēselal (V 3) in the secular season, I also obtained from my | father-
pin-law, Yăqaŋenāla (III 1), and his name is Double-Headed-Serent-

laē 'nōlast!ēgemalīlas sāsemasē Kwax'sē'stāla, yīxs k'lē'smaē 63
ēx'āla, qa's ts!ēts!ēx'ēdaēda g'ālā Kwāg'ūla. Wā, hēlat!la la ts!ē-
ts!ēx'ēdexs lāa'el x'is'ēdē YăqOL!ēqelasē, lē'wis ts!ā'yē Hāmēselalē; 65
wā, hēem'elāwisē ts!edāq!ēga'yasē Hāmālaqalemēga. Wā, gālaem-
'elāwisē x'isālaxs lāa'el k'īmyasēwa. Wā, laem'laē hāmats!laē Kwax'-
sē'stāla. Wā, lā'laē tōx'wīd'laē YăqOL!ēqelasēxa wūq!ēsē tōx'wīda.
Wā, lā'laē sīseyūlālā'laē Hāmēselalē. Wā, lā'laē lēlōlālā'laē Hāmā-
laqalemēga. Wā, g'īl'em'elāwisē nanāk'amasōxs lāa'laē Yăqok!wā- 70
lag'îlisē nēlaxēs g'ōkūlotasēs g'āyanemē lēlād lāxēs nēgūmp Yăqaŋe-
nāla. Wā, hēem'elāwis g'īl wāldem'elasēs lēwūlgāma'yē, yīx Kwax'-
sē'stāla lāxēs hāmats!aēna'yē, yīxs hās'maaxa SēNL!emē hāmats!a,
yīxs hāmats!aēda g'īgāmayūlasa SēNL!emēxa lēgadā Tsex'ewēd lāxa
bāxūsē. Wā, lā lēgades Nāx'newisē lāxēs hāmats!ēna'yē. "Wā, 75
yū'mis g'āXL lēgemitsen hāmats!āqōx Kwax'sē'stālax," 'nēx'elāē.
"Wā, yu'mēsa wūq!ēsēx tōx'wīda. Wā, laemxaōx nōsa SēNL!em,
yīxs wūq!ēsaē tōx'wīden ābempē Hōnōsenāga lāxēs ōmpē Mā'nakūla.
Wā, hē'mis lēgem'sē, 'wīlenkūlag'îlisē; wā, hē'mis lēgemg'īn wūq!ēsek-
tōx'wīda 'wīlenkūlag'îlisē, yīx YăqOL!ēqelasē lāxa bāxūsē. Wā, hē- 80
'misa sīseyūlālālē, yīx Hāmēselalē lāxa bāxūsē. Wā, laem g'ayōl
lāxen nēgūmpē Yăqaŋenāla, wā hē'mis lēgem'sē Sīseyūlālālē, qaxs le-

83 Dancer;" for | Skull (that is, Yāqok!wālag'ilis [IV 3]) was showing the
 double-headed serpent dance | in the way of the double-headed ser-
 85 pent mask of Yāqatenāla (III 1), which was also shown by || Ts!ex'ed
 (IV 2) the younger brother of Calling-Woman (IV 1), to the Comox; |
 and Hāmālaqalemēga (V 4) (that is her | secular name) was a ghost-
 dancer. This Yāqok!wālag'ilis (IV 3) had also obtained from his |
 father-in-law, Yāqatenāla, and the name of the ghost-dancer was
 Supernatural-Power-coming-up. | "And this I obtained from my
 90 father-in-law, Yāqatenāla (III 1), and also the || house with four steps.
 That is all," said he, and sat down. | Then his four speakers arose
 and | thanked him for what the chief had said. It was not very long,
 then | Yāqok!wālag'ilis (IV 3) and his wife G'ag'āōtelaga (IV 1) sepa-
 rated. | She went home with her second son, Yāqōl!ēqelas (V 2), ||
 95 and Hāmēselal (V 3); but Yāqok!wālag'ilis (IV 3) did not allow |
 Prince Smoke-All-Round (V 1), the eldest one of his | children, and
 the youngest one, the girl, Hāmālaqalemēga (V 4), to go along. |
 Then G'ag'āōtelaga (IV 1) went home to her place, | Ts!eqūlōten,
 200 and there she imitated what she had seen them doing || in the winter
 dance of the Kwakiutl at Qālogwis. It was not very | long after
 G'ag'āōtelaga had gone home when Yāqok!wālag'ilis (IV 3) |
 wished to marry again. His numaym, the Sēnl'em, | wished that

83 'maē nē'idamasē Xewēqwa yix Yāqok!wālag'ilisaxa siseyūlemlē
 lāx gwālaasas siseyūlemfas Yāqatenāla, yixa lāxat! nē'idamatsōs
 85 Ts!ex'edē, yix ts!ā'yas Laqwayugwa lāxa Q!ōmo'x'sē. Wā, hē-
 'misa lelōlālālē, yix Hāmālaqalemēga, yixs hē'maē lēgēms lāxa
 bāxūsē. Wā, laem'laxaē g'āyanemē Yāqok!wālag'ilisē lāxēs ne-
 gūmpē Yāqatenāla. Wā, hē'mis lēgēmsa lelōlālālē 'nawalak'ustā-
 lisē. Wā, yū'mēn g'āyanem lāxen negūmpē Yāqatenāla lē'wa
 90 mōp!enaxaliḡas dzōyaqayē g'ōkwa. Wā," 'nēx'laēxs lāa'l k!wā-
 g'alīḡa. Wā, hēx'idaem'lāwisē lāx'ūlilē mōkwē ā'yīl'x's qa's mō-
 'lē las wāldemilālasēs g'igāma'yē. Wā, k'!ēst!a ālaem'l gālaxs
 lāa'l k'!asowē Yāqok!wālag'ilisē lē'wis genemē G'ag'āōtelaga. Wā,
 laem'laē nā'nakwa lē'wis q!āyā'yē xūnōkwē Yāqōl!ēqelasē,
 95 wā, hē'misla Hāmēselalē. Wā, laem'lāwisē k'!ēs ēx'stosē Yāqo-
 k!wālag'ilisasēs lēwūlgāma'yē Kwax'sē'stalaxa 'nōlast!ēgema'yas
 sāsēmas, lē'wa āmā'inxayē ts!edāq xūnō'x'sē Hāmālaqalemēga.
 Wā, lāx'da'x'ū'em'laē nā'nakwa, yix G'ag'āōtelaga lāxēs āwīnagwisē
 Ts!eqūlōtenē. Wā, hēem'lāwis la nānaxts!ē'waxēs 'nāxwa dōdegūl
 200 lāxa ts!āqlēna'yasa Kwāg'ulē lāx Qālogwisē. Wā, k'!ēs'lat!a ālaem
 gālā la nā'nakwē G'ag'āōtelagāxs lāa'l 'nēx'laē Yāqok!wālag'i-
 lisē, qa's geg'ādēx'idē. Wā, lā'laē 'nēk'ē 'nē'mēmotasēda Sēnl'E-
 mē, qa hēs geg'ādēx'idēda Ławēts!ēsē lāx L!ēmēlxk'!ālag'ilisē, yix

he should marry Ringing-Copper (IV 4), the | princess of Ōdzē'stālis (III 5). Yāqok!wālag'īlis || at once obeyed their wishes. All the 5 SēnL!ēm got ready | and went to Ālēgemāla, because there the | village of the ancestors of the Lāwēts!ēs was located. In the morning, when day came, | the numerous numaym of the SēnL!ēm started; and when | they arrived, they paid the marriage price at once; || and 10 after they had paid the marriage price, they were sitting still in their wooing-canoes. | Then Ōdzē'stālis (III 5), the head chief of the | Lāwēts!ēs, came out. He belonged to the numaym SēsenL!ē, the first one | of the numayms; and he said, they said, this: | "Welcome, numaym, SēnL!ēm, welcome! Come out of your wooing-canoes || and take 15 the wife of your chief Yāqok!wālag'īlis (IV 3) aboard your canoe!" | Thus he said. Then the crew went ashore out of the canoe, | those who paid the marriage money for Yāqok!wālag'īlis, and also himself; and when | they had gone in, Ōdzē'stālis told them to sit down | on a mat that had been spread in the house. When || all the men of the 20 crew were inside, Yāqok!wālag'īlis (IV 3) went in and | sat down in the rear of the house. There he was given food by | his father-in-law, Ōdzē'stālis (III 5); and after they had eaten, | Chief Ōdzē'stālis spoke. He said, | "Now, listen to my speech, son-in-law! She will be your || wife; and her mat are forty dressed skins | and twenty boxes 25

k!lēdēlas Ōdzē'stālisē. Wā, hēx'idaēm'lāwisē nānagēg'a'yē Yā- 5 qok!wālag'īlisax wāldemas. Wā, hēx'idaēm'lāwisē xwānā'ida 'wīlēda SēnL!ēmē. Wā, laēm'laē lāl lāx Ālēgemālāxs hāa'l g'ō-kūlē g'alāsa Lāwēts!ēsē. Wā, g'il'ēm'lāwisē 'nāx'idxa gaālāxs lāa'l ālēx'widēda 'nēmēmōla q'lēnema SēnL!ēmē. Wā, g'il'ēm'lāwisē lāg'aaxs lāa'l hēx'idaēm qādzēlēda. Wā, g'il'ēm'lāwisē g'wāl qā- 10 dzēlāxs hēx'sā'maa'l k'lūdzexsālayēs gagak'laats!ē xwāxwā-k'lūna, g'āxaālasē Ōdzē'stālisē, yīxa xamagemā'yē g'igāmēsa Lāwēts!ēsē, wā, lā hē 'nēmēmōta SēsenL!a'yē, yīx mekūma'yas lāxēs 'nāl'nēmēmats!ēna'yē. Wā, hēm'lawisē g'il wāldemsē: "Wā, gēlag'a 'nēmēmōt SēnL!ēm, gēlag'a lāltā lāxs gagak'laa- 15 ts!āqōs, qa's g'āxlag'aōs dāg'aalēxsaxg'as genēm'g'ōs, g'igāmē Yāqok!wālag'īlis," 'nēx'laē. Wā, hēx'idaēm'lāwisē la wīlōtāwē k!wēmasa qādzēlē Yāqok!wālag'īlisē lō'mēxs hāē. Wā, g'il'ēm-lāwisē hōgwīlēxs lāa'laē Ōdzē'stālisē āxk'lālaq, qa lās k'lūs- 'ālil lāxa la Lēpsē'stālilkwē g'ōkwāsēsa lē'wa'yē. Wā, g'il'ēm- 20 'lāwisē 'wīlaēlēda k!wēmaxs lāa'las laēlē Yāqok!wālag'īlis, qa's lā'l k!wāg'alil lāx nāqolēwalīlāsa g'ōkwē. Wā, lā'laē L!ēxwīlase-wa yīsēs negūmpē Ōdzē'stālisē. Wā, g'il'ēm'lāwisē g'wāl L!ēxwāxs lāa'lasē yāq!eg'a'lēda g'igāma'yē Ōdzē'stālisē. Wā, lā'laē 'nēk'a: "Wēg'a, hōlēlalexg'in wāldemlek' lāl, negūmp. Laēm'lōx lālōs 25 genemaqōs, g'igāmē. Wā, lōx lē'wadesa mox'sokwēx ālāg'ima.

27 of oil. Now, | your name will be Aōdzagālas (IV 3), O son-in-law! Now
 your | prince Smoke-All-Round, (V 1) will be called Awilgālas (V 1); and
 your princess | Hāmālaqałēmēga (V 4), will be named Māmx'āyugwa in
 30 the secular season. || You will be named Head-Winter-Dancer (IV 3);
 and your | prince Smoke-All-Round will be named K'!enga (V 1); and
 your | princess Hāmālaqałēmēga will be named Tałts!aas (V 1) in winter;
 | and you shall have those house-dishes, the grizzly-bear house-dish,
 and the wolf and | beaver and killer-whale house-dishes. Now take
 35 the four || house-dishes aboard your canoe, so that your tribe may
 eat out of them, son-in-law | Yāqok!wālag'ilis (IV 3)." Thus he said.
 Immediately Yāqok!wālag'ilis arose. | He called his four speakers,
 and they sang at the same time their | sacred songs, and Yāqo-
 k!wālag'ilis also sang his | sacred song; and after he had sung, he
 40 thanked || Ōdzē'stālis for what he had said. Then they carried down to
 the beach the dressed skins and the boxes with | oil, and also the four
 house-dishes; and when | they had put them aboard the wooing-canoe,
 Yāqok!wālag'ilis (IV 3) | came out of the house of his father-in-law,
 walking by the side of his wife, Ringing-Copper (IV 4), | and they
 45 went aboard the canoe of Yāqok!wālag'ilis. || Now they went home to
 Qālogwis; and when they arrived, | the four speakers stood up in the
 canoe, and they reported to the Kwakiutl | that Yāqok!wālag'ilis (IV 3)
 had married Ringing-Copper (IV 4), | the princess of Ōdzē'stālis (III 5).

26 Wā, yū'mēsa ma'tsemg'ustāx dengwats'lē l'lē'na. Wā, laems lāl
 lēgadelts Aōdzagālasē, yūl negūmp. Wā, la'mēsē lāl lēgadelts
 lāwūlgāma'yaōsē Kwax'sē'stalās Awilgālasē. Wā, lāles k'!edēlaōsē
 Hāmālaqałēmēga lēgadelts Māmx'āyugwa lāxwa bāxūsēx wāld-
 30 dema. Wā, lāles lēgadelts Ts!āqema'yē. Wā, lālē lēgadelts
 lāwūlgāma'yaōsē Kwax'sē'stālas K'!enga. Wā, lālē lēgadelts
 k'!edēlaōsē Hāmālaqałēmēgās Tałts!aasē lāxa ts!ēts!eqa wāldema.
 Wā, g'a'mēsēg'a lōelqūlilēxa nānē lōqūlil lē'wa ālanemē lē'wa
 ts!āwē lē'wa māx'ēnoxwē lōqūlila. Wā, laems lāl daxsałxa me-
 35 wēxla lōelqūlil, qa hāmaats!ēsēs g'ōkūlōtaōs, negūmp Yāqok!wā-
 lag'ilis," 'nēx'laē. Wā, hēx'idaem'lāwisē lāx'ūlil'laē Yāqok!wā-
 lag'ilisē, qa's lē'lalēxēs mōkwē ā'yilkwa. Wā, lā'laē 'nemādzaqwa
 yālaqwēda mōkwē ā'yilkwa lō'mē Yāqok!wālag'ilisē yālaqūlasēs
 yāla'x'LENē. Wā, g'il'Em'lāwisē q!wēf'ēda lāa'las mō'las wāldemi-
 40 'lālās Ōdzē'stālisē. Wā, lā'laē mōxsasa ālāg'imē lē'wa dēdengwats'lē
 l'lē'na. Wā, hēem'lāwisa mowēxla lōelqūlila. Wā, g'il'Em'lāwisē
 'wixsa lāxa gāgak!aats!āxs g'axaalasē Yāqok!wālag'ilisē g'āxā-
 wels lāx g'ōkwasēs negūmpē hemałāla lē'wis genemē l'lemelxk'!ā-
 lag'ilis, qa's lāl hōx'watēxs lāx yā'yats!ās Yāqok!wālag'ilisē. Wā,
 45 laem'laē nā'nakwa lāx Qālogwisē. Wā, g'il'Em'lāwisē lāg'aaxs lāa'l
 lāx'wūłēxsa mōkwē ā'yilkwas. Wā, laem'laē ts!ēk'!ālelaxa Kwā-
 g'ulaxs lē'maē geg'adē Yāqok!wālag'ilisas l'lemelxk'!ālag'ilisē, yīx
 k'!edēlas Ōdzē'stālisē. Wā, laem'lāwisē dzōxwasa mōx'usokwē ālā-

Then they promised to give away forty | dressed skins to the Maămta-
g'ila and the G'ëxsem, and to the Kûkwāk!üm, || and also to the Lăă- 50
lax's'endayo; and they promised twenty | boxes of oil to the four
numayms. The | forty dressed skins were on account of Smoke-All-
Round (V 1); and now | he changed his name, and his name, Awilgâlas
(V 1) was obtained in marriage from Ōdzē'stālis (III 5); | and the twenty
boxes of oil were on account of Hāmālaqałēmēga (V 4), || and she had 55
also changed her name for | the name obtained in marriage from Odzē-
s'tālis; and she was called Mămx'âyugwa (V 4); | and as soon as the
speakers stopped speaking, | the crew and their chief Yăqok!wālag'î-
lis (IV 3), with his wife, went ashore | into the house. Immediately
the four speakers || went to invite the four numayms to come to a feast 60
to be given with the | forty boxes of oil by Mămx'âyogwa (V 4), the
princess of | Aōdzagâlas (IV 3), for now Yăqok!wālag'îlis had changed
his name. | As soon as the four speakers had gone to invite them,
the young men | cleared out the house of Aōdzagâlas (IV 3). They
took ashore the dressed skins || and the boxes of oil, and also the 65
four house-dishes; and | when the guests were in, they poured
the | oil into the four house-dishes, and they put the | grizzly-
bear dish before the Maămtag'ila, and the wolf dish before |
the G'ëxsem, and the beaver dish before the || Kûkwāk!üm, and the 70

g'îma qaēda Maămtag'ila lē'wa G'ëxsemē lē'wa Kûkwāk!ümē; wā,
hē'misa Laălax's'endayuwē. Wā, lā'laxaē qasōsa ma'ltsemg'ustāwē 50
dendak^u l!ē'na qaxaēda mōsgemak!ūsē 'na'ne'mēma. Wā, laem-
laē nexenālē Kwax'sē'stala mōx'sokwē ālag'îma. Wā, laem'laē
L!āyoxlāxēs lēgēme. Wā, laem'laē lēgades lēgemg'elxla'yas
Ōdzē'stālīsē Awilgâlasē. Wā, lā'laē nexenālē Hāmālaqałēmēgāxa
ma'ltsemg'ustā dēdengwats!ē l!ē'na. Wā, laem'laē lāyoxlāx 55
lēgemg'elxla'yas Ōdzē'stālīsē. Wā, laem'laē lēgades Mămx'ây-
gwa. Wā, g'îl'em'lāwisē q!wē'ēdēda ā'yilkwāxs lāa'l hōx'wūltā-
wēda k!wēmē lē'wa g'igāma'yē Yăqok!wālag'îlisē lē'wēs genēmē,
qa's lā hōgwīl lāxēs g'ōkwē. Wā, hēx'idaem'lāwisē mōkwē ā'yilx's
la lē'lālaxa mōsgemak!ūsē 'na'ne'mēmāsa qa's g'āxē k!wētxa 60
mōsgemg'ustāwē dēdengwats!ē l!ē'na lāx Memx'âyugwa k'lēdēlas
Aōdzagâlasē, qaxs lē'maaxat! l!āyowē lēgemas Yăqok!wālag'îlisē.
Wā, g'îl'em'laē la lē'lālaxa mōkwē ā'yilkwa lāa'lasa hā'yā'a
ēx'wīdxa g'ōkwas Aōdzagâlasē, yīxs lāa'l mōltālayuwēda ālāg'îmē,
lē'wa dēdengwats!ē l!ē'na, wā, hē'misa mewēxla lōelqūlīla. Wā, 65
g'āx'laē wī'laēlēda lē'lānemē. Wā, hēx'idaem'lāwisē lex'uts!oyowē-
da l!ē'na lāxa mewēxla lōelqūlīla. Wā laem'laē k'ax'dzamōlī'lemēda
nanē lāxa Maămtag'ila. Wā, lā'laē k'ax'dzamōlī'lemēda ālanēmē
lāxa G'ëxsemē. Wā, lā'laē k'ax'dzamōlī'lemēda ts!āwē lāxa Kû-
kwāk!ümē. Wā, lā'laē k'ax'dzamōlī'lemēda mǎx'ēnoxwē laxa Laălax'- 70

- 71 killer-whale dish before the | Laǎ^lax's^εEndayo. As soon as they had finished, one of the | speakers spoke, and said, "This is the weight of the name of | Hāmālaqalemēga (V 4), whose name is now Māmx'ayugwa (V 4) obtained in marriage from | Ōdzē^εstalis (III 5);"
- 75 and when he stopped speaking, another speaker spoke, || and said "Now let us give away the dressed skins!" | and then he gave them away. When they had all been given out, then | another speaker spoke, and said, "This is the weight of the name of | Smoke-All-Round (V 1). He has changed his name, and now his name is Awilgālas (V 1), | for that was received in marriage from
- 80 Ōdzē^εstalis (III 5) by my chief || Aōdzāgalas (IV 3), for Yāqok!wālag'ilis (IV 3) has changed his name now, | and this is also obtained in marriage from Ōdzē^εstalis (III 5) by my chief here." Thus he said. | As soon as he stopped speaking, the guests went out; and when | winter came, the Lāwēts!ēs came paddling with their | chief Ōdzē^εstalis (III 5). He came to pay the marriage debt to his son-
- 85 in-law Aōdzagālas (IV 3). || After they had taken ashore dressed skins and many cedar-bark blankets, | and many baskets of clover-roots and boxes of | oil and boxes of dried clams and boxes of | dried salmon,—when all these had been taken ashore out of the | ten
- 90 canoes, he also gave the copper named || Lēta to his son-in-law, and also the ten canoes in which werē seated the princess of Ōdzē^εstalis (III 5). | That was the first great return of marriage

- 71 s^εendayowē. Wā, g'il^εem^εlāwisē gwālexs lāa^l yaq!eg'a^lēda 'nemōk^u elkwa. Wā, laem^εlaē nēlasēxs hē^εmaē ō^εmayōs la lēgēms Hāmālaqalemēgā, yixs laē lēgades Māmx'ayugwa, lēgēmg'elxlēs Ōdzē^εstalisē. Wā, g'il^εem^εlāwisē q!wē^εidexs lāa^l yāq!eg'a^lēda 'nemō-
- 75 kwē elkwa. Wā, lā^εlaē 'nek'a. "Wēg'ax'ins yāx^εwitsa ālag'imēx," 'nēx^εlaēxs lāa^l yāx^εwits. Wā, g'il^εem^εlāwisē wē^εlaxs lāa^l yā-q!eg'a^lēda ōgū^εlamaxat! elkwa. Wā, lā^εlaē 'nek'a: "Yūem ōmayās Kwax'sē^εstalaxs laē L!ayuxlā. Wā, laems lēqelahts Awilgālasē lāq, qaxs hē^εmaē lēgēmg'elxlēs Ōdzē^εstalisē lāxg'in g'igāmēk', yixg'a
- 80 Aōdzagālasē, qaxs la^εmēk' L!āyuxlāg'a Yāqok!wālag'ilisek'. Wā, hēemxat! lēgēmg'elxlēs Ōdzē^εstalisē lāxg'in g'igāmēk', 'nēx^εlaē. Wā, g'il^εem^εlāwisē q!wē^εidexs lāa^l hōqūwelsēda k!wēlē. Wā, g'il^εem^εlāwisē ts!āwūnx^εidexs g'āxaālasa Lāwēts!ēsē wē^εlamōLa^εya sēxwaxēs g'igāma^εyē Ōdzē^εstalisē. Wā, g'āx^εem^εlaē qotēx'axēs negūmpē Aōdza-
- 85 gālasē. Wā, lā^εlaē gwā^l mōltālasa ālāg'imē lē^εwa q!lēnemē k'lobawasa lē^εwa q!lēnemē L!āl!ēbat t!ēgwats!ā lē^εwa q!lēnemē dēdengwatslē L!ē^εna. Wā, hē^εmisa q!lēnemē xātsem k'lōmatslā lō^εlaēda q!lēnemē xemyats!ē xēxetsema. Wā, g'il^εem^εlāwisē wē^εlōttā lāx qotēnats!ās neqātslaq t!ēt!ēgūna, wā, laem^εlāwisē sep!itsa L!āqwa lēgades
- 90 Lēta lāxēs negūmpē; wā, hē^εmisa k!waxsālats!ās k!lēdēlas Ōdzē^εstalisa neqats!aqē t!ēt!ēgūna. Wā, hēem^εl g'il^εwālas qotēx'ē Ōdzē^εs-

money by Ōdzēstalis (III 5) | to his son-in-law Aōdzagālas (IV 3) 92
 on account of his princess Ringing-Copper (IV 4). | Then Ōdzē-
 stalis (III 5) took a carved box and | carried it ashore himself out
 of his canoe into the || house of his son-in-law Aōdzagālas (IV 3), 95
 and he put it down in the rear | of the house. It was not long
 before he came out again and went | into his canoe. Then he
 spoke to his tribe, and | said "O tribe, Now our supernatural
 power has gone into the house | of my son-in-law;" and when he
 said so, he turned towards the Kwāg'uł, and || said, "Now, take 300
 care, son-in-law! This is the box containing the winter dance |
 which I have taken into your house. Now purify for its sake!"
 Thus he said. | Then he was invited by his son-in-law (IV 3) to
 eat. | When they had all gone ashore out of their canoes, they
 were given food. | It was evening when they finished eating. They
 all || went to eat with the Kwāg'uł. Then the chief of the | Ma- 5
 āmtag'ila called Lāqwadzē spoke, and said, "Go on, | Chief Aōdza-
 gālas (IV 3) go on, and see what is in the crest- | box, that you
 may give a winter dance!" Thus he said. | Immediately the chief
 of the Lāwētslēs, Ōdzēstalis, (III 5), arose || and said, "Go on, 10
 Kwāg'uł, and begin your winter dance this evening! | In this box
 is the hāmats!a, and his name will be | Ts!axūxstāla; and also
 the thrower-dance, and his name will be | ʿnawalaxʷdzē; and also

talisē lāxēs negūmpē Aōdzagālasē qaēs k'!ēdēlē L!ēmElxk'!ālag'ilisē. 92
 Wā, lā!lāē āx'ēdē Ōdzēstalisaxa k'!ēsḡemala āmē ḡildasa. Wā,
 lā!lāē q!lūlēx'sem lā lāltōs lāxēs yā'yatslē, qaēs lā!l hāēLElas lāx
 ḡōkwasēs negūmp Aōdzagālasē, qaēs lā!l hāḡ'alilas lāx ḡḡwiwalī- 95
 lasa ḡōkwē. Wā, k'!ēs!lat!a ḡā!axs ḡ'āxaē xwēlaqāwēlsa, qaēs
 lā!l lāxs lāxēs yā'yatslē. Wā, lā!lāē yāq!ēḡ'a!a lāxēs ḡōkūlōtē. Wā,
 lā!lāē ʿnēk'a: "Wā, ḡōkūlōt. La'mē laēLEns ʿnawalakwa lāx ḡōkwa-
 sen negūmpa," ʿnēx'!aēxs laē ḡwēḡemx'ēid lāxa Kwāg'ułē. Wā, lā-
 !lāē ʿnēk'a: "Wēḡ'a, yāL!ōLEX negūmp. Yūem k'!ēs'owatslē ḡildasa 300
 lāx laēL laxs ḡōkwaqōs. Wēḡ'il la q!ēqelax'ēidLō! qaōē," ʿnēx'!lāē.
 Wā, laēm!lāē āem la Lēlwūltōtsō'sēs negūmpē, qaēs lā L!EXwālaq.
 Wā, ḡ'il'Em!lāwisē ʿwī!ōltā lāxēs yaē'yats!āxs lā!l L!EXwēlase'wa.
 Wā, laēm!lāē dzāqwaxs lā!l ḡwā!a L!EXwa. Wā, lā!lāē ʿnāxwaem'El
 ḡ'āx k!wamēlēda Kwākūḡ'ułē. Wā, lā!lāē yāq!ēḡ'a!e ḡ'igāma'yasa 5
 Maāmtag'ila, yīxa Lēḡades L!āqwadzē. Wā, lā!lāē ʿnēk'a: "Wēḡ'a
 ḡ'igāmē Aōdzagālas. Wēḡ'a dōx'wīdxwa ḡ'its!āwaxwa k'!ēsḡemā!ax
 ḡildasa, qa wāḡ'ē lāxsōx yawix'īlsa ḡōkwēx," ʿnēx'!lāē. Wā, hēx'-
 idaem!lāwisē ḡ'igāma'yasa Lāwēts!ēsē Lāx'ūlila, yīx Ōdzēstalisē. 10
 Wā, lā!lāē ʿnēk'a: "Wēḡ'a, Kwāg'uł, wēḡ'a ts!ēts!ēx'ēidē!xwa ḡānolēx. 10
 Wā, yūem ḡ'its!āxwa ḡildasēxxwa hāmats!ēx. Wā, hē'mis Lēḡemltsē
 Ts!axūxstāla. Wā, yū'mēsa māmaq!ax. Wā, hē'mis Lēḡemltsē ʿna-
 walaxʷdzē yū'misaḡ'igāmēq!ō!elax. Wā, hē'mis Lēḡemltsē Ōma-

the chief fool-dance, and his name will be | Ōmaq!ōlela; and also
 15 the grizzly-bear dance, and his name will be Nanēnask!ē. || Now
 there are four winter dances for my son-in-law, and therefore |
 I wish you to begin a winter dance this night." Thus he said. |
 Immediately they began the winter dance. Then Awilgālas (V 1)
 disappeared, for now I | shall not call him Smoke-All-Round (V 1);
 and Māmx'āyugwa (V 4) | disappeared, for her name was no more
 20 Hāmālaqalemēga (V 4); and || also the child of the younger brother
 (IV 2) of Aōdzagālas, L!āl!ēlewis (V 14), the boy | and his younger
 brother Yāyaqol!alas (V 15). Now the ancestors of the Kwāg'uł
 had a winter dance. | After they had disappeared for a long time,
 they were caught again. | Now Awilgālas was a cannibal-dancer,
 and his name was Ts!axūstāla, | and the nephew of Aōdzagālas
 25 was thrower-dancer. His name was L!āl!ēlewis (V 14), || and now
 he was named 'nawalax'dzē; and Māmx'āyugwa (V 4) was chief
 fool-dancer, | and her name was Ōmaq!ōlela (V 4); and Yāyaqol!alas
 (V 15) was grizzly-bear dancer, | and his name was Nanēnask!ē.
 Now they finished the winter dance. |

Now Ringing-Copper (IV 4) was with child, and she gave birth |
 to a boy. Then Ōdzēstalis (III 5) came to make another pay-
 30 ment to his || son-in-law Aōdzagālas (IV 3), bringing forty
 dressed skins and also a | name; and the name given to the child
 borne by Ringing-Copper (IV 4) was | Tsex'wid (V 5); and
 Aōdzagālas (IV 3) gave away the forty | dressed skins to the four

q!ōlela. Yū'mēsa nānēx. Wā, hē'mis lēgemtsē Nanēnask!ē.
 15 Wā, mōx'widałōs k'!ēs'ōlānemaqōs, negūmp. Wā, hē'mēsen lāg'ila
 wālaqēla, qa's wāg'eōs ts!ēts!ēx'ēdxwa gānolēx," 'nēx'laē. Wā, hēx'
 'idaem'lāwisē ts!ētsēx'ēda. Wā, laem'laē x'is'ēdē Awilgālasē qaxg'in
 la'mēk' g'wāl lēqelas Kwax'sē'stala lāq. Wā, hēem'lāwisē Māmx'ā-
 yugwa; wā, laemxaa g'wāl lēgades Hāmālaqalemēga. Wā, hēem-
 20 'lāwisē xūnōkwās ts!a'yās Aōdzagālasē, yix L!āl!ēlewisē bābagūma
 lē'wis ts!ā'yē Yāyaqol!alasē. Wā, laem'laē ts!ēts!ēx'ēdēda g'ālā
 Kwāg'ula. Wā, gālaem'lāwisē x'isālaxs lāa'! k'īmyase'wa. Wā, la-
 em'laē hāmats!ē Awilgālasē. Wā, lā lēgades Ts!axūstāla. Wā,
 lā'laē māmaq!ā lōlē'yās Aōdzagālasē, yix L!āl!ēlewisē. Wā, lā'laē
 25 lēgades 'nawalax'dzē. Wā, lā'laē g'igāmēq!ōlēlē Māmx'āyugwa.
 Wā, lā'laē lēgades Ōmaq!ōlela. Wā, lā'laē nānē Yāyaqol!alasē. Wā,
 lā'laē lēgades Nanēnask!a'yē. Wā, laem'laē g'wāla ts!ēts!ēqa.

Wā, laem'laē bewēx'widē L!ēmelxk'!ālag'ilisē. Wā, lā'laē māyui-
 'ida, yīsa bābagūmē. Wā, g'āx'laē Ōdzēstalisē wāwałqāxēs ne-
 30 gūmpē Aōdzagālasasa mōx'sokwē ālag'ima. Wā, hēem'lāwisā
 lēgemē. Wā, laem'laē lēgadla mayōlemas L!ēmelxk'!ālag'ilisās
 Tsex'widē. Wā, laem'lāwisē Aōdzagālag'ilisē p!ēs'ētsa mōx'sokwē
 ālag'im lāxa mōsgemak!ūsē 'nāl'ne'mēma, qa laēs xūnōkwē Tsex-

numayms on behalf of his child Tsex^{ewid} (V 5). | Then she had another boy, and || Ōdzē^{stalis} (III 5) gave another name for the child, 35 and his name was | Q!elāpa (V 6). Then she had another boy, and | Ōdzē^{stalis} (III 5) gave presents of food to his son-in-law, and | he gave a name to the boy. And when | Aōdzagālas (IV 3) gave a feast, with the cinquefoil-roots given by his father-in-law, || to the Kwāg'u! 40 tribes, then he named this new child Lālēlil!a (V 7). | As soon as Ōdzē^{stalis} (III 5) went home he fainted and | died. Now he had no son, for his only | child was Ringing-Copper (IV 4), the princess of Ōdzē^{stalis} (III 5). | When it was reported to Ringing-Copper (IV 4) that her father had died, || she immediately went home with 45 her three children, and | she gave away property to her tribe. Then Tsex^{ewid} (V 5) took the seat | of Ōdzē^{stalis} (III 5), and now his name was Ōdzē^{stalis} (V 5). | Then he had the first seat in the numaym Sisenl!ē of the Lāwēts!ēs. | Then Aōdzagālas (IV 3) was sad on account of what his wife Ringing-Copper (IV 4) had done; || and he did not want his children to come back, | namely, 50 Q!elāpa (V 6) and his younger brother Lālēlil!a (V 7). | Now Ringing-Copper (IV 4) made them give a potlatch and take seats | of their relatives who had died before. | The two children obtained the seats of those who were dead. And for some time

^{ewidē}. Wā, lā^{laē} ēt!ēd xūngwatsa bābagūmē. Wā, hēem^{laxaāwisē} Ōdzē^{stalisē} ts!ā qa lēgēmsa g'inānēmē. Wā, laem^{laē} lēgades 35 Q!elāpa. Wā, lā^{laxaa} ēt!ēd xūngwatsa bābagūmē. Wā, hēx-^{idaem^{lāwisē}} Ōdzē^{stalisē} la wāwalqūlaxēs negūmpē. Wā, laem^{lāwisē} ēt!ēd lēgēmg'elxlala ga lēgēmsa bābagūmē. Wā, g'il^{em^{lāwisē}} k!wēlas^{idē} Aōdzagālasasa wāwalqūlayuwē t!ex^{sōsa} yīsēs negūmp lāxa Kwāg'ulaxs lāa^l lēx^{ēts} Lālēlil!a lāxēs ālē xūnōkwa. Wā, 40 g'il^{em^{lāwisē}} la nā^{enakwē} Ōdzē^{stalisaxs} lāa^l heōda. Wā, laem^{laē} lē^{la}. Wā, laem^{laē} k!eās begwānem xūnōx^{us}, qaxs ^{enemox^{us}}ma^l xūnōx^{usē} L!ēmēlxk'!ālag'ilisē, yīx k!lēdēldās Ōdzē^{stalisdē}. Wā, g'il^{em^{lāwisē}} g'āx ts!ek'!āl^{itse^{wē}} L!ēmēlxk'!ālag'ilisasēs ōmpdē, lāa^l hēx-^{idaem^{la}} nā^{enakwa} lē^{wis} yūdukwē sāsēma. Wā, hēx-ⁱ⁻ 45 daem^{lāwisē} p!es^{idxēs} g'ōkūlotē. Wā, laem^{laē} lāx^{stōdē} Tsex-^{widāx} Ōdzē^{stalisdē}. Wā, laem^{laē} Tsex^{ewidē} lēgades Ōdzē^{stalisē}. Wā, laem^{laē} lāxūmēsa ^{enēmēmotēxa} Sisenl!ēsa Lāwēts!ēsē. Wā, laem^{laē} ts!ix'ilē nāqay^{as} Aōdzagālasē qa gwēx-^{idaasasēs} genēmē L!ēmēlxk'!ālag'ilisē. Wā, laem^{laē} ^{enēx}, qa k!lēslāg'is g'āx^{ēno-} 50 xwēs waōkwē sāsēma, yīx Q!elāpa lē^{wis} ts!ā^{yē} Lālēlil!a. Wā, ā^{mis} la hē^{mē} L!ēmēlxk'!ālag'ilisē la p!es^{ēdamaseq}, qa lāxūmstōdēsēxēs waōkwē lēlēlā^{laxa} geyōlwūla lē^{la}. Wā, laem^{laē} k!wānōkwa ma^{lōkwē} g'ing'inānēms k!wēk!wayōlas. Wā, laē Aōdzagālasē

55 Aōdzagālas (IV 3) did not || wish to marry. Then he asked in marriage the | princess of Chief 'māxūyalidzē (IV 5), chief of the numaym, Wiwōmasgem of the Mamalēleqāla, and there were two seats before that of | chief 'māxūyalidzē. He had a princess Melēd (V 8). Now | Aōdzagālas (IV 3) wooed her for his prince Awilgālas (V 1),
 60 that is || Smoke-All-Round (V 1). Then the numayms | the Maāmtagīla and Gēxsem and Kūkwāk!ūm and Sēn!Em | went to pay the marriage money,—and also the Laalax's'endayo. | All the Kwāg'ul went to pay the marriage money, because their strength
 65 is the same | as that of the Mamalēleqāla; for the || Q!ōmoyā'yē and 'wālas Kwāg'ul are the first of the Kwāg'ul tribes; and also the Q!ōmk'!ut!ēs; | and the Mamalēleqāla stand at the head of the Nimkish, Qwēq'sōt!ēnox^u | and Lāwēts!ēs; and the Mamalēleqāla do this | when one of their chiefs goes to marry a princess of the | chiefs of the Kwāg'ul. They go and ask the help of the Nimkish
 70 and || Qwēq'sōt!ēnox^u and Lāwēts!ēs; and Aōdzagālas did the same | with the Kwāg'ul. Then all went to pay the marriage money,—the five | numayms of the Gwētela, and also the Q!ōmoyā'yē, and the | 'wālas Kwāg'ul, and the Q!ōmk'!ut!ēs. Now, the village of the | Mamalēleqāla was Mēmkuṃlis, and in the center of the village
 75 was the house of || Chief 'māxūyalidzē (IV 5). As soon as the | Kwāg'ul arrived in Mēmkuṃlis, there was a sham-fight with

55 k'!ēs 'nēx' qa's geyōlē geg'ada. Wā, lā'laē g'ayox'wīdex k'!ē-dēlasa g'igāma'yē 'māxūyalidzē, yix g'igāma'yasa 'nē'mēmamaxa Wiwōmasgemasa Mamalēleqāla, yixs mama'lōkwaḡiwaḡaēs k'!wa'yē, yixa g'igāma'yē 'māxūyalidzē, yixs k'!ēdadaas Melēdē. Wā, laem-
 60 'laē Aōdzagālasē g'ayālaq qaēs lēwūlgāma'yē Awilgālasē, yix Kwax'sē'stala. Wā, lā'laxaē 'wīla la qādzēlēda 'nāl'nē'mēmamaxa Maāmtagīla lē'wa Gēxsemē lē'wa Kūkwāk!ūmē lē'wa Sēn-
 l!ēmē; wā, hēem'lāwisa Laālax's'endayowē, yixs hē'maē lāgīlas 'wīla la qādzēlēda Kwāg'ulaxs 'nemālasaē lōq!wēna'yasa Kwā-
 g'ulē lē'wa Mamalēleqāla, yixs mekūma'yāēda Kwāg'ulasa Q!ō-
 65 moyā'yē lē'wa 'wālasē Kwāg'ula; wā, hē'misa Q!ōmk'!ut!ēsē. Wā, lā mekūma'yēda Mamalēleqālāsa 'nemgēsē lē'wa Qwēq'-
 sōt!ēnoxwē lē'wa Lāwēts!ēsē. Wā, hēem'laxaāwisē gwēx'īdaxa Mamalēleqāla, qō qādzēlanux^ulāxē g'igāma'yas lāx k'!ēsk'!ēdēlas g'igēgāma'yasa Kwāg'ulē, yixs lā lāxē hēlaxa 'nemgēsē lē'wa
 70 Qwēq'sōt!ēnoxwē lē'wa Lāwēts!ēsē. Wā, hē'mis gwēx'īdē Aōdzagālasaxa Kwāg'ulē. Laem'laē 'wīla la qādzēlēda sek'lāsgemak!ūsē 'nāl'nē'mēma, yisa Gwētela. Wā, hē'misa Q!ōmoyā'yē lē'wa 'wā-
 lasē Kwāg'ula lē'wa Q!ōmk'!ut!ēsē. Wā, laem'laē hēem g'ōkūlaxa Mamalēleqālē Mēmkuṃlisē. Wā, lā'laē neqētsēma'yē g'ō-
 75 kwasa g'igāma'yē 'māxūyalidzāsa g'ōkūla. Wā, g'il'em'lāwisē lāgāēda Kwākūg'ulē lā'lax Mēmkuṃlisaxs laa'l amaqasōsa q!ēne

the many | people of the Mamalēleqāla; and many of the Kwā- 77
 g'uł were hurt, | and also many of the Mamalēleqāla were hurt, |
 for indeed they threw stones at one another because they gave a
 name for the child that || Awilgālas (V 1) and his wife Melēd 80
 (V 8) might have. His name was to be El^eElkūsas (Blood) | or
 Yāyilkūlas when it was born, until it was | ten months old (I just
 want to talk about this); and | after the sham-fight, Awilgālas
 paid the marriage money. | Now, the Kwāg'uł did not wish to
 go ashore, || for the princess of Chief | 'māxūyalidzē (IV 5), Melēd 85
 (V 8) was to come down out of the house of her father to | go
 into the canoe of her husband Awilgālas (V 1). She came | out of
 the house of her father with four slaves | and many dressed skins
 as a marriage mat, and also the copper || Sewa, on which she was 90
 to walk as she was taken down by | 'māxūyalidzē (IV 5) to the
 canoe of his son-in-law Awilgālas (V 1); and when | Melēd (V 8)
 went aboard the canoe of her husband, 'māxūyalidzē (IV 5) went
 up again. | He just told his son-in-law to wait, and, | also all the
 Kwāg'uł. He went up the beach in front of the village || and spoke. 95
 He said, "Now, listen, son-in-law Awilgālas (V 1). | I let go now
 this name to you, son-in-law. Now your name shall be | 'māxwa
 (V 1), and your father's name shall be 'māxūlag'ilis (IV 3)." Thus
 he said. | And immediately he sent his son-in-law to start off

mōla lēlqwālala^aya Mamalēleqālōla. Wā, laem^elaē q'lenemē yilkwāsa 77
 Kwāg'ułē. Wā, lā^alaxaē q'lenemē ōgwaqa yilkwāsa Mamalēleqāla,
 qā^alaxs napāp!aasa t!ēsemē, qaxs lēqēlaē qa lēgēms, qō xūngwadīx-
 'idē Awilgālasē lē^ewis genemlē Melēdē; wā, laem lēgadlaxs el^eel- 80
 kūlasē wāx^e Yīyilkūlaslaxs g'ālaē māyū^aema lālaa lāxēs hē-
 logwilaēna^ayē. (Wā, ā^amen 'nēx' qen gwāgwēx^asex^a'idē lāq.) Wā,
 g'il^eem^elāwisē gwāla amāqāxs lāa^al qādzē^aida, yix Awilgālasē. Wā,
 laem^elaē gwālela 'nēk'ēda Kwākūg'ułē, qa^s k'lē^sē hōx^ewūltā lāxēs
 yaē^ayats!ē, qa^s gwāgwa^alōl^aamēx k'lēdēlasa g'igāma^ayē 'mā- 85
 xūyalidze^ayē Melēdē, qa g'axēsē lawels lāx g'ōkwasēs ōmpē, qa^s
 g'āxē hēxsela lāx yā^ayats!āsēs lā^awūnemē Awilgālasē. Wā, g'āx^e-
 em^elāwisē 'nemāwels lāx g'ōkwasēs ōmpē lē^ewa mōkwē q'lāk^a.
 Wā, hē^amisē q'lenemē ālāg'im lē^ewaxsēs; wā, hē^amisa l'lāqwa, yix
 Sewa, qa qādzewēsōs Melēdāxs g'āxaē taōdaxdzems 'māxūyali- 90
 dzāxs lax yā^ayats!āsēs negūmpē Awilgālasē. Wā, g'il^eem^elāwisē
 lāxsē Melēdē lāx yā^ayats!āsēs lā^awūnemāxs lāa^al xwēlax^eūsdēsē
 'māxūyalidzē. Āem^elaē āxk'!ālaxēs negūmpē qa ēsalēs lē^ewa 'nā-
 xwa Kwāg'ułā. Wā, lā^alaē lāx'iyolsax ōxwiwa^ayasa g'ōx^ademsē. Wā,
 lā^alaē yāq!ēg^ala. Wā, laē 'nēk'a: "Wēg'a, hōlēlax, negūmp Awil- 95
 gālas, qa lālag'isg'ada lēgemk' lāl, negūmp. Wā, laems lēgadefts
 'māxwa. Wā, la āsax lēgadefts 'māxūlag'ilise," 'nēx^elaē. Wā, hēx-
 'idaem^elāwisē 'yālaqasēs negūmpē qa lālag'is lēx^eēda. Wā, hēx^eida-

- 400 Then | the Kwāg'uł went away; and when they arrived || at Qālogwis, they went ashore, and the Kwāg'uł | took ashore the many dressed skins. When all had been taken out of the canoe, | 'māxūlag'ilis (IV 3) for that was now the name of Aōdzagālas (IV 3) | called his speakers to clear his house; and as soon | as they finished clearing
 5 his house, he told his speakers to stand outside || of the house and to invite all the Kwāg'uł on behalf of | 'māxwa (V 1); for now he was no longer named Awilgālas (V 1). | The ancestors of the Kwāg'uł went at once into the house | of 'māxūlag'ilis (IV 3) to the potlatch. Then he told his | numaym the SēnL'Em that the name of Awilgālas
 10 (V 1) was changed to 'māxwa (V 1) || and also that this property was given away for his son 'māxwa (V 1), for now Aōdzagālas (IV 3), who had changed his name | to 'māxūlag'ilis (IV 3), said this when he gave away the dressed skins, | the marriage mat of Melēd (V 8) to all the Kwāg'uł. And he gave | one slave to the head man of each of the four numayms,— | to Chief L!āqwadzē, chief of
 15 the Maāmtag'ila; and || to Chief Yāqewid, chief of the G'ēxsem; and | to Chief K'!ādē, chief of the Kūkwāk'ūm; and also to | Chief P!aselal,—to each of these he gave | one slave, and he sold the copper Sewa. | The chief of the numaym Maāmtag'ila, L!āqwa-
 20 dzē, bought it for || forty elk-skins and a hundred and twenty

- Em'lāwisē g'āx LEX'ēdēda Kwākūg'ułē. Wā, g'il'Em'lāwisē lāg'aa
 400 lāx Qālogwisē, wa, g'il'Em'lāwisē 'wil'ōltāwēda Kwākūg'ułaxs lāa'l mōltodayuwēda q'lēnēmē ālāg'ima. Wā, g'il'Em'lāwisē 'wī'ōltāxs lāa'l hēx'idaem'laē 'māxulag'ilisē, qaxs lē'maē g'wāl lēgades Aōdzagālasē, āxk'!ālxēs ā'yilkwē, qa ēx'widēsēx g'ōkwās. Wā, g'il'Em'lāwisē g'wāla ēkwāxa g'ōkwaxs lāa'l ā'xk'!ālxēs ā'yilkwē, qa lās lāx'wūls
 5 lāx L!āsanā'yasēs g'ōkwē, qa lēlēlāsēxa 'nāxwa Kwākūg'ułā, qa 'māxwa qaxs lē'maē g'wāl lēgades Awilgālasē. Wā, hēx'idaem'lāwisē g'āx'el 'wī'laēlēda p'ēkwē q'lēnem lēlqwāla'ya, g'ālā Kwākūg'uł lāx g'ōkwās 'māxūlag'ilisē. Wā, laem'laē nēlaxēs 'nē'mē-mota SēnL'Emaxs lē'maē L!āyuxlē Awilgālasas 'māxwa. Wā, hē-
 10 'misēxs hē'maē sēnatsēs xūnōkwē 'māxwa qaxs lē'maē L!āyoxlā Aōdzagālasas 'māxūlag'ilisē, 'nēx'laēxs lāa'l yāx'witsa ālāg'imēxa lē'waxsa'yasa Melēdē lāxa 'nāxwa Kwākūg'ułā. Wā, lā'laē g'ēx'ētsa 'nāl'nēmōkwē lāx lēlaxuma'yasa mōsgemakwē 'nāl'nē'mēmasaxa g'igāmayulaē L!āqwadzē, yix g'igāma'yasa Maāmtag'ila; wā, hē-
 15 'misa g'igāmayulaē Yāqewidē, g'igāma'yasa G'ēxsemē; wā, hē'misa g'igāmayulaē K'!ādōla, g'igāma'yasa Kūkwāk'ūmē; wā, hē'misa g'igāmayulaē P!aselalwūla. Wā, hēem'el g'ēx'ēdaatsa 'nāl'nēmōkwē q!āk'ā. Wā, lā'laē laxōdex Sewaxa L!āqwa. Wā, hē'lat!a g'igāma'yasa 'nē'mēmaxa Maāmtag'ila, yix L!āqwadzē k'ilx'witsa mō-
 20 x'sokwē ālāg'im lāq. Wā, hēem'lāwisa ma'itsōgūg'iyowē k'lōbawas

cedar-bark blankets. | Then 'māxwa (V 1) gave it away for the 21 weight of his father's name, | 'māxūlag'ilis (IV 3), for he was no longer named Aōdzagālas (IV 3). | He gave away forty dressed skins to the chiefs of the Q!ōmoyā'yē | and the 'wālas Kwāg'uł, and also to the Q!ōmk'!ut!ēs, || and he gave away a hundred 25 and twenty blankets to the common people; | and immediately all those who had been called to the potlatch went out when they had received their presents. | Now 'māxwa (V 1) and his wife Melēd (V 8) were a happy couple; | and they had not been married a long time when she was with child; | and she gave birth to a boy, and his name was || El'Elkūlas (VI 1) until he 30 was ten months old; and then 'māxūyalidzē (IV 5) | gave as a marriage present forty dressed skins and many cedar-bark blankets to his | son-in-law 'māxwa (V 1), and also a name for his child. | Now the name of the child was 'māx'mewis (VI 1); and now he gave away forty | dressed skins and many cedar-bark blankets to the ancestors of the || Kwāg'uł. Then she had again 35 a boy; and | 'māxūyalidzē (IV 5) brought in his canoe a number of dressed skins and | cedar-bark blankets, and he gave marriage presents to his son-in-law 'māxwa (V 1), and | also a name for the child. Then it was to be named | 'māxwaq!ōtēla (VI 2). Thus he said. When 'māxūyalidzē (IV 5) stopped speaking, || the 40 father of 'māxwa (V 1), 'māxūlag'ilis (IV 3), thanked him for what he had said. | He sent out his speaker to stand outside | of the house

lāq. Wā, laem'laē 'māxwa ōmayogwilas lāx lēgēmasēs ōmpē 21 'māxūlag'ilisē, qaxs le'maē gwāl lēgades Aōdzagālasē. Wā, laem'laē yāx'witsa mōx'sokwē ālāg'im lāxa g'ig'igāma'yasa Q!ōmoyā'yē lē'wa 'wālasē Kwāg'uła. Wā, hēem'lāwisa Q!ōmk'!utesē. Wā, lā'laē yāx'witsa ma'itsōgūg'iyowē k'!ōbawas lāxa bēbekwaxa. 25 Wā, lā'laē hēx'ida hōqūwelsēda p!ēkwaxs lāa'l gwāl yaqwase'wa. Wā, laem'lāwisē ēk'ē hayasek'ālaēna'yas 'māxwa lē'wis genemē Melēdē. Wā, k'!ēs'em'lāwisē gāla hayasek'ālaxs lāa'l bewēx'widē. Wā, lā'laē māyuf'ida yīsa bābagūmē. Wā, laem'laē lēgades El'Elkūlasē lāla laqēxs lāa'l hēlogwila. Wā, laem'laē 'māxūyalidzē 30 wālqēsasa mōx'sokwē ālāg'im lē'wa q!ēnemē k'!ōbawas lāxēs negūmpē 'māxwa. Hēem'lāwisa lēgēmē qa lēgēmsa g'inānemē. Wā, laem lēgādēda g'inānemas 'max'mewis, yīxs lāa'l p!ēsēdayuwēda mōx'sokwē ālāg'im lē'wa q!ēnemē k'!ōbawas lāxa g'ālā Kwāg'uła. Wā, lā'laē ēt!ēd xūngwatsa bābagūmē. Wā, hēx'ei- 35 daem'lāwisē 'maxūyalidzē la mālaxa hē'maxat! wāxa ālāg'im lē'wa k'!ōbawasē, qa's lā wālqēsas lāxēs negūmpē 'māxwa. Wā, hē'mēsa lēgēmē qa lēgēmsa g'inānemē. Wā, laem'laē lēgadēlts 'māxwaq!ōtēla, 'nēx'laē. Wā, g'il'em'lāwisē q!wēl'ēdē 'māxūyalidzāxs lāa'l lāx'ūlilē ōmpas 'māxwē, yīx 'māxūlag'ilisē, qa's mō'lēs 40 wāldemas. Wā, hēx'idaem'lāwisē 'yālaqasēs Elkwē qa lās lāx'wūls

43 and to invite the four numayms | on account of 'māxwaq!ōlēla
(VI 2), the son of 'māxwa (V 1). He said to his speaker,
"You will say so." | Immediately the speaker went out of the ||
45 house of Chief 'māxūlag'īlis (IV 3), and he shouted, | inviting
them; and when he stopped, he came again | into the house to
clear it out; and after that had been done, | the four numayms
came in. Now | 'māxūlag'īlis (IV 3) told them that the name of
50 his grandson would be || 'māxwaq!ōlēla (VI 2), which was given
in marriage by 'māxūyalidzē (IV 5) to his son-in-law 'māxwa
(V 1) | Thus he said; and then he gave away dressed skins and
many | cedar-bark blankets; and then they had another son, and |
the same was done by 'māxūyalidzē (IV 5); and he gave him the
name | Māmx'ā (VI 3) for the child borne by Melēd (V 8). Then ||
55 Melēd (V 8) gave birth to another boy, and 'māxūyalidzē (IV 5)
gave him another name, | Melēdzas, (VI 4) for the name of the
new-born child; and she | gave birth to a daughter, and 'māxū-
yalidzē (IV 5) gave her the name | 'māx'mewīdzemga (VI 5) as
a name for the new-born child; and when | Melēd (V 8) was
again with child, her father, 'māxūyalidzē, (IV 5) was taken ill. ||
60 Then 'māxwa (V 1) told his father, 'māxūlag'īlis (IV 3), | to go
quickly and see him at Mēmkuḡlis, and also Melēd (V 8) went
from | Qālogwis. When they arrived, the people went to meet

42 lāx L'āsanā'yasēs g'ōkwē qa lēlēlāsēxa mōsgemakwē 'nā'ne'mē-
ma, qa 'māxwaq!ōlēlaxa xūnōkwas 'māxwa. "nēx'LES," 'nēx'-
'laēxs elkwa. Wā, hēx'idaem'lāwisē la lāwēlsēda elkwa lāx
45 g'ōkwasēs g'īgāma'yē 'māxūlag'īlisē. Wā, laem'lāwisē hāselaxs
laē lēlēla. Wā, g'il'EM'lāwisē q!wēl'ēdexs g'āxaaēl xwēlagēla
lāxa g'ōkwē, qa's ēx'wīdēq. Wā, g'il'EM'lāwisē g'wāla g'āxa-
a'las hōgwīlēda mōsgemakwē 'nā'ne'mēma. Wā, laem'lāwisē
'māxūlag'īlisē nēlaqēxs lē'maē lēgades ts!ōx'LEmas 'māxwaq!ō-
50 lēla, yīxs lēgemg'elx'lā'yaas 'māxūyalidzē lāxēs negūmpē 'māxwa,
'nēx'laēxs lāa'el yax'witsa ālāg'imē lō'laēda q!ēnemē k'!ō-
bawasa. Wā, lā'laē ēt'lēd xūngwada yīsa bābagūmē. Wā, hēm-
'laxaawisē gwēx'īd'laē 'māxūyalidzē. Wā, laem'lāē lēgemg'elx'lāla
lax Māmx'ā qa lēgēms ālē māyoḡems Melēdē. Wā, lā'laē ēt'lēdē
55 Melēdē māyoḡ'itsa bābagūmē lā'laxaē 'māxūyalidzē lēgemg'elx-
lāla Melēdzasē qa lēgēmsa ālē māyoḡema. Wā, lā'laē ēt'lēd mā-
yoḡ'itsa ts!āts!adāgemē. Wā, lā'laxaē 'māxūyalidzē lēgemg'elx'lāla
'ma'x'mewīdzemga qa lēgēmsa ālē māyoḡema. Wā, hēm'lāwis ālē
bewēx'wīd ēt'lēdē Melēdāx lāa'el ts!ex'q!ex'īdēs ōmpē 'māxūyalidze-
60 yōla. Wā, hēx'idaem'lāwisē 'māxwa āxk'lāxēs ōmpē 'māxūlag'īlisē,
qa's lā āltsemē dōqwaq lāx Mēmkuḡlisē, lō'mē Melēdē g'āx'īd lāx
Qālogwisē. Wā, lā'laē lāg'aaxs lāa'el lālalase'wa. Wā, laem'lāē

hem, and they told | Melēd (V 8) that her father, 'māxūyalidzē 63 (IV 5), had died the night before. | Then the father of 'māxwa (V 1), 'māxūlag'ilis (IV 3), when he heard || the report, fainted 65 and he also died. | Then 'māxwa (V 1) spoke to his wife Melēd (V 8), and | said, "Oh, my dear! let my father be buried | together with your father. | Now I will stay with the Mamalēleqāla." | Thus he said. His wife Melēd (V 8) agreed with him, || for 'māxwa (V 1) 70 was ashamed of what had happened to his father, and therefore left his numaym | the SēnL'em. The Mamalēleqāla came home | after burying 'māxūlag'ilis (IV3). | Then | Melēd (V 8) invited the Mamalēleqāla and told her tribe what she thought, | and that she wished her husband, 'māxwa (V 1), || to take the place of his 75 father-in-law, 'māxūyalidzē (IV 5). Then the | Mamalēleqāla agreed to what she said, for he had been a good chief. | Now 'māxwa (V 1) gave a potlatch to the ancestors of the Mamalēleqāla, | and his name was still 'māxwa (V 1). |

At this time the white people came to build a house at Tsāxis (Fort Rupert) in 1849. Then || 'māxwa (V 1) was really treated 80 as a chief by the ancestors of the Mamalēleqāla, for they | wanted to keep him, that he should not go back to the Kwā-guŭ; and he never | went back again, because he was a chief of the numaym Wiwōmasgem. | Now Melēd (V 8) gave as a marriage

Melēdē ts!ek'!āletsōxs lē'maa nēx^{us}elsēs ōmpē 'māxūyalidzēx'dē. 63 Wā, g'il'ēlāwisē ōmpas 'māxwa, yix 'māxūlag'ilisē hēlatōx wāldemas ts!ek'!ālelāxs lāa' l hēoda. Wā, laem'elaxaē lē'la. Wā, hē- 65 x'idaem'elāwisē yāq'leg'a'lē 'māxwāxs genemē Melēdē. Wā, lā'laē 'nēk'a: "ēya, adā, yūlag'aemax'ōx wūnemten ōmpdēx qa q'lap!ā-lalela'mēsox lō āsdā. Wā, la'mēsen yux^{us}sāeml lāxda Mamalēleqā-lax," 'nēx'elāē. Wā, āla'latla hēlalela lāx nāqā'yas genemasē Melēdē qaxs lē'maē 'māxwa hāmax'ts!axsa bāsēs 'nē'mēmota 70 SēnL'emē, qa g'wēx'idaasasēs ōmpdē. Wā, lā'laē g'āx nā'nakwēda Mamalēleqālāxs wūnemtaax 'māxūlag'ilisdē. Wā, lā'laē lēlts'lōdē Melēdāxa Mamalēleqāla. Wā, laem'elāē nēlas g'wālaasasēs nāqā'yē lāxēs g'ōkūlōtē, yixs lē'maē 'nēx', qa hē'misēs lā'wūnemē 'māxwa L!āyostōdxēs nēgūmpdē 'māxūyalidzēx'dē. Wā, lā'laē 'nāxwa 75 ēx'aqa Mamalēleqālāx wāldemas, qaxs ālaa' l ēx'wūl g'igāma'ya. Wā, laem'elāē plēs'idē 'māxwāxa g'ālā Mamalēleqāla. Wā, hē-x'sāem'elāwis lēgēmsē 'māxwa.

Wā, g'āx'mē g'ōxwalidzasēs Tsaxisē laxēq 1849. Wā, laem'elāē āla aēk'ilase'wē 'māxwā, g'āg'ēxsilasō'sa g'ālāsa Mamalēleqāla, qaxs 80 dzādzanaaq, qa k'lēsēs g'āx aēdaaqalāxa Kwāg'ulē. Wā, āla'mēsēk' lēs la g'āx aēdaaq, qaxs lē'maē g'igāmēsa 'nē'mēmāxa Wiwōmasgemē. Wā, laem'elāē Melēdē lāxwig'elxlālax lāxwa'yasēs ōmpdē lāxēs

present the seat of her father to her | husband 'māxwa (V 1),
 and she gave as a marriage present the house called Q!aāts!ē ||
 85 to 'māxwa (V 1). Then Melēd (V 8) gave birth to another child
 (VI 6), | and this youngest child was named Lēbas (VI 6). |
 Now there were five boys and one girl. | Two winters after 'mā-
 xūyalidzē (IV 5) had died, | 'māxwa (V 1) said that he wanted
 90 to invite his tribe, the Kwāg'uł, || to come to a potlatch at
 Mēmkuḡlis, and he called in his | numaym the Wiwōmasgēm to
 come into his house | Q!aāts!ē. When they were all in, | 'māxwa
 (V 1) at once stood up and spoke. | He said, "O numaym Wi-
 95 wōmasgēm! I call you || that you may know what my desire is.
 I wish you to | go and invite the Kwāg'uł for me." Thus he
 said; and when | he stopped speaking, one of his speakers arose, |
 and said that they would go at once and launch the inviting- |
 500 canoe; and his numaym said that he should go ahead || quickly.
 Then they arose at once and | went out of the house of their
 chief. They prepared themselves; and when | the food was ready
 that they were going to take, they launched the inviting- | canoe
 and went aboard. They started off. | 'māxwa (V 1) and his wife
 5 Melēd (V 8) did not go. The messengers arrived || and invited

lā'wūnemē 'māxwa. Wā, lā'laē g'ōkūlxLāxaxa g'ōkwē lēgades Q!aā-
 85 ts!ē lāxaax 'māxwa. Wā, laem'laxaē xūngwada yix Melēdē. Wā,
 laem'lāē lēx'ēdelas Lēbasē lāxēs ālē xūnōkwa. Wā, laem'lāē sek'!ō-
 kwa bēbegwānemē sāsēms. Wā, lā'laē 'nemōkwa ts!āts!adage-
 ma. Wā, hē'lat!a la ma'lenxē ts!ā'wūnxas la lē'lē 'māxūyalidzē-
 x'dāxs lāa'l 'nēk'ē 'māxwa, qa's lēlēlēxēs g'ōkūlōtaxa Kwākūg'ułē,
 90 qa g'āxēs plēkūs lāx Mēmkuḡlisē. Wā, lā'laē lēlts!ōdxēs la
 'ne'mēmōtaxa Wiwōmasgēmē, qa g'āxēs 'wī'laēlēla lāx g'ōkwāsē
 Q!aāts!ē. Wā, g'āx'ēm'lāwisē 'wī'la hōg'wīla. Wā, g'īl'ēm'lāwisē
 g'āx 'wī'laēlēxs lāa'l hēx'ēida'mē 'māxwa lāx'ūlila qa'las yāq!eg'a'lē.
 Wā, lā'laē 'nēk'a: "Hēden lē'laḡlōl, 'ne'mēmōt Wiwōmasgēm,
 95 qa's q!ālaōsaxg'a g'wālaasg'asg'īn nāqēk', qaxg'īn 'nēk'īk', qa's
 lāx'da'xwaōs lēlēlaxa Kwākūg'ułā qaen," 'nēx'laē. Wā, g'īl'ēm-
 'lāwisē q!wē'īdexs lāa'l lāx'ūlila g'āyulē lāx ā'yīlkwās. Wā,
 lā'laē 'nēx' qa's hēx'ēida'mē la lēl'stēndxēs lēltsayuwats!ēlē xwā-
 k'ūna. Wā, lā'laē 'nāxwaem 'nēk'ē 'ne'mēmōtas, qa wāg'ēs āem
 500 hali'lāla. Wā, āem'lāwisē hēx'ēidaem q!wāg'īlila, qa's lā'l hōq'č-
 welsa lāx g'ōkwāsēs g'īgāma'yē, qa's lā xwāna'īda. Wā, g'īl'ēm'lā-
 wisē g'wāx'gūlilē g'īwūlkwasēxs lāa'l lēl'stēndxēs lēltsayowats!ēlē
 xwāk'ūna, qa's hōx'wa'ēxsē. Wā, lāx'da'x'ēm'lāē ālēx'wida. Wā,
 laem'lāē k'!ēs lā 'māxwa lē'wis genēmē Melēdē. Wā, lā'laē lāg'aēda
 5 lēltsayo, qa's lēlalak!eg'a'lēxa Kwāg'ułē. Wā, hēx'ēidaem'lāwisē

the Kwāgruḷ, and | all of the Kwāgruḷ got ready. In the morn- 6
ing, when day came, | the invited Kwāgruḷ started. | The canoe
of the messengers kept ahead of them. Then the | Kwāgruḷ
arrived in front of the house of ʼmāxwa (V 1), in the center||
of the village of Mēmkuḡlis. Then ʼmāxwa (V 1) himself | 10
spoke, and invited his guests to eat. When | he stopped speak-
ing the Kwāgruḷ went ashore out of their canoes and | went into
the house of ʼmāxwa (V 1) who gave them to eat. | After they
had eaten, ʼmāxwa (V 1) wished to give away || many cedar- 15
bark blankets and dressed skins for his potlatch. |

He was told to go on. Then he sent out his speakers | and
called the Kwāgruḷ and the Mamalēleqāla. | Then those who were
sent went, and it was not long before they all | came in. When
they were all in the house, || Mēlēd (V 8), the wife of ʼmāxwa 20
(V 1) arose and spoke. She said: | "O chiefs of the Mamalēle-
qāla! I will tell you what I have | in my mind. Hereafter my
husband, | ʼmāxwa (V 1), will take the place of my father. He
will take his seat, and | his name will be ʼmāxūyalidze (V 1).
Now, do not name him ʼmāxwa (V 1), for || he will never leave us 25
Mamalēleqāla, any more." Thus she said. | After she had spoken
all the chiefs of the Mamalēleqāla agreed | to what Mēlēd (V 8)

ʼnāxwa xwānaʼidēda Kwākūgruḷē. Wā, gʼilʼemʼlāwisē ʼnāxʼidxa. 6
gaālāxs gʼāxaaʼ ʼwīla ālēxʼwidēda lēlalakwa Kwākūgruḷē. Wā,
āemʼlaē gʼalagʼiwaʼyē yāʼyats!āsa lēltsayowē. Wā, lāʼlaē lāgʼāda
pʼlēkwē Kwākūgruḷ lāx neqemālēsa gʼōkwās ʼmāxwa lax neqētsema-
ʼyasa gʼōkūla lāx Mēmkuḡlisē, wā, xāmadzaqwaemʼlāwisē ʼmāxwa 10
yāqʼlēgʼāʼla, yīxs lāaʼ lēʼwūttōdxēs lēʼlānemē. Wā, gʼilʼemʼlāwisē
qʼlweʼʼidexs lāaʼ hōxʼwūttāwēda Kwākūgruḷē lāxēs yāʼyats!ē. Wā,
laemʼlāwisē haēlela lāx gʼōkwās ʼmāxwa, qaʼs lāʼ l!ēxwa lāq.
Wā, gʼilʼemʼlāwisē gwāʼ l!ēxwaxs lāaʼlaē ʼmāxwa ʼnēxʼ qaʼs yāx-
ʼwidēsa qʼlēnemē kʼlōbawasa lēʼwa ālāgʼimē lāxa pʼlēkwē. 15

Wā, hēxʼidaemʼlāwisē wāxaseʼwa. Wā, lāʼlaē ʼyālaqasēs āʼyīlkwē
qa lās ʼwāʼwīlaēlla lēʼlālaxa Kwākūgruḷē lēʼwa Mamalēleqāla.
Wā, hēxʼidaemʼlāwisē lāda ʼyālagēmē. Wā, kʼlēsʼlat!a gātaxs
gʼāxaaʼ ʼwīlaēla. Wā, gʼilʼemʼlāwisē ʼwīlaēlexs lāaʼlas lāxʼūlitē
Mēlēdē, yīx genemas ʼmāxwa, qaʼs yāqʼlēgʼāʼlē. Wā, lāʼlaē ʼnēkʼa: 20
"ʼya, gʼigʼegāmēs Mamalēleqāl. Hēden nēlemxʼdaʼxōlegʼa gʼwāla-
asgʼasgʼin nāqēkʼ, yīxs lēʼmaēxʼ l!āyostōdlen lāʼwūnemēx yīxōx
ʼmāxwāx lāxen ōmpdāen. Laʼmōx lāl lāx kʼlwaʼyas. Wā, laʼmēsōx
lēgʼadeʼ ʼmāxūyalidzē. Wā, laems gwāʼ lēqelas ʼmāxwa lāqʼ, qaxs
lēʼmaēx kʼlēsle lāl bālenS Mamalēleqāl," ʼnēxʼlaē. Wā, gʼilʼem- 25
ʼlāwisē qʼlweʼʼidexs, lāaʼlas ʼnemālaʼmel ēxʼakʼē gʼigʼigāmaʼyasa
Mamalēleqālāx wāldemas Mēlēdē. Wā, hēemʼlāwis la lāxʼūlilatsa

28 had said. Then | one of the chiefs of the Kwāg'uł arose and spoke. | He said, "O chiefs of the Mamalēleqāla! do not carry too
30 far || what you are talking about in regard to our chief 'māxwa (V 1), for | you are not willing to let him come back to us. Let us | Kwāg'uł say to them that he shall let some of the children of our chief | 'māxwa (V 1) be treated by us as chiefs." Thus he said. Immediately | 'māxūyalidzē (V 1) (for we no longer call him 'māxwa
35 [V 1]) || spoke, and said, "What you say is good, chiefs of the | Kwāg'uł. Now 'māxwaq!ōlēla (VI 2) and his younger brother | Mām̄x'ā (VI 3) shall go. 'māxwaq!ōlēla (VI 2) shall have the name G'āyosdās (VI 2) of the | SēnL!em, and Mām̄x'ā (VI 3) shall also change his name. His | nameshall be Smoke-all-Around (VI 3). You
40 know the seats which I had when I was || with you, SēnL!em. They shall go, because I shall truly stay | with the Mamalēleqāla." Thus he said. Now all the | SēnL!em were sorry on account of what he had said. Then he gave away dressed skins | and cedar-bark blankets to the invited Kwāg'uł. As soon as | he had finished his pot-
45 latch, the chief of the numaym Maām̄tag'ila, || L!aqwadzē, arose and spoke. He said, "O | Mamalēleqāla!—and you, Kwāg'uł! how do you feel about the | white people who have come and built a house at Tsāxis? Let us go and see them!" Thus he said. | Immediately all agreed to what he said. | Then all the Kwāg'uł and Mamalēle-

28 g'ayōlē lāx g'ig'igāma'yasa Kwākūg'ułē, qa's yāq!eg'a'lē. Wā, lā'laē 'nēk'a: "ēya, g'ig'egāmēs Mamalēleqāl; ā'ma k'les xēnlela
30 sābend lāxōs wāldemaqōs qa'nu'x' g'igāma'yōx 'māxwax, yixs le'maaqōs yāx'stōtsōx g'āx ēt!eqa g'āxenu'x'. Wā, hēt!alēns wāldēmlē Kwākūg'uł, qa g'āxnokwēsa sāsēmasēns g'igāma'yē 'māxwa qēns g'āg'ēxsilase'wa," 'nēx'laē. Wā, hēx'idaem'lāwisē 'māxūyalidzē, qaxg'ins la'mēk' gwāl lēqelas 'māxwa lāq; wā, lā'laē
35 yāq!eg'a'la. Wā, lā'laē 'nēk'a: "Ēx'emaēs wāldēmōs g'ig'egāmēs Kwāg'uł. La'mēsōx lāl lālōx 'māxwaq!ōlēlax lē'wōs ts!a'yāq!ōx Mām̄x'āx, qa lālag'iltsox 'māxwaq!ōlēlax lēgādēts G'āyosdāsē lāl SēnL!em. Wā, laemxaawisō L!āyoxlālōx Mēm̄x'āx. Wā, laemxaawisō lēgādēts Kwax'sēstāla. Wā, las q!ālāemxēn lālēxwa-
40 'yaq!ēn lāl SēnL!em, qa hē'mēltsōx lā qaen laēnē'mē āla xēk'la lāxg'a Mamalēleqālak," 'nēx'laē. Wā, laem'lāwisē 'nāxwa'ma SēnL!emē māyatas wāldemas. Wā, laem'lāwisē yāx'witsa ālāg'imē lē'wa k'!ōba'wasē lāxēs lēla'lakwa Kwākūg'ułē. Wā, g'il'em'lāwisē gwāl yāqwaxs lāa'lasē lāx'ūlilē g'igāma'yasa 'nēmēmāsa Maām̄ta-
45 g'ila, yix L!aqwadzē, qa's yāq!eg'a'lē. Wā, lā'laē 'nēk'a: "ēya, Mamalēleqālā lō's Kwāg'uł. Wāfōs nēnāqāyāq!ōs qaēda gwe'yā māmāfa g'āx g'ōkwila lāx Tsāxisē, qēns lā dōqwaq?" 'nēx'laē. Wā, hēx'idaem'lāwisē 'nāxwa ēx'ak'ex wāldemas. Wā, hēx'idaem'lāwis g'āx 'wīlēda Kwāg'ułē lē'wa Mamalēleqāla lē'wa

qāla and || Q!ōmoyâ'yē, and the 'wālas Kwāg'uł, went to | Tsāxis. 50
 Now they believed what was reported to them at | Qālogwis. The
 Kwāg'uł and the | Mamalēleqāla went back at once to bring their houses
 and all their property, | and they came to build houses at Fort Ru-
 pert. Now the Kwāg'uł really left || their village sites at Qālogwis, 55
 and the Q!ōmoyâ'yē their village site at Ts!ādē, and the | 'wālas
 Kwāg'uł their village site at Ādap!ē, | and they stayed at Fort Ru-
 pert; but the Mamalēleqāla did not stay long, | then they went back
 to Mēmkuḡlis; and the Kwāg'uł | and Q!ōmoyâ'yē and 'wālas
 Kwāg'uł, and also the || Q!ōmk!ut!ēs, kept together, and they built 60
 houses at Fort Rupert; and when | the Kwāg'uł had built their
 houses, G'āyosdās (VI 2) was a young man. | He had taken the
 place of his father (V 1), who was now chief of the Mamalēleqāla, |
 that is, of 'māxūyalidzē (V 1), who had been chief of the numaym
 Sēnl!ēm. | Now G'āyosdās (VI 2) was chief of the Sēnl!ēm. Now ||
 his numaym wished him to marry a princess of | some chief of the 65
 Kwāg'uł, for they did not want him to marry outside; | and also his
 younger brother, Smoke-All-Round (VI 3), for they disliked what
 had been done by | their father, whose wife would not let him come
 back again. As soon as | the houses which the four Kwāg'uł tribes
 had built were finished, G'āyosdās (VI 2) spoke || to his brother 70
 Smoke-All-Round (VI 3). He | said to him that he had seen a woman

Q!ōmoyâ'yē lē'wa 'wālasē Kwāg'uł. Wā, g'āx!aē g'āx!aLēla lāx 50
 Tsāxisē. Wā, laēm!aē ōq!ūs!idēx wāldemasa ts!ēk!ā!ēlās lāx
 Qālogwisē. Wā, hēx!idaēm!āwisē la aēdaaqēda Kwākūg'ułē lē'wa
 Mamalēleqāla, qa's lā māwaxēs g'ōkwē lē'wis 'nāxwa g'wēlgwāla,
 qa's g'āxē g'ōx!walis lāx Tsāxisē. Wā, laēm!aē ālak!āla bewēda
 Kwākūg'ułasēs g'ōx!demsē Qālogwisē lō' Ts!ādē, yīx g'ōx!demsasa 55
 Q!ōmoyâ'yē, lō' Ādap!ē, yīx g'ōx!demsasa 'wālasē Kwāg'uł. Wā,
 hēēm xek!la lāx Tsāxisē. Wā, lā k!lēs gāla!aēda Mamalēleqālāxs
 lāa! nā'nax! lāx Mēmkuḡlisē. Wā, laēm!aē q!ap!ēx!sāda Kwā-
 g'ułē, lē'wa Q!ōmoyâ'yē lē'wa 'wālasē Kwāg'uł; wā, hē'misa
 Q!ōmk!ut!ēsē, yīxs lāa! g'ōkwēla lāx Tsāxisē. Wā, g!lēm!āwisē 60
 g'wālē g'ig'ōkwēla'yasa Kwākūg'ułaxs lāa! hēlak!ōx!widē G'āyos-
 dāsē, yīxs lē'maē l!āyustōdxēs ōmpēxa la g'igāmēsa Mamalēle.
 qāla, yīx 'māxūyalidzē, yīxs g'igāmayaōlāsa 'nē'mēma Sēnl!ēmē-
 Wā, hē'mis la g'igāmā'yē G'āyosdāsē yīsa Sēnl!ēmē. Wā, laēm!ās
 wisē 'nēk!ē 'nē'mēmōtas, qa wāg!is gēgada lāx k!lēs!lēdēla 65
 g'ig'egāmā'yasa Kwākūg'ułē, qaxs k!lēsāē la hēlq!ōlem la gēga-
 dextla lē'wis ts!a'yē Kwax!sēstala, qaxs anāg!emaē g'wēx!idaa-
 sas ōmpda!xwasēxs laē xek!laasōsēs gēnemē. Wā, g!lēm!āwisē
 g'wālēmgaelsēda g'ig'ōkwēla'ya mōsgēmakwē Kwākūg'uł, lāa!lasē
 yāq!ēga!ē Gāyosdāsē lāxēs 'nemwotē Kwax!sēstala. Wā, laēm 70
 nēlaxs lē'maē dōx!walelaxa ēk!ē lāx nāqa'yas ts!ēdāqa, yīx k!lēdēlas

- that pleased him, the princess of | Ā^εwā^εlask^ε·inis (V 9), K^ε·lā^εmaxalas (VI 7), for he was the head chief of the numaym Haā^εyalik^ε·awē^ε, "that I may | obtain privileges on account of what was done by our father."
- 75 Thus he said. || Then Smoke-All-Round (VI 3) also spoke. He | told him to go ahead and to call a meeting of their numaym the | Sē^εn^ε·l^εem, to tell them of what he had in mind. | Immediately G^ε·āyosdās (VI 2) wished his younger brother Smoke-All-Round (VI 3) to | call his numaym the Sē^εn^ε·l^εem, and Smoke-All-Round (VI 3) went at once
- 80 to || invite them. It was not long before the numaym Sē^εn^ε·l^εem came in. | Then G^ε·āyosdās (VI 2) spoke, and told them that | he wished to marry the princess of Ā^εwā^εlask^ε·inis (V 9), K^ε·lā^εmaxalas (VI 7), | the princess of the chief of the numaym Haā^εyalik^ε·awē^ε.
- 85 Thus he said. | The numaym agreed at once to his words, and || he made the marriage payment at once. After they had been married, | chief Ā^εwā^εlask^ε·inis (V 9) stood up and spoke. He | said, "Now, listen, son-in-law G^ε·āyosdās (VI 2)!—Come, | chiefs of the Sē^εn^ε·l^εem, and lift your wife, and carry her to the | house of my son-in-law; for
- 90 she is sitting on her marriage mat, on these || ten blankets. Your name will be Yāqostōd (VI 2), son-in-law; | and when you wish to give a winter dance, your dancer will be | Hayalik^ε·ila, and his name will be Ts^ε·lāqāmē^ε." Thus he said; | and when he stopped speaking,

- 72 Ā^εwā^εlask^ε·inisē, yīx K^ε·lā^εmaxalasē, qaxs hē^ε·maē xāmagemē g^ε·igā^ε·ma^ε·yē Ā^εwā^εlask^ε·inisasa ^εne^ε·mēmotasa Haā^εyalik^ε·awa^ε·yē, "qen wāg^ε·ē k^ε·lāk^ε·lēs^ε·ol^ε·la lāq, qā g^εwēx^ε·idaasasens ōmpa g^ε·āxens," ^εnēx^ε·lāē.
- 75 Wā, hēx^ε·idaem^ε·lāwisē ōgwaqa yāq^ε·lēg^ε·a^ε·lē Kwax^ε·sē^ε·stala. Wā, laem^ε·lāwisē āem wāxaq qā wāg^ε·is āem lē^εts^ε·lōdxēs ^εne^ε·mēmotaxa Sē^εn^ε·l^εemē, qā^εs nē^εlēseq yīs g^εwālaasasēs nāqā^ε·yē lāq. Wā, hēx^ε·idaem^ε·lāwisē G^ε·āyosdāsē ^εnēx^ε· qā hē^ε·misēs ts^ε·lā^ε·yē Kwax^ε·sē^ε·stala la lē^ε·lā^ε·xēs ^εne^ε·mēmotaxa Sē^εn^ε·l^εemē. Wā, hēx^ε·idaem^ε·lāwisē Kwax^ε·sē^ε·
- 80 stalala lē^ε·lā^ε·la. Wā, k^ε·lēs^ε·lat^ε·la gā^ε·laxs g^ε·āxā^ε·l^ε·wī^ε·lā^ε·lēs ^εne^ε·mēmota Sē^εn^ε·l^εemē. Wā, lā^ε·lāē yāq^ε·lēg^ε·a^ε·lē G^ε·āyosdāsē, qā^εs nē^εlēxs lē^ε·maē ^εnēx^ε· qā^εs gēg^ε·adēs k^ε·lēdēlas Ā^εwā^εlask^ε·inisē, lāx K^ε·lā^εmaxalasē lāx g^ε·igā^ε·ma^ε·yasa ^εne^ε·mēmamaxa Haā^εyalik^ε·awa^ε·yē, ^εnēx^ε·lāē. Wā, hēx^ε·idaem^ε·lāwisē ^εnāxwa ēx^ε·ak^ε·ē ^εne^ε·mēmotasēx wāldemas. Wā, hēx^ε·idaem^ε·lāwisē qādzē^ε·l^εideq. Wā, g^ε·il^ε·em^ε·lāwisē g^εwāla qādzē^ε·l^εaxs lā^ε·l^ε·lāx^ε·ū^ε·l^εēda g^ε·igā^ε·ma^ε·yē Ā^εwā^εlask^ε·inisē, qā^εs yāq^ε·lēg^ε·a^ε·lē. Wā, lā^ε·lāē ^εnēk^ε·a: "Wēg^ε·a hō^ε·lē^ε·lā^ε·lā g^ε·āxēn, nēgūmp, G^ε·āyosdās. Gēlag^ε·a g^ε·ig^ε·egāmēs Sē^εn^ε·l^εem dāg^ε·il^ε·laxg^ε·as gēnemg^ε·ōs qā lālag^ε·isek^ε·lāxēs g^ε·ōkwaōs, nēgūmp, qaxs la^ε·mēg^ε·as k^ε·l^ε·wadzāl^ε·l^ε·g^ε·as lē^ε·waxsēx^ε·xg^ε·a
- 90 lastōk^ε·p^ε·l^ε·xelasgema. Wā, hē^ε·mēts lēgēmlōsē Yāqostōdē, nēgūmp. Wā, g^ε·il^ε·em^ε·l^ε·wits ^εnēx^ε·lē qā^εs ts^ε·lēts^ε·leqaōs lālē Hayalik^ε·ilalēs sēnatlaōs; wā, hē^ε·mis lēgēml^ε·tsē Ts^ε·lāqāma^ε·yē," ^εnēx^ε·lāē. Wā, g^ε·il^ε·em^ε·lāwisē q^ε·l^ε·wē^ε·l^ε·dēxs lā^ε·l^ε·lāx^ε·wā q^ε·l^ε·wāg^ε·il^ε·lēda ^εne^ε·mēma, yīxa

the numaym | SēnL!ēm arose and went into a room in which K!āmaxalas (VI 7), || the princess of Chief Ā'wāsk'inis (V 9), was seated; and when | they had gone into the room, K!āmaxalas (VI 7) arose and told them where | the pile of ten blankets, her marriage mat, was. Then | these were taken by some of the numaym of the SēnL!ēm. They | came out of the room, and among them walked K!āmaxalas (VI 7), and they || went back to the house of G'āyosdās (VI 2). Immediately | G'āyosdās (VI 2) sent his speakers to call the Maāmtag'ila | and the numaym G'exsem and the Kūkwāk!um and also the | Laālax's'endayo,—the four numayms. Immediately | they went and stood outside of the house of G'āyosdās (VI 2). || Then they invited, and this is what they said 5 when | they were inviting: "Now, Maāmtag'ila, G'exsem, | Kūkwāk!um, Laālax's'endayo, you will see the dance of YāyaqōL!alas (VI 3), the daughter¹ of | Yāqostōd (VI 2),"—for his name was no longer G'āyosdās,—and hereafter | his name was Yāqostōd (VI 2), which he obtained in marriage. ||

I have forgotten the name given in marriage by Ā'wāsk'inis (V 9) 10 to be | the name of Smoke-All-Round (VI 3). It is YāyaqōL!alas (VI 3), for the potlatch was given by Yāqostōd (VI 2) for his | younger brother Smoke-All-Round (VI 3). Now his name was no longer Smoke-All-Round (VI 3), | and I shall name him YāyaqōL!alas (VI 3). |

SēnL!ēmē, qa's lā'l hōx'ts!ālil lāx k!waēlasas K!āmaxalasē, yix k!lēdēlasa g'igāma'yē | Ā'wāsk'inisē. Wā, g'il'ēm'elāwisē 95 'wī'ts!ālilēxs lāa'l lāx'ūlilē K!āmaxalasē, qa's nēlēs k!lēgēlasasa lastowē p!elxelasgemaxēs lē'waxsēlē. Wā, g'il'ēm'elāwisē āx'alēlemsa g'āyulē lāxa 'nē'mēmotasa SēnL!ēmāxs g'āxaa'l hōx'wūlts!ālila. Wā, laēm'laē qāga'yē K!āmaxalasaqēxs lāx'da'xwāē nā'nakwēda qadzēlax'dē lāx g'ōkwās G'āyosdāsē. Wā, hēx'idaēm- 600 'lāwisē G'āyōsdāsē 'yālaqasa ā'yīlkwē, qa lās lē'lālaxa Maāmtag'ila lē'wa 'nē'mēmotē G'exsema lē'wa Kūkwāk!ūm; wā, hē'misa Laālax's'endayowēxa mōsgemak!ūsē 'nāl'nē'mēmāsa. Wā, hēx'idaēm'elāwisē lāx'da'xwa qa's lāx'ūlsē lāx l'āsanā'yas g'ōkwās G'āyosdāsē. Wā, lā'laē lē'lēlak'lāla. Wā, g'a'mēs wāldemsēg'axs lāa'l 5 lēldzaqwa: "Laems x'its!ax'ilalal' Maāmtag'ilal', G'exsemai', Kūkwak!ūmai', Laālax's'endayowai' lāx YāyaqōL!alasai' xūnōkwās Yāqostōdai'," qaxs lē'maē g'wāl lēgades G'āyosdāsē, yixs lē'maē lēgadeh's lēgemg'elxla'yasē Yāqostōdē.

Wā, hē'mēn l'elēwēsēwē lēgemg'elxla'yas Ā'wāsk'inisē qa 10 lēgēms Kwax'sē'stalē YāyaqōL!alasē, qaxs hē'maē sēnats Yāqostōdēs ts!a'yē Kwax'sē'stala. Wā, laēm'laē g'wāl Kwax'sē'stalax'la. La'mēsēn lēqēlales YāyaqōL!alasē lāq.

¹ In reality, the younger brother.

- 15 Then the four numayms came in, || and Yāqostōd (VI 2) spoke, and told | his numaym what he thought, that he would take the | seat of his father, ʼmāxūyalidze (V 1), of his numaym SēnL!ēm, which | was the head seat, and he wanted his younger brother |
- 20 YāyaqōL!alas (VI 3) to stand next to him. Thus he said, and || the numaym agreed to what he said. When he finished speaking, | Yāqostōd (VI 2) gave away the ten blankets to the Chiefs of the | four numayms, and he gave the cedar-bark blankets to the | common people. When everything had been given away, they went out. | Yāqostōd (VI 2) and his wife K!āmaxalas (VI 7) had not been
- 25 married long || when she was with child, and she gave birth to a daughter; | and Āwālask!inis (V 9) at once gave a marriage present of ten | blankets to his son-in-law Yāqostōd (VI 2), and he gave him as marriage gift the | name for the new-born princess of K!āmaxalas (VI 7). | He gave away the name Lē!lēnox^u (VII 1) for the name
- 30 of the || child of Yāqostōd (VI 2); and when he had finished his speech he | gave away ten blankets to the chiefs of the four | numayms. After he had given the blankets, the four tribes went out. | When the child of Yāqostōd (VI 2) was ten months old, | Yāqostōd
- 35 (VI 2) wished to have two || wives, but he did not tell | his wife K!āmaxalas (VI 7) what he was thinking about. He did as every-

- Wā, hēx!idaem!āwisē g!āx ʼwī!la hōgwīlēda mōsgemak!ūsē ʼnāl-
 15 ʼne!mēmāsa. Wā, lā!lāē yāq!eg!a!lē Yāqostōdē. Wā, laem!lāē nēla-
 xēs ʼne!mēmōtas gwālaasasēs nāqa!yē, yīxs hē!mēlē lāxwālālē lā-
 xwa!yasēs ōmpaē ʼmāxūyalidzē lāxēs ʼne!mēmōtaxa SēnL!ēmē, yīxs
 lāxuma!yāē. Wā, lā!lāē ʼnēx! qa lāwap!a!yēsēs ts!a!yē YāyaqōL!a-
 lasē laqēxs hāē, ʼnēx!lāē. Wā, āem!laxaāwisē ʼnemāg!a ēx!ak!ē ʼne-
 20 ʼmēmōtasēx wāldemas. Wā, g!il!em!lāwisē ʼwī!la gwālē wāldemasēxs
 lāa!l yāx!widē Yāqostōdāsa lastowē p!elxelasgem lāx g!ig!egāma!yasa
 mōsgemakwē ʼnāl!ne!mēmāsa. Wā, lā!lāē yāx!wītsa k!ōbawasē lāxa
 bēbekwaxa. Wā, g!il!em!lāwisē ʼwīlxtōxs lāa!l ʼwī!la hōqūwēlsa.
 Wā, k!lēs!lat!la gāla hayasek!ālē Yāqostōdē lē!wis genēmē K!lā-
 25 maxalasaxs lāa!l bewēx!wīda. Wā, lā!lāē māyul!ītsa ts!āts!adagemē.
 Wā, lā!lāē hēx!ida!mē Āwālask!inisē la wāwāqālasa lastowē p!el-
 xelasgemē lāxēs negūmpē Yāqostōdē. Wā, lā!lāē lēgemg!elxlālaxa
 lēgemē qa lēgēmsa ts!āts!adagemē māyōlēmsēs k!lēdēlē K!lāmaxa-
 lasē. Wā, laem!lāē lēgemg!elxlālax lē!lēnoxwē qa lēgēmsa xūnō-
 30 kwas Yāqostōdē. Wā, g!il!em!lāwisē gwāl!lāē wāldemasēxs lāa!l
 yax!wid!lasa lastowē p!elxelasgem lāx g!ig!egāma!yasa mōsgemakwē
 ʼnāl!ne!mēmāsa. Wā, g!il!em!lāwisē gwāl yāqwaxs lāa!l hōqūwēlsa
 ʼwī!lēda mōsgemakwē. Wā, g!il!em!lāwisē la hēlogwīla!lāē xūnō-
 kwas Yāqostōdē lāa!lasē senx!idē Yāqostōdē, qa!s wāg!ē ma!līla
 35 lāxēs gēgenēmē. Wā, k!lēts!em!lāwisē nēlasēs senyastolītse!wa
 lāxēs genēmē K!lāmaxalasē. Wā, laem!lāē lāx gwēx!sdemas q!lēne-

body does who is doubtful. | He was down-hearted. Then his wife 37
K'lämaxalas (VI 7) asked him | why he was down-hearted, and he
told her. | He said, "I am troubled; I wish to have two || wives; 40
and you shall be the chief wife, and the other one shall be second
wife, | and it troubles me to think that you may | not let me have
two wives." Then | his wife K'lämaxalas (VI 7) replied (and said),
"Would it not make me | feel badly if you should take a common
wife? What would || please me would be if you should marry the 45
princess of Yäqolelasemē (V 10), | Älak'ilayugwa (VI 8), because
the numaym | Yaēx'agemē has many privileges. Go ahead!" she
said. Then | Yäqostōd (VI 2) was happy; and he sent out his |
younger brother Yäyaqōl!alas (VI 3) to call his numaym the
Sēnl!em. ||

He called them immediately, and it was not long before 50
they | all came in. Then he told them that he wanted to
have two wives, | for he said that he was going to marry
Älak'ilayugwa (VI 8), the princess of Yäqolelasemē (V 10). | Thus
he said; and immediately his whole numaym | the Sēnl!em said,
"Indeed, you are a chief! Go on!" Thus he was told. || Then he 55
married her; and after they were married, | the chief Yäqolelasemē
(V 10) arose, and called | his princess Älak'ilayugwa (VI 8) out of
her room with her woman slaves. She | went to her father with her

mas nāqayaxs xūlsaē. Wä, hēem^llāwis la wūlās^llas genemasē 37
K'lämaxalasaq lāx xūlyimas. Wä, hēem^llāwis la nēlas^llasēq. Wä,
lā^llaē 'nēk'exs hāa^l q!eyōs nāqayaxs nēnk'!ēqelaē qa's ma^llilēxēs
genemē, "qa's sō^lmaōs gek'imaliā. Wä, lā^lalē genemq!ālaemla 40
ālēlaen geneml," 'nēx^llaē. "Wä, hē^lmēsen g'ig'aēga'yē qasō
k'!ēslax hēlq!alālaxen ma^llilēmnokwōs," 'nēx^llaē. Wä, hēx^lidaem-
lāwisē nānax^lma'yē genemasē K'lämaxalasē: "Wä, ēsaē^l lēx'aem
ts!ex'ilalax lāxen nāqayē, qasō geg'adex^lsalaxō, yixs lēx'a^lmaē hē^la-
lēlalax lāxen nāqayē, qasō geg'adex^lidlaxsōx k'!ēdēlaxs Yäqole- 45
lasema'yē lāxōx Älak'ilayugwax, qaxs k'!ēk'!es^lōts!ā^lx'uda 'nē^lmē-
motasxa Yaēx'agemayē. Wēg'aq," 'nēx^llaē. Wä, hēx^lidaem^llā-
wisē ēx'idē nāqayās Yäqostōdē. Wä, laem^llaē ēt!ēdē 'yālaqasēs
ts!ā^lya, yix Yäyaqōl!alasē, qa lās lē^llāxēs 'nē^lmēmotaxa Sēnl!emē.

Wä, hēx^lidaem^llāwisē la lē^llāla. Wä, k'!ēs^llat!a gālaxs g'āxaa^l 50
'wī^llaēla. Wä, hēx^lidaem^llāwisē nēlasēs ma^llēnēlaxēs gegēnemē,
yixs 'nēk'aē qa's geg'adēs Älak'ilayugwa, yix k'!ēdēlas Yäqolelase-
ma'yē, 'nēx^llaē. Wä, hēx^lidaem^llāwisē 'nēk'ēda 'nāxwa 'nē^lmē-
motsēxa Sēnl!emē: "Qālas g'igāma^lyaēx, wēg'a āemx," 'nēx^lsō^llaē.
Wä, lā^llaē hēx^lidaem la qādzēlaq. Wä, g'ī^lem^llāwisē gwāla qādzē- 55
laxs lāa^l lāx'ūlilēda g'igāma'yē Yäqōlēlasema'yē, qa's lē^lwūtl!ali
lēxēs k'!ēdēlē Älak'ilayugwa lē^lwis q!āk'owē ts!edāqa. Wä, g'āx-
da^lx^llaē 'wāx^lsanōdzēlilē Älak'ilayugwāxēs ōmpē lē^lwis q!āk'owē.

slaves walking on each side. | Then they put down twenty-five
 60 blankets in front of them; || and then Yāqolelasemē^e (V 10) spoke,
 and | said, "Let your numaym come, son-in-law, to take your wife, |
 and let your wife go with her slaves to | work under your wife; and
 this is her marriage mat, these twenty-five | blankets." Thus he
 65 said. "O son-in-law! the name of my || grandfather (IV 6) will go
 to you, and your name shall be Kwax'ılanōkumē^e (VI 2), and | the
 name of your dancer will be Aōmoł. That is the name of my mother
 (IV 6); and when | you wish to give a winter dance, your dancer will
 be a cannibal-dancer, and | his name will be Āmyaxelasō^e, and (your
 dancer will be a) war-dancer, and | her name will be Āmyaxēd."'
 70 Thus he said. As soon as he stopped speaking, || the numaym
 Sēn!em arose, took | twenty-five blankets and went out of the
 house; and Ālak'ilayugwa (VI 8) | was walking among them with
 her slaves. |

I forgot the other marriage gift for the name of | Lē^elēnox^u (VII 1).
 Her name was to be 'māxūlayugwa. ||

75 Now they walked together, and they took her to the house of
 Yāqostōd (VI 2) | his wife and her slaves. Immediately Yāqostōd
 (VI 2) | sent out his speakers to stand up outside of his house and |
 to invite the four numayms—the Maāmtag'ila, | G'ēxsem, Kūkwā-
 80 klum, and the Laālax'sendayo,—on account of his || daughter 'mā-

Wā, g'āx'laē k'!axalēlema sak'!agāla p!elxelasgema lāx L!āsalītas.
 60 Wā, hēem'lāwis la yāq!eg'a'lats Yāqolelasema'yē. Wā, lā'laē
 'nēk'a: "Wā, gēlag'ax'ōs 'nē'mēmotaqōs, negūmp, āx'ēdg'as genem-
 g'ōs, qa lālag'isek' lāxēs g'ōkwaōs. Laemlg'a q!āk'ogwas, qa hēlo-
 baltslanēsōs genemq!ōs. Wā, g'a'mēs lē'waxsēg'ēg'ada sek'!agālak'
 p!elxelasgema," 'nēx'laē, "Wā, negūmp, laem'lala lēgemasen
 65 gaḡempē lōl. Wā, laems lēḡadełts Kwax'ılanōkuma'yē. Wā, lālē
 lēḡadlēs sēnatlaōsas Aōmolē, yīx lēgemasen ābempē. Wā, qasō
 'nēx'lax qa's ts!ēts!ēqaōs, wā, lālē hāmats!alēs sēnatlaōs. Wā,
 hē'mis lēḡemłtsē Āmyaxelase'wē. Wā, hē'misa tōx'widē. Wā, lālē
 lēḡadełts Āmyaxēdē," 'nēx'laē. Wā, g'il'em'lāwisē q!wēf'idexs
 70 lāa'l 'wī'la q!wāg'ililē 'nē'mēmotasa Sēl!ema qa's lā āx'ēdxa se-
 k'!agāla p!elxelasgema qa's g'āxē hōqūwelsa qāqelax Ālak'ilayugwa
 lē'wis q!āk'owē.

Hēxōlen l!elēwēse'wēda 'nemsgemē lēgemg'elx!a'ya qa lēgēms
 lē^elēnoxwē. Wā, laem'laē lēḡadełts 'māxūlayugwa.

75 Wā, lā'laē q!ap!emālaxs lāa'l taōdaēlas lāx g'ōkwas Yāqostōdē,
 yīx genemas lē'wa q!āk'owē. Wā, hēx'idaem'lāwisē Yāqostōdē
 'yālaqasēs ā'yīlkwē, qa lās lāx'ūls lāx L!āsanā'yasa g'ōkwē qa's
 lē'lalēxa mōsgemak!ūsē 'nā!nē'mēmasa, yīxa Maāmtag'ila lē'wa
 G'ēxsemē lē'wa Kūkwāk!ūmē lē'wa Laālax'sendayowē qaēs
 80 xūnōkwē 'māxūlayugwa. Wā, hēx'idaem'lāwisē lāx'da'x^u hōqūwel-

xūlayugwa. Immediately the four speakers went out, | and they 81
stood outside of the house of the | chief Kwax'īlanōkumē^e (VI 2);
for now he was no longer named | Yāqostōd (VI 2); and one of the
speakers invited them in. | He said, "Now, Maāmtag'ila, G'ēxsem, ||
Kūkwāk'lum, and Laālx's'endayo, come to see the dance of 85
'māxūlayugwa (VII 1) the child of | Kwax'īlanōkumē^e (VI 2)," for he
was no longer named Yāqostōd (VI 2). | And after the messenger
had called, another one of the speakers said, | "Be quick!" and when
he stopped speaking, | they came into the house of Chief Kwax'īlan-
nōkumē^e (VI 2) || and cleared it out. After they had cleared it out 90
the | four numayms came in. When they were all | in, Kwax'īlanō-
kumē^e (VI 2) arose, and told where | the twenty-five blankets came
from, that they came from | Yāqolelasemē^e (V 10). Thus he said;
and he told them about his princess Lālēh'lak^u (VII 1), || that she 95
had changed her name, and that her name was 'māxūlayugwa
(VII 1). | Then he stopped speaking, and he gave away the
twenty-five | blankets, and the guests went out. It was not
long before | the second wife of Kwax'īlanōkumē^e (VI 2) |
Ālak'ilayugwa (VI 8), gave birth to a girl; and immedi-
ately || Yāqolelasemē^e (V 10) invited his numaym the Yaē- 700
x'agemē^e to | come into his house. When they were all in,
the | chief Yāqolelasemē^e (V 10) arose and spoke. | He told his

sēda mōkwē ā'yilkwa, qa's lā'l q!wāg'aels lāx L'āsanā'yas g'ōkwasēs 81
g'igāma'yē Kwax'īlanōkuma'yē, qaxs lē'maē gwāl lēgades Yāqo-
stōdē. Wā, lā'laē lēlēlak'!ālaxa 'nemōkwē lāxa ā'yilkwē. Wā,
lā'laē 'nēk'a: "Laems x'its'ax'īlālai', Maāmtag'ilai', G'ēxsemai',
Kūkwāk'lumai', Laālx's'endayowai' lāx 'māxūlayugwai' xūnōkwas 85
Kwax'īlanōkumayē," qaxs lē'maē gwāl lēgades Yāqostōdē. Wā,
g'il'ēm'lāwisē q!wēlēdēda lēlēg'isē, lāa'lasē 'nēk'ēda 'nemōkwē
elkwa: "Hālx'slesai'," 'nēx'laē. Wā, g'il'ēm'lāwisē q!wēlēdexs
g'āxaa'l hōgwila lāx g'okwasēs g'igāma'yē Kwax'īlanōkuma'yē,
qa's ēx'widēq. Wā, g'il'ēm'lāwisē gwāl ēkwaqēxs g'āxaa'lasē hō- 90
gwilēda mōsgemak'lūsē 'nā'ne'mēmāsa. Wā, g'il'ēm'lāwisē 'wī-
lēlēlexs lāē lāx'ūlile Kwax'īlanōkuma'ya, qa's nēlēs g'āya'nakūla-
sasa p'ēlxelasgemaxs sek'!agālaē, yīxs hāē g'āya'nakūlaē, lax
Yāqolelasema'yē, 'nēx'laē. Wā, lā'laē nēlaxaasēs k'!ēdēlē L'ālēli-
lakwaxs¹ lē'maē L'āyoxlā yīxs lē'maē lēgades 'māxūlayugwa. 95
Wā, g'il'ēm'lāwisē q!wēlēdexs lāa'l yāx'wida, yīsa sēk'!agāla
p'ēlxelasgemaxs lāa'l hōqūwelsēda lēlēlakwē. Wā, k'!ēs'lat!a
gālaxs lāa'l māyul'idē a'lilē genems Kwax'īlanōkuma'yē, yīx
Ālak'ilayugwa yīsa ts!āts!adagemē. Wā, hēx'idaem'lāwisē Yā-
qolelasema'yē la lē'lālxēs 'nē'mēmōtaxa Yaēx'agemayē qa lās 700
'wī'laēlēla lāx g'ōkwas. Wā, g'il'ēm'lāwisē 'wī'laēlēxs lāa'laēda
g'igāma'yē Yāqolelasema'yē lāx'ūlila, qa's yāq!ēg'a'lē: "Wā,

¹Named Lē'lēnox^u on p. 980, line 29.

numaym the Yaëx'agemē that he would give as a marriage gift |
 5 thirty-five blankets to his son-in-law || Kwax'īlanōkumē (VI 2), and
 also the house and his other seat; that is, | the seat of his deceased
 younger brother, L!āl!ēlānem (V 11); "and also a name for | my
 granddaughter who was born by my princess Ālak'īlayugwa (VI 8). |
 Her name shall be the name of my dead sister ēnemnasālayugwa
 (V 12). | Now, her name will be ēnemnasālayugwa (VII 2). Now, ||
 10 my numaym Yaëx'agemē, let us see the child borne | by Ālak'īla-
 yugwa." Thus he said, and they put the | thirty-five blankets on
 the shoulders of young men, and | they went out of the house, and
 they went into the house | of his son-in-law Kwax'īlanōkumē (VI 2).
 15 They sat down inside of the || door of the house, and Chief | Yāqole-
 lasemē (V 10) arose and spoke. He said, "Sit up, | son-in-law, and
 listen to me, what brought here me and my numaym, the | Yaëx'a-
 gemē. We came to see our granddaughter. Now | I give you as a
 20 marriage gift these thirty-five || blankets to wipe off the blood of my
 granddaughter; | and this name of my deceased sister (V 12) ēnem-
 nasālayugwa shall be hers. | Her name shall be ēnemnasālayugwa
 (VII 2). Now, son-in-law, you will be the owner | of my house, and
 you shall own the seat | of my deceased younger brother L!āl!ēlā-
 nem (V 11). There are three seats ahead of him below the eagle;" ||

3 laem!aē nēlaxēs ēnēmēmōtaxa Yaëx'agemayaxs wāwa!qālīlāsa
 mamōx'sokūlāsa sek!a p!elxelasgem lāxēs negūmpē Kwax'īla-
 5 nōkumayē: wā, hēmīsēs g'ōkwē lē'wis lāxwā'yē ēnema, yēlax
 lāxwā'yasēs ts!a'yōlāē L!āl!ēlānemē. "Wā, hēmisa lēgemē qa
 lēgemsen ts!ōx'LEMagasas yix māyōlemasen k'lēdēlāē Ālak'īlayu-
 gwa. Wā, la'mēsē lēgadeits lēgemasen wūq!wōlāē ēnemnasālayu-
 gōla. Wā, la'mēsē lēgadeits ēnemnasālayugwa," nēx'laē. "Wā,
 10 wēg'ax'ins ēnēmēmōt Yaëx'agemē, qens lā dōx'widex māyōle-
 mas Ālak'īlayugwā," nēx'laēxs lāē k'lexsayap!endālasa sek'lās
 mamōx'sokūlayo p!elxelasgema lāxa hā'yāfā. Wā, g'ilēmēlāwisē
 ēwīlaxs g'āxaē hōqūwels lāx g'ōkwās, qas lā hōgwīl lāx g'ōkwa-
 sēs negūmpē Kwax'īlanōkumayē, qas lā k'ūs'ālīl lāx āwīlēlāsa
 15 t!ex'īlāsa g'ōkwē.¹ Wā, xāmax'īda'mēsa g'īgāmayē Yāqolelase-
 mayē lāx'ūlīl, qas yāq!eg'a'lē. Wā, lā ēnēk'a: "Kwāgemlīla ne-
 gūmp, qas hōlēlāōsag'in g'āxēnēk' lō'gūn ēnēmēmōtek', yixg'a
 Yaëx'agemēk'. G'āxenu'x^u dōqwaxenu'x^u ts!ōx'LEMagasas. La-
 ēmēsen wāwa!qālasgada sek!ag'as mamōx'sokūlayu p!elxe-
 20 lasgema, qas dēg'idanōsaxōx elx'ūna'yaxsen ts!ōx'LEMagasas.
 Wā, g'a'mēsē g'ada lēgemg'asen wūq!wōlāē ēnemnasālayugōla.
 La'mēsō lēgadeits ēnemnasālayugwa. Wā, la'mēts lālōl negūmp
 g'ōgwadeitsen g'ōx'udē. Wā, la'mēts lāl lāxwē'nox'LES lāxwa-
 yasen tsayōlāē L!āl!ēlānemōla, yixs yāyūdukwa!giwalaē lāxa

¹ From here on the history is personally known to the narrator; hence the quotative—la—is omitted.

thus he said, for now Yäqolelasemē^ε (V 10) tried to rival | Ä^εwā- 25
lask'inīs (V 9). Therefore he did so, for | Yäqolelasemē^ε (V 10)
knew what Kwax'īlanōkumē^ε (VI 2) had said to his wife | K'!āmaxa-
las (VI 7) when he first wished to marry Ālak'īlayugwa (VI 8) and
when she was | told that K'!āmaxalas (VI 7) would be the head
wife, and that || Ālak'īlayugwa (VI 8) would be the second wife, at 30
the time when Kwax'īlanōkumē^ε (VI 2) spoke to | K'!āmaxalas
(VI 7), therefore Yäqolelasemē^ε (V 10) had resolved that his |
princess Ālak'īlayugwa (VI 8) should be head wife. Therefore he
did this. | Then Kwax'īlanōkumē^ε (VI 2) thanked Yäqolelasemē^ε
(V 10) for what he had said, and then | Kwax'īlanōkumē^ε (VI 2)
invited his father-in-law to go to the rear || of the house; and now 35
Kwax'īlanōkumē^ε (VI 2) wished | Yäqolelasemē^ε (V 10) to speak
for him when he was going to give away property | to the numaym
Yaēx'agemē^ε of Yäqolelasemē^ε (V 10)¹. Then he | promised to
give away thirty-five blankets to the Gwētela, ^εwālas | Kwāg'uł,
Q'!ōmk'!ut!es, on behalf of ^εnemnasālayugwa (VII 2), the child of ||
Yäqolelas (VI 2) for now Kwax'īlanōkumē^ε (VI 2) | received a 40
name from his new numaym the Yaēx'agemē^ε. Now he had | two
seats, for he still stayed on the side of the numaym, SēnL!em, | and
he also had a seat with the numaym Yaēx'agemē^ε of the Q'!ōmo-
yâ^εyē. As soon as he stopped speaking, the speakers of Yäqolela-

kwēkwē," ^εnēx'!aē, qaxs lē^εmaē dōqwałap!ē Yäqolelasema^εyē Lō^ε 25
Ä^εwālas^εk'inīsē. Hē^εmis lāg'īlas hē gwēx'ēidē, qaxs q!ālamaē Yäqo-
lelasema^εyax wāldemas Kwax'īlanōkuma^εyaxēs genemē K'!āma-
xalasē, yīxs g'ālaē ^εnēx' qā's geg'adēs Ālak'īlayugwa, yīxs laē
^εnēk'a: "Sōem gek'amaliēs K'!āmaxalas. Wā, lālē genemq!ala-
emlē Ālak'īlayugwa," yīxs laē ^εnēk'ē Kwax'īlanōkuma^εyax K'!ā- 30
maxalasē. Wā, hē^εmis lāg'īlas āla ts!āsałē Yäqolelasema^εyē, qā
hēs gek'amaliēs k'!ēdēlē Ālak'īlayugwa, lāg'īlas hē gwēx'ēidē. Wā,
lā mōlē Kwax'īlanokuma^εyas wāldemas Yäqolelasema^εyaq. Wā,
la Kwax'īlanōkuma^εyē lē^εlāxēs negūmpē, qā lās lāxa ōgwiwālī,
lasēs g'ōkwē. Wā, la^εmē ^εnēk'ē Kwax'īlanōkuma^εyē qā's hēlāxsta- 35
lēx Yäqolelasema^εyē, qaxs lē^εmaē g'ayoqālē Kwax'īlanōkuma^εyē
lāxa ^εne^εmēmotas Yäqolelasema^εyaxa Yaēx'agemā^εyē. Wā, la^εmē
dzōxwasa sek'!ās mamox^εsōkūlayo lāxa Gwētela lē^εwa ^εwālasē
Kwāg'uł lē^εwa Q'!ōmk'!ut!esē qā ^εnemnasālayugwax xūnōkwās
Yäqolelasē, qaxs la^εmē lēgemg'elx!āla qā lēgemš Kwax'īlanō- 40
kuma^εyē lāxa ālē ^εne^εmēmotsēxa Yaēx'agemā^εyē. Wā, la^εmē ma-
lōxsala, qaxs hēx'sā^εmaē las āpsot!ena^εyasēda ^εne^εmēmāsa SēnL!e-
mē. Wā, lā lāgēxa ^εne^εmēmotasa Yaēx'agemā^εyasa Q'!ōmoyâ^εyē.
Wā, g'īlēmēsē q!wēf'ēdexs laē hōqūwelsē a^εyīlkwas Yäqolelase-

¹ He belonged to this numaym now.

45 semē^e || went out and stood outside of the house of YäqOLElasemē^e, |
 and they called the Gwētela, 'wālas Kwāg'uł, and Qlōmk'lut!es on
 behalf of | 'nemnasālayugwa (VII 2), the daughter of YäqOLElas
 (VI 2). Then they went back into the | house of YäqOLElas (VI 2),
 and cleared it out; and after they had cleared it out, | they invited
 50 the numaym of the Yaēx'agemē to the house of || YäqOLElas (VI 2)
 [to go into the house of YäqOLElas] for that had been the house of |
 YäqOLElasemē^e (V 10). Then YäqOLElas (VI 2) walked among his
 new numaym | towards his house; and when they | were inside, the
 Gwētela came in and sat on the right-hand side | of the house.
 55 Then came the 'wālas Kwāg'uł and sat down || on the upper left-
 hand side of the house. Then came the | Qlōmk'lut!es and sat
 down near the door on the left-hand side. | Then YäqOLElasemē^e
 (V 10) spoke to his son-in-law | YäqOLElas (VI 2), and gave away
 the thirty-five blankets; | and after he had done so, they all went
 60 out. || Immediately Ä'wālas'k'nis (V 9) took away his princess
 K'lāmaxalas (VI 7), the | wife of YäqOLElas (VI 2) because he could
 not do what had been done by | YäqOLElasemē^e (V 10) for his son-
 in-law. (I forgot that the | slaves went with their mistress Älak'i-
 layugwa [VI 8]). | Now YäqOLElas (VI 2) had only one wife, the
 65 princess of YäqOLElasemē^e (V 10), || Älak'ilayugwa (VI 8). Now
 YäqOLElas (VI 2) became proud and | always beat his wife, and

45 ma'ŷyē, qa's lä q!wāg'aelsē lāx L'lāsanā'yās g'ōkwās YäqOLElasē-
 ma'ŷyē, qa's lēlēlāxa Gwētela, 'wālas Kwāg'uł, Qlōmk'lut!esē qa
 'nemnasālayugwa xūnōkwās YäqOLElasē, 'nēk'exs laē hōgwiłā lāx
 g'ōkwē las YäqOLElasē, qa's ēx'widē. Wā, g'il'mēsē gwāt ēkwa-
 qēxs laē lē'lāłaxa 'nē'mēmōtasa Yaēx'agemā'ŷyē lāx g'ōkwās Yä-
 50 qOLElasē, qa g'āxlag'is lāx g'ōkwās YäqOLElasē, yix g'ōx"dās Yä-
 qOLElasema'ŷyē. Wā, g'āx'mē qāgayē YäqOLElasaxēs alē 'nē'mē-
 motaxs laē gwe'ŷyōłela lāxēs g'ōkwās. Wā, g'il'mēsē 'wī'la hōgwi-
 lexs g'āxaē hōgwiłēda Gwētela, qa's lä klūs'ālil lāxa hēlk'!ōdo-
 yālilasa g'ōkwē. Wā, g'āxēda 'wālasē Kwāg'ułā, qa's lä klūs'ālil
 55 lāxa 'nelk'!ōdoyolilasa gemxanēgwilasa g'ōkwē. Wā, g'āxēda
 Qlōmk'lut!esē, qa's lä klūs'ālil lāx max'stālilasa gemxotsālilasa
 t!ex'ila. Wā, la'mē nēlē YäqOLElasema'ŷyāsēs wāldemaxēs ne-
 gūmpē YäqOLElasē. Wā, lä yax'wida, yīsa sek'lās mamōx"sōkūla-
 'ŷyē p!elxelasgema. Wā, g'il'mēsē gwātēxs laē hōqūwēlsa. Wā,
 60 hēx'ida'mēsē Ä'wālas'k'nisē wātaxōdxēs k'!ēdēlē K'lāmaxalasē, yix
 genemx'dās YäqOLElasē. Wā, la'mē k'leās gwēx'idaas lālex gwē-
 x'idaasas YäqOLElasema'ŷyē lāxēs negūmpē. (Hēxōlen l!elēwēsē-
 'wēda q!āk'o, yīxs le'maē lāsgēmēxēs q!āgwidē Älak'ilayugwa.)
 Wā, la'mē 'nemōx^uem la genems YäqOLElasē k'!ēdefas YäqOLElasē-
 65 ma'ŷyē Älak'ilayugwa. Wā, laem lem^xēdē nāqā'ŷyās YäqOLElasē,
 qaxs hēmenala'maē la k'!ēlak'axēs genemē. Wā, hē'mis lāg'ilas

therefore | YäqOLElasemē^e (V 10) took away his princess Ālak'i- 67
layugwa (VI 8); and although | Ālak'ilayugwa (VI 8) was no longer
his wife, YäqOLElas (VI 2) still owned the house | and the seat, for they
had ēnemnasālayugwa (VII 2) for their child. || YäqOLElas (VI 2) was 70
not very long without a wife. Then he asked | in marriage the princess
of Ēwanux^udzē (V 13), chief of the numaym | Laālax's^eEndayo.
The name of the princess of Ēwanux^udzē (V 13), was Q!ēx'lāla
(VI 9); | and YäqOLElas (VI 2) called his numaym the SēnLēm into
his house and told them | that he wished to marry again. They just
told him to go ahead || and to do quickly as he wanted. Then | 75
he told them that he referred to the princess of | Ēwanux^udzē (V 13)
Q!ēx'lāla (VI 9), whom he wanted to marry. Thus he said when
he was speaking. | One of his speakers replied, and said, "Go on,
and | do so quickly, and let us pay the marriage money to-day."
Thus he said. Immediately || YäqOLElas (VI 2) took fifty blankets 80
out of his room to | give as marriage payment. After he had taken
them out, the | numaym SēnLēm went, carrying the blankets on
their shoulders, and went into | the house of Ēwanux^udzē (V 13).
They sat down inside of the door of | the house of Chief Ēwanux^udzē
(V 13), and at once they paid the marriage money, the || fifty 85
blankets. After they had done so, | the speaker of Chief Ēwanux^udzē
(V 13) arose and spoke. He said, | "Remain sitting there. Sēn-

YäqOLElasema^eyē wātaxōdxēs k'!ēdēlē yix Ālak'ilayugwa. Wā, wax'- 67
ēmisē la k'!ēs geg'adesēs genemē Ālak'ilayugwa, la hetsāemxa g'ōkwē
lē'wa laxwa^eyē YäqOLElasē, qaxs le^emaē xūngwades ēnemnasāla-
yugwa. Wā, k'!ēst!a gāla k'!eās genemē YäqOLElasē laē g'ayōx- 70
ēwidex k'!ēdēlas Ēwanux^udzē, yix g'igāma^eyasa ēne^emēmotasa Laā-
lax's^eendayowē Q!ēx'lāla^x!a, yix lēgēmas k'!ēdēlas Ēwanux^udzē.
Wā, lā lēlts!ōdē YäqOLElasaxēs ēne^emēmota SēnLēmē, qa^s nēlēxs
le^emaē ēnēx' qa^s geg'adē ēt!ēda. Wā, ā^emisē ēnāxwa wāxasō^ssēs
ēne^emēmotē, qa ālag'a^emēs hali'lāla lāx gwālaasasēs nāqa^eyē. Wā, 75
hē^emis la ēnēg'ātsēxs hāē gwe^eyōs, qa^s genemē k'!ēdēlas Ēwa-
nux^udzē^eyē Q!ēx'lāla, ēnēk'exs laē yāq!ent!āla. Wā, hēx'ida^emēsē
yāq!eg'a^elēda ēnemōkwē lāx ā^eyilkwās. Wā, lā ēnēk'a: "Wēg'a āem
hali'lāla^x, qens wēg'i qadze^eīdxwa ēnāla^x," ēnēk'ē. Wā, hēx'ida-
ē^emēsē YäqOLElasē āx'wu^t!alilāxa sek'!ax'sokwē p!ēlxelasgema, qa^s 80
qādzēlema. Wā, g'īl'mēsē ēwīlōt!alilēxs laē ēwīlamālēda ēne^emē-
motasa SēnLēmē k'!ēk'!exseyap!alaxa p!ēlxelasgemē, qa^s lā hō-
gwīl lāx g'ōkwas Ēwanux^udzē, qa^s lā k'!ūs'ālil lāx āwīlēlās t!ex'lās
g'ōkwasa g'igāma^eyē Ēwanux^udzē. Wā, hēx'ida^emēsē qādzēlasa
sek'!ax'sokwē p!ēlxelasgema. Wā, g'īl'mēsē gwālēxs laē lāx'ūlilē 85
ēlkwāsa g'igāma^eyē Ēwanux^udzē qa^s yāq!eg'a^elē. Wā, lā ēnēk'a:
"Wēg'a k'!wāk!wāla^x SēnLēm, qa^s ēselaōsaxg'as genemg'aōs, qaxs

88 L!em, and wait for your wife. She | is getting ready with her marriage mat, so that she may not sit on the floor without a mat in | your house, son-in-law." Thus he said, and went back into the
 90 room where || Ēwanux^udzē's (V 13) princess, Q!ēx·Lāla (VI 9) was seated. He did not stay long, then he came back and | stood up. He spoke again, and said, "Now, come, great | numaym SēnL!em, and carry the princess of | my chief Ēwanux^udzē (V 13) away, for she is heavy." Thus he said, | and went back. Then the numaym
 95 SēnL!em arose || and followed him into the room; and soon they came | back carrying on their shoulders one hundred blankets | and among them walked Q!ēx·Lāla (VI 9), the princess of | Ēwanux^udzē (V 13), among the SēnL!em as they were coming out of the room. When they reached | the door of the house, Ēwanux^udzē
 800 (V 13) stood up and spoke. || He said, "Wait a while, great numaym SēnL!em, | for the name that will go to my son-in-law Yāqolelas (VI 2). | His name will be Gwēyīmdzē (VI 2), and the name of his dancer will be | Melnēd, and these hundred blankets are the marriage mat of | your wife. Now, son-in-law, go
 5 to your house!" Then he || stopped speaking, and immediately those who had paid the marriage money went out, | among them Q!ēx·Lāla (VI 9) and they went into the house of Yāqolelas (VI 2). | Yāqolelas (VI 2) told his speakers to clear out | his house; and after they had cleared it, they went out | and stood

88 la^mmēk· xwānātelaxg·as lē^wwaxsēlek·, ālak· wūltalil k!wastalil lāxēs g·ōkwaōs, negūmp." ēnēk·exs laē lāyak·ilil lāx k!wats·lālilasas k!lēdē-
 90 las Ēwanux^udzē Q!ēx·Lāla. Wā, k·lēstlē gāłaxs g·āxaē aēdaaqa, qa^s lāx·ūlilē, qa^s ēdzaqwē yāq!eg·a^sla. Wā, lā ēnēk·a: "Gēlag·a, ēwālas ēnē^mmēm, SēnL!em, qa^s lālag·aōs q!el^wwūłts·lāłilax k!lēdēlasen g·i-gāma^yōx Ēwanux^udzēx, qaxs g·wāgūntsēlilaqōs lāqg·a," ēnēk·exs laē ēdzak·ilila. Wā, la^mmē ēwī^sla q!wag·ililē ēnē^mmēmotasa SēnL!e-
 95 mē, qa^s lā lāsgēmēq lāxa ōts·lāłilē. Wā, k·lēst!a gāłaxs g·āxaē ēwī^sla k!lēk·lēxseyap!alaxa p!elxelasgēmē, lāk!ēndēda p!elxelasgēmē hē^yyagowa. Wā, g·āx^mmē qāgayē Q!ēx·Lālaq yix k·lēdēlas Ēwanux^u-
 dzāxa SēnL!emaxs g·āxaē hōx^wwūłts·lāłila. Wā, g·il^mmēsē lāg·aa lāxa ōstāłilasa g·ōkwaxs laē Ēwanux^udzē lāx·ūlila, qa^s yāq!eg·a^slē,
 800 qa^s ēnēk·ē: "Wēg·aemsl lāłōxbalax ēwālas ēnē^mmēm, yūL SēnL!em, qa la^mmēs^g·ada lēgēm^k, qa^s lēgemōs, negūmp Yāqolelas. Laems lēgadelts Gwēyīmdzē. Wā, hē^smis lēgemłtsēs sēnatlaōsē Melnēdē. Wā, yū^smisa lāk!ēndēx p!elxelasgēma lē^wwaxsēsōs gēnemaqōs. Wā, hāg·a, negūmp, lāxēs g·ōkwaōs." Wā, laem q!wē-
 5 ūd yāq!ent!āla lāxēq. Wā, hēx·ida^mmēsē g·ax hōqūwelsēda qādzēlax·dē qāqelax Q!ēx·Lāla, qa^s lā hōgwīl lāx g·ōkwax Yāqolelasē. Wā, hēx·ida^mmēsē Yāqolelas āxk·lāłaxēs āyīłkwē, qa ēx^wwi-
 dēsēxa g·ōkwē. Wā, g·il^mmēsē gwāł ēkwaqēxs laē hōqūwels lāxa

up outside of the house and called the || Q!omoyâ'yē, 'wālas 10 Kwāg'uł, Q!ōmk'!ut!es, on behalf of Melnēd (VII 1), the | child of Gwē'yīmdzē (VI 2). After they had said so, they went in, and it was not long before | the three Kwāg'uł tribes came in. Then | Chief Gwē'yīmdzē (VI 2) arose and spoke. He said, | "You have heard my new name. I obtained this in marriage from my father-in-law || Ēwanux'dzē (V 13), who gave me the 15 name Gwē'yīmdzē (VI 2). Now you shall name me Gwē'yīmdzē, | and you shall name my princess 'māxūlayugwa Melnēd (VII 1)." | Then he stopped speaking, and he gave away the | hundred blankets; and first he gave to the Q!omoyâ'yē, | and then to the 'wālas Kwāg'uł, || and finally he gave blankets to the Q!ōmk'!ut!es. | 20 When he had given away all, then they went out of the house of | Gwē'yīmdzē (VI 2). Gwē'yīmdzē and his wife Q!ēx'lāla (VI 9) had not been living together for a long time | when they had a son. He was | named Tsāxis because he was born there. || Four days after he had been born, when the navel-string came 25 off, | Ēwanux'dzē (VII 3) gave four boxes of oil and | ten baskets of clover-roots to his son-in-law Gwē'yīmdzē (VI 2) as a marriage present, | and also the name Wāwalk'inē (VII 3) for the new-born child of his princess | Q!ēx'lāla (VI 9). Then Chief Gwē'yīmdzē

g'ōkwē qa's lā q!wāg'aels lāx l'āsanā'yasa g'ōkwē, qa's lēlēlēxa Q!omoyâ'yē, 'wālasē Kwāg'uł, Q!ōmk'!ut!esē qa Melnēdē xūnō- 10 kwas Gwē'yīmdzē, 'nēk'exs g'āxaē hōgwīla. Wā, k'lēst!a gālaxs g'āxaē 'wī'laēlēda yūdux'semakwē Kwākūg'ūla. Wā, hēx'ida'mēsē lāx'ūlīlēda g'īgāma'yē Gwē'yīmdzē, qa's yāq!eg'a'lē. Wā, lā 'nēk'a: "Laems wūlēlaxen ālē lēgema, yix lēgemg'elxla'yasen negūmpē Ēwanux'dzē g'āxenē Gwē'yīmdzē. Wā, la'mēts lēqelales Gwē- 15 'yīmdzē g'axen. Wā, la'mēts lēqelales Melnēdē lāxen k'lēdēlē 'māxūlayugwa," 'nēk'exs laē q!wēlēda. Wā, lā yāx'wīda, yīsa lāk'!endē p!elxelasgema, yixs hāē g'il yāx'wītse'wēda Q!omoyâ'yasa p!elxelasgem. Wā, lā māk'ilasō'sa 'wālasē Kwāg'ula yāx'wītsō'sa p!elxelasgemē. Wā, lā alēlxsa'da'ya Q!ōmk'!ut!esē yāx'wītsō'sa 20 p!elxelasgemē. Wā, g'il'mēsē 'wīlxtōxs laē hōqūwēls lāx g'ōkwās Gwē'yīmdzē. Wā, k'lēst!a gāla hayasek'ālē Gwē'yīmdzē lē'wis genemē Q!ēx'lālaxs laē xūngwadex'itsa bābagūmē. Wā, la'mē hēx'idaem lēgades Tsāxisē, qaxs hāē māyolemē. Wā, hēt!a la mōp!enxwa's māyoლაagemxs laē lāwāyēs ts!eyōxla'yē laasē 25 Ēwanux'dzē wāwalqālāsa mōsgemē dēdengwats!ē l'lē'na lē'wa neqasgemē l'āl!ēbat t!egwats!ē lāxēs negūmpē Gwē'yīmdzē; wā, hē'misa lēgemē Wāwalk'ina'yē qa lēgēmsa ālē māyolem'sk'!ēdēlasē Q!ēx'lālaxa bābagūmē. Wā, hēx'ida'mēsa g'īgāma'yē Gwē'yīmdzē

30 (VI 2) || sent his speakers to go into all the houses and invite on behalf of | Wāwālk'inē (VII 3), the son of Gwē'yīmdzē (VI 2). "Thus you will say," said Gwē'yīmdzē (VI 2) | to his speakers. At once they went out of the house and | stood in the doorways of all the houses, inviting all the | men of the Q!ōmoyā'yē, 'wālas Kwāg'uł, and Q!ōmk'!ut!es; || and this is what the speakers said as they entered the | doors of the houses of the Q!ōmoyā'yē: "I invite you, Q!ōmoyā'yē, on behalf of | Wāwālk'inē (VII 3), the child of Gwē'yīmdzē (VI 2.)" And when they stopped speaking, | the others said, "Let us go quickly. | "The fire is now burning low." Thus said another one. And when they had been to all the ||
40 houses of the Q!ōmoyā'yē, they went to the houses of the 'wālas Kwāg'uł, | and said, "Now I call you, 'wālas Kwāg'uł, on behalf of | Wāwālk'inē (VII 3), the child of Gwē'yīmdzē (VI 2)!" and they | said as they had done before. Thus they went into all | the houses of the 'wālas Kwāg'uł; and then they went into the
45 houses of the Q!ōmk'!ut!es, || and they said again, "Now I call you, Q!ōmk'!ut!es, on behalf of | Wāwālk'inē (VII 3), the child of Gwē'yīmdzē (VI 2)." Thus they | went into all the houses, and then they went back into the future feast | house. When the guests came, the Q!ōmoyā'yē sat down | in the rear of
50 the house, and the 'wālas Kwāg'uł sat down || at the right-hand

30 'yālaqasēs ā'yīlkwē, qa lās lāl!esela lāxa g'ōkūla qa lās lē'lāla qa Wāwālk'inā'yē xūnōkwas Gwē'yīmdzē. "nēx'LES," nēk'ē Gwē'yīmdzāxēs ā'yīlkwē. Wā, hēx'ēda'mēsē la hōqūwels lāxa g'ōkwē, qa's lā lālax'stōlts!ax t!ēt!ex'īlāsa 'nāxwa g'ig'ōkwa lē'lālaxa 'nāxwa bēbegwānēmsa Q!ōmoyā'yē lē'wa 'wālasē Kwāg'uł, lē'wa Q!ōm-
35 k'!ut!esē. Wā, g'aem wāldēmsa ā'yīlkwēg'a, yīxs laē laēl lāx t!ex'īlāsa g'ōkwasa Q!ōmoyā'yē: "La'men lē'lālōlai', Q!ōmoyā'yai' qa Wāwālk'inayai' xūnōkwas Gwē'yīmdzēyai'." Wā, g'il'mēsē q!wē-
fīdēxs laē nēk'ēda nēmōkwē: "Halag'īlilesai'."—"Laem q!ūlx'īd-nux" legwīlai'" nēk'ēda nēmōkwē. Wā, g'il'mēsē 'wīlxtōlsaxa
40 g'ig'ōkwasa Q!ōmoyā'yaxs laē lax g'ōkūlasasa 'wālasē Kwāg'uł. Wā, lāxaē nēk'a: "La'men lē'lālōlai', 'wālas Kwāg'ułai' qa Wāwālk'inayai' xūnōkwas Gwē'yīmdzēyai'." Wā, āemxaāwisē nā-qemg'īltāya nēmōkwaxēs g'īlx'dē wāldēma. Wā, g'il'mēsē 'wīlxtōl-saxa g'ig'ōkwasa 'wālasē Kwāg'ułaxs laē lāx g'ig'ōkwasa Q!ōmk'!u-
45 t!esē. Wā, lāxaē nēk'a: "La'men lē'lālōlai', Q!ōmk'!ut!esai' qa Wāwālk'inayai' xūnōkwas Gwē'yīmdzēyai'," nēk'ē. Wā, g'il'mēsē 'wīlxtōlsaxa g'ig'ōkwē laē aēdaaqa, qa's lā laēl lāxa k!wēlā'yats!ēle g'ōkwa. Wā, g'āx hōgwīlēlēda lē'lānēmē. Wā, laem la k!ūs'ālīlēda Q!ōmoyā'yē lāx ōgwiwalīlāsa g'ōkwē. Wā, la k!ūs'ālīlēda
50 'wālasē Kwāg'uł lāx hēk'!ōtsēgwīlāsa k!wēladzats!ē g'ōkwa. Wā,

side of the feasting-house, | and the Q'ōmk'!ut!Es on the left-hand 51
 side of the feasting-house. They | sat down there because they
 had been invited for a feast. When all were in, | the numaym
 Laälax's'endayo came in and sat down | at the right-hand side of
 the door. Then Ēwanux^udzē (V 13) arose || and spoke. He said. 55
 "Look this way, son-in-law | Gwēyimdžē (VI 2), and listen to me!
 Send out your numaym | to get the four house-dishes of my
 house, so that | my guests may eat out of them! They are the
 killer-whale, | whale, seal, and double-headed serpent." Thus he
 said as he sat down. || Immediately Gwēyimdžē (VI 2) arose and 60
 thanked his father-in-law for what he had said. | Then he turned
 his face to his numaym, the Sēnl!ēm, and | said, "O numaym
 Sēnl!ēm, take the four house-dishes | and bring them! Let us try
 to have them emptied by our guests!" Thus he said. Then | the
 young men of the numaym Sēnl!ēm went out and carried in||
 two ladles which are always given with the four house-dishes. 65
 It was not | long before the young men came back carrying the
 four house-dishes | and the two ladles. They came and put them
 down inside | the door of the feasting-house. Then they took the |
 cinquefoil-root baskets and placed them by the side of the house-
 dishes. || They took the roots out of the baskets and put the 70
 raw | cinquefoil-roots into the house-dishes; and when the house-

hēt!a klūs'ālilēda Q'ōmk'!ut!esa lax gemxtsēgwilē, yix hēg'ilas 51
 k'lūsālē, qaxs k'!wēlasaē lē'lānemāq. Wā, g'il'mēsē 'wīlaēlexs
 g'āxaē hōgwilēda 'ne'mēmotasa Laälax's'endayowē. Wā, lā k'lūs'ālilē
 lāxa hēlk'!ōtsā'yasa t!ex'ila. Wā, hē'mis lā lāx'ūlilats Ēwanux^u-
 dzē, qā's yāqlēg'a'lē. Wā, lā 'nēk'a: "Gwāsgemałala, negūmp 55
 Gwēyimdžē, qā's hōlelaōs g'āxen. Wēg'a 'yālaqaxs 'ne'mēmota-
 qōs, qā lāsōx āx'ēdxa mewēxlā lōelqūlil lāxen g'ōkwa, qā ha'ma-
 ats!ēsōs lē'lānemaqōs. Hē'mēda māx'ēnoxwa lē'wa gwe'yīma,
 lē'wa mēgwata, lē'wa siseyula," 'nēk'exs laē k!wāg'alila. Wā,
 hēx'ida'mēsē lāx'ūlilē Gwēyimdžē, qā's mō'lēs wāldemasēs ne- 60
 gūmpē. Wā, lā gwēgemx'ēd lāxēs 'ne'mēmotaxa Sēnl!ēmē. Wā, lā
 'nēk'a: "Hāg'a 'ne'mēmot Sēnl!ēm, āx'ēdxa mewēxlā lōelqūlila,
 qā g'āxlag'isēs gūnx'itsōsens lē'lānemēx," 'nēk'exs laē hōqūwel-
 sē ha'yāł'āsa 'ne'mēmotasa Sēnl!ēmē, qā's lā āx'ēdeq lē'wa
 mā'lexla tsēxla, yix 'nami'lālotasa lōelqūlilē mewēxla. Wā, k'!ēst!a 65
 gāłaxs g'āxaē aēdaaqēda hā'yāł'a dāg'ilqelaxa mewēxla lōelqūlila
 lē'wa mā'lexla tsētsēxla, qā's g'āxē mex'ālilas lāx āwilelāsa t!ex'ī-
 lāsa k!wēla'yats!ē g'ōkwa. Wā, hēx'ida'mēsē āx'ētse'wēda t!ēt!ē-
 gwāts!ē l!āl!ebata, qā's lā hēhenōdzeli'ēm lāxa lōelqūlilē. Wā, lā
 lex'ūlts!ālayo lāxa l!āl!ebata t!ex'sōsē qā's lā lēxts!ālayā k'!l'x'ē 70
 t!ex'sōs lāxa lōelqūlilē. Wā, g'il'mēsē 'wīla qōqūt!ēda lōelqūlilaxs

- 72 dishes were full, | they put the double-headed serpent dish in front of the Q!ōmoyâ'yē. Then | the speaker of Gwē'yīmdzē (VI 2) said, "This double-headed serpent dish is for you, Q!ōmoyâ'yē!" and they | put the killer-whale dish in front of the 'wālas
- 75 Kwāg'u!, and || the speaker said, "This killer-whale dish is for you, 'wālas Kwāg'u!" | and they put the seal-dish in front of the Q!ōmk'!ut!ēs, and | the speaker said, "This seal-dish is for you, Q!ōmk'!ut!ēs!" Then they put | the whale-dish in front of the Maāmtag'ila and G'ēxsem and Kūkwāk'lum, | and the speaker said, "This dish is for you, Maāmtag'ila, G'ēxsem, ||
- 80 Kūkwāk'lum! You will eat out of it, you who sit there to help us,— and you, Laālax's'endayo!" | Thus he said. Then he took the large ladles and gave one to the | other speaker of Gwē'yīmdzē (VI 2). Then he told the guests to begin | eating; and he spoke, turning his face towards the numaym Sēn!ēm, | and said, "Now bring out the
- 85 oil, so that I may give the second course to my || guests." Then he took the boxes with oil and | put them down in front of the fire. The | two speakers dipped the ladles into the oil, and gave | one of them to the chief of the Maāmtag'ila. Then the speaker said, |
- 90 "Now, sip this, Āwaxelag'īlis!" Then || the other speaker said to the chief of the G'ēxsem, "Now you | sip this, Chief Yāqewid!" Immediately the chiefs | arose, took the ladles, and drank the oil;

- 72 laē k'ax'dzamōlilemēda siseyulē lāxa Q!ōmoyâ'yē. Wā, lā 'nēk'ē elkwas Gwē'yīmdzē: "Lōqūlas, Q!ōmoyâ'yē siseyūl." Wā, lā k'ax'dzamōlilemēda max'ēnoxwē lāxa 'wālasē Kwāg'u!a. Wā, lāxaē
- 75 'nēk'ēda Elkwē: "Lōqūlas 'wālas Kwāg'u! māx'ēnox." Wā, lā k'ax'dzamōlilemēda mēgwatē lāxa Q!ōmk'!ut!ēsē. Wā, lā 'nēk'ēda Elkwē: "Lōqūlas Q!ōmk'!ut!ēsē mēgwat." Wā, la k'ax'dzamōlilemēda gwē'yīmē lāxa Maāmtag'ila lē'wa G'ēxsemē lē'wa Kūkwāk'lumē. Wā, lā 'nēk'ēda Elkwē: "Lōqūlas Maāmtag'ila, G'ēxsem,
- 80 Kūkwāk'lum, 'wīlastaemlesēx k!wamēlaēx lō's Laālax's'endayo," 'nēk'exs laē āx'ēdxa ma'lexla tsēxla, qa's ts'ewēsa 'nemēxla lāxa 'nemōx' Elkwās Gwē'yīmdzē. Wā, lā wāxaxa k!wēlē, qa wāg'ēs hamx'ēida, 'nēk'exs laē gwēgemx'ēid lāxēs 'nē'mēmotaxa Sēn!ēmē. Wā, 'nēk'a: "Wēg'a, hānōlt!alilaxwa l!ē'nax, qen hēleg'indēxens
- 85 lē'lānemē," 'nēk'exs laē āx'ētsewēda dēdengwats!ē l!ē'na, qa's g'āxē mex'ālilem lāxa ōbēx'lalalilasa legwīlē. Wā, hēx'ēida'mēsa ma'lōkwē ā'yīlk' tsē'stasa tsētsēxla lāxa l!ē'na, qa's lā t!ēqwasa 'nemēxla lāx g'īgāma'yasa Maāmtag'ila. Wā, lā 'nēk'ēda Elkwa: "Laems xūmt!ēdlai' g'īgāma'yai' Āwaxelag'īlisai'." Wā, lā
- 90 'nēk'ēda 'nemōkwē Elkwa lāx g'īgāma'yasa G'ēxsemē: "Laems xūmt!ēdlai' g'īgāma'yai', Yāqewidai'." Wā, hēx'ēida'mēsa g'īg'egāma'yē lāx'ūlila, qa's dādalēxa tsēxla, qa's nāx'idēxa l!ē'na, la

and | all the head men of the numayms did so,—of the Q!ōmo-
yâ'yē | and of the numayms of the 'wālas Kwāg'u!; and after || the 95
head men had drunk, they gave to drink to the men of lower rank. |
When they all had drunk oil, they took with their hands the cinque-
foil-roots out of the | house-dishes, carried them in their blankets, and
went out. Now this was ended; | and the name of the child of
GWE'yîmdzē (VI 2) was Wāwa!k'inē (VII 3) until he should be |
ten months old. ||

When he was ten months old, his father, GWE'yîmdzē (VI 2), in- 900
vited all | the young men of the Kwāg'u! tribes to go into his
house; and when | they came in, they singed off the hair of Wā-
wa!k'inē (VII 3); and | after they had singed it off, they put straps
around his legs and arms; and when | they had done so, they put
red ochre on his head and face; || and when the paint had been put 5
on, the young men | also painted their faces; and when their faces
were painted, | GWE'yîmdzē (VI 2) took many handkerchiefs and
shirts | and gave one to each of the young men. When | each had
one, GWE'yîmdzē (VI 2) spoke, and said, "Now stop || calling my 10
child Wāwa!k'inē (VII 3). You shall call him | ĀLANEM (Wolf)
(VII 3)." Thus he said to the young men; and after he had done
so, | they went out. It was not very long before ĀLANEM (VII 3)
began to walk, | for that was his name while he was a young man—
for ĀLANEM (VII 3) had the ochre-name | when the young men had

hēx'sā gwēg'ilax lē!axūma'yasa 'nā!nē'mēmasē lē'wa Q!ōmoyâ'yē 93
lē'wa 'nā!nē'mēmasasa 'wālasē Kwāg'ula. Wā, g'il'mēsē 'wilxtō-
wēda lē!axūma'yaxs laē tsēx'īdxa bēbēgūlida'yē. Wā, g'il'mēsē 95
'wī!la la 'nāx'īdxa l!ē'nāxs laē 'wī!la āem lēx'wū!ts!ā!axa t!ēx'sōsē
lāxa hō!ē!qū!līē, qa's hanqē!ē!qēxs laē hōqūwē!sa. Wā, laem gwā!a.
Wā, laem lēgādē xūnōkwās GWE'yîmdzās Wāwa!k'ina'yē lā!a! qō
lāl hēlogwila!ō.

Wā, g'il'mēsē hēlogwilaxs laē ōmpasē GWE'yîmdzē lē!lā!axa 'na!xwa 900
hā'yā!āsa Kwākūg'u!tē, qa lās 'wī!laē! lāx g'ōkwās. Wā, g'il'mēsē
g'āx 'wī!laē!a laē ts!ēx'ē!tsemtse'wē se'yās Wāwa!k'ina'yē. Wā,
g'il'mēsē gwā!a ts!ēx'ē!tsema'yāq laē kūn'x'wīt!ē!tse'wa. Wā, g'il-
'mēsē gwā!a kūn'xwītāxs laē qōbē!tsemtsowē x'ōmsas, yīsa
gūmsē. Wā, g'il'mēsē gwā!a qōbē!tse!mdaq laē 'nā!xwa'ma ha'yā!ā 5
ōgwaqa gūms'īdxēs gōgūma'yē. Wā, g'il'mēsē 'wī!la la gūmē!kwa laē
GWE'yîmdzē āx'ē!dxa q!ē!nē!mē lā!ā!xwī!wa'yā lē'wa q!ē!q!ē!sē!na'yē,
qa's yāx'widēsa 'nā!nē!mē lāxa 'nā!xwa hā'yā!ā. Wā, g'il'mēsē
'wī!xtāxs laē yāq!ē!g'a!lē GWE'yîmdzē, qa's 'nē!k'ē: "Laems gwā! 10
lē!qē!las Wāwa!k'ina'yē lā!xēn xūnōkwēx, Wā, la'mē!ts lē!qē!la!es 10
ĀLANEMē lā!q," 'nē!k'ē!xa hā'yā!ā. Wā, g'il'mēsē gwā!ē!xs laē
hōqūwē!sa. Wā, k'!ē!st!a ā!aem gā!ax, laemxent qāqayī!maxs yīx
ĀLANEMē, qaxs lē!x'a'maē lē!gā!da!atsēs hē!aē!na'yē, yīxs gū!myad!zē!x-
lā!yōē ĀLANEMē, yīxs lē!x'a!gā!aē!da hā'yā!ā yā!qwap!!asa lā!ā!xwī!

- 15 their own customary small potlatch, in which handkerchiefs, || shirts, paddles, and mats were given away. This || is called by the people of olden times "ochre giving," and they have no | names of high rank for it.—ĀLANEM was the name which he had obtained from his father GWE'yîmdzē (VI 2), because he had not yet | given away blankets for a name of high rank for his son ĀLANEM (VII 3). Now, | Ēwanux^udzē (V 13) felt sorry on account of his grandson, 20 because he had no || name of high rank. Therefore Ēwanux^udzē (V 13) invited his numaym | the Laälax's^eendayo, and told his numaym that he would give as a marriage gift to his | son-in-law sixty blankets and the name | Łalēp!alas (VII 3) to be the name of ĀLANEM (VII 3). Then his numaym agreed | to what he had said; 25 and therefore he immediately counted off || sixty blankets, and put them on the shoulders of the young men | of his numaym, who then went out of the house | and into the house of his son-in-law GWE'yîmdzē (VI 2). They | sat down near the door, and Ēwanux^udzē himself spoke, | and said, "Look up, son-in-law, GWE'yîmdzē 30 (VI 2), || and listen to what I have to say to you! I feel sorry | for my grandson (VII 3), because he has no name of high rank yet. Now | I will give him this name, and you shall call him | Łalēp!alas, and I also give these sixty blankets. | Come and take them!" Thus 35 he said to his son-in-law; and || GWE'yîmdzē (VI 2) at once arose

- 15 wa'yē Lē'wa q!ēq!ESENA'yē Lē'wa sē'wayuwē Lē'wa lē'wa'yē. Hēem gwe'yōsa g'ālē begwānem gūmyasē. Wā, lā k!ēas^eem ālaxlāyo lēgema, yix lēgemas lāxēs ōmpē GWE'yîmdzē, qaxs k!ēs^emaē p!ēs^eēda, qa's lēqelē qa lēgemsēs xūnōkwē ĀLANEMē. Wā, lā ts!EX'ilē nāqa'yas Ēwanux^udzē qaēs ts!ōx^uLEMāxs k!ēasaē ālax- 20 lāyo lēgema. Wā, lāg'ilas lēlts!ōdē Ēwanux^udzāxēs 'nē'mēmota-taxaLaälax's^eendayowē. Wā, nēlaxēs 'nē'mēmotaxs wāwatqālilaxēs negūmp yisa q!EL!EX'sokwē p!Elxelasgema. Wā, hē'misa lēgemē Łalēp!alasē qa lēgems ĀLANEMē. Wā, ā'misē 'nāxwa ēx'akē 'nē'mēmotasēx wāldemas. Āg'il^emas hēx'idaem hōs'wūltaliłaxa q!E- 25 L!EX'sokwē p!Elxelasgema, qa's k!EXSEYap!endālēs lāxa hā'yāl^eā-sēs 'nē'mēmotē. Wā, g'il^emēsē 'wī^elaxs laē hōqūwels lāxēs g'ōkwē, qa's lā hōgwīlela lāx g'ōkwasēs negūmpē GWE'yîmdzē, qa's k!ūs-^eālilē lāx max'stā'yasa t!EX'ila. Wā, xāmadzaqwa^emis yāq!EG'a^elē Ēwanux^udzē. Wā, lā 'nēk'a: "K!wāgemlil la, negūmp, GWE'yîm- 30 dzē, qa's hōlēlaōsaxg'in wāldemLEK' lāl, yixs ts!EX'ilaen nāqa'yē qaen ts!ōx^uLEmax, yixs k!ēasdāx^emaēx ālaxlāyo lēgema. La^emē-sek' lālg'ada lēgemk' qa lēgemsōx. Wā, laems lēqelales Łalēp!alasē laqō g'a^emēsēg'ada q!EL!EX'sokūk' p!Elxelasgema. Wā, gēlag'a āx^eēdqek," 'nēk'ēxēs negūmpē. Wā, hēx'ida^emēsē GWE- 35 'yîmdzē Łax^eūliłā, qa's yāq!EG'a^elē. Wā, lā 'nēk'a: "ēmādzēxaōs wāł-

and spoke. He said, "What do you say, | father-in-law (V 13) ? 36
Do you come again and give me a marriage gift of sixty | blankets
and also this name? Thank you, father-in-law (V 13) !" | Thus he
said, and sent out his wife (VI 9) to call his numaym, the | Sēnl'em, to
come into his house. Indeed, there were only three || seated in the 40
house,—himself (VI 2), his wife, and his child (VII 3),—because
Ēwanux^udzē (V 13), tried to | surprise his son-in-law Gwē'yīmdzē
(VI 2), and Gwē'yīmdzē (VI 2) did not | know beforehand what his
father-in-law (V 13) was going to say to him. Then the | Sēnl'em
came in, and immediately Gwē'yīmdzē (VI 2) | sent out his speak-
ers to stand in front of his house and || to invite the Maāmtag'ila, 45
G'ēxsem, Kūkwak'lum, | Laālx's'endayo, on behalf of Łalēp'alas
(VII 3), the son of Gwē'yīmdzē (VI 2). | "That is what you will
say," said Gwē'yīmdzē (VI 2) to his speakers; and when he stopped
speaking, | the speakers went out. They stood in front of | the
house of Gwē'yīmdzē (VI 2) and said, "Now, || Maāmtag'ila, G'ēx- 50
sem, Kūkwak'lum, Laālx's'endayo, now you may witness the
dance of | Łalēp'alas (VII 3), the child of Gwē'yīmdzē (VI 2)."
The other speakers said, | "Let us be quick!" Now the numaym Laālx-
s'endayo was sitting still; | and when they stopped speaking they
went into the house of | Gwē'yīmdzē (VI 2), and it was not long
before the four numayms came in. || Now Gwē'yīmdzē (VI 2) told 55
them that his plan was for Ālanem | to have a name of high rank;

demaq!ōs, negūmp? La^umasēxat! wāwaqālaa yīsa q!ellex^usokwax 36
p!elxelasgēmaa; yu^umisa lēgēmaq!a? Wā, gēlak'as'la, negūmp,"
nēk'exs laē^u yālaqasēs genēmē, qa lā's lē'lālase^uwē^u nē^umēmōtasxa
Sēnl'emē, qa g'āxēs^u wī^ulaēlēla lāx g'ōkwās. Qālxax yūdux^umaē
klūdzēl lāxēs g'ōkwē lē^uwis genēmē lē^uwis xūnōkwē, qaxs ts!ā- 40
ts!ak'iwāē Ēwanux^udzāxēs negūmp, Gwē'yīmdzē, qaxs k'lēsaē
q!āq!alalg'iyuwē Gwē'yīmdzāx wāldemlasēs negūmpaq. Wā, g'āxē
wī^ula hōgwīlēda Sēnl'emē. Wā, hēx'ida^umēsē Gwē'yīmdzē^u yā-
laqasēs ā'yīlkwē, qa lās q!wāg'aēls lāx l!āsanā^uyasēs g'ōkwē, qa
lēlēlāsēxa Maāmtag'ila, lē^uwa G'ēxsemē, lē^uwa Kūkwāk'lumē, 45
lē^uwa Laālx's'endayowē qa Łalēp'alasē xūnōkwās Gwē'yīmdzē.
"nēx'LES," nēk'ē Gwē'yīmdzāxēs ā'yīlkwē. Wā, g'ilēmēsē q!wēl-
ēdexs laē hōqūwēlsēda ā'yīlkwē, qa's lā q!wāg'aēls lāx l!āsanā^uyas
g'ōkwās Gwē'yīmdzē. Wā, nēk'a: "Laems x'its!ax'ilałai' Maām-
tag'ilai', G'ēxsemai', Kūkwāk'lumai', Laālx's'endayowai', qa Ła- 50
lēp'alas xūnōkwās Gwē'yīmdzē."—"Hālaslensaai'," nēk'ēda nēmō-
kwē elkwa. Wā, laemla klūdzēltsā^uma nē^umēmōtasa Laālx's'-
endayowē. Wā, g'ilēmēsē q!wēlēdexs laē hōgwīla lāx g'ōkwās Gwē-
yīmdzē. Wā, k'lēst!a gālxax g'āxaē wī^ulaēlēda mōsgemak!ūsē nāl-
nēmēmasa. Wā, la^umē nēlē Gwē'yīmdzāxs hāē sēnatē Ālanemaxs 55
lē^umaē ālaxlāla lēgadLES Łalēp'alasē. Wā, g'ilēmēsē q!wēlēdexs

57 namely, Łalēp!alas (VII 3). As soon as he stopped speaking, | he gave away the sixty blankets to the four | numayms; and after he had done so, they went out. | Now his name was Łalēp!alas (VII 3),
 60 although he was only a young child of his father || Gwēyīmdzē (VI 2). Now Łalēp!alas (VII 3) had four names, beginning | with the first when he was born by his mother Q!ēx·Lāla (VI 9). Now | Łalēp!alas was grown up. Then Gwēyīmdzē (VI 2) said to his | father-in-law Ēwanux^udze (V 13) that he wanted to give a winter dance; and immediately | Ēwanux^udzē (V 13) that he would pay
 65 the marriage debt to his son-in-law Gwēyīmdzē (VI 2). || When it was nearly winter Ēwanux^udze (V 13) paid the marriage debt,— | two hundred and fifty blankets, ten boxes of oil, | twelve boxes of dried salmon, and twenty baskets with cinquefoil-root. | After he had paid the marriage debt, | Łalēp!alas (VII 3) disappeared, and
 70 Gwēyīmdzē (VI 2) gave a winter dance. He had || disappeared for a long time, then he was caught. Then Łalēp!alas (VII 3) was hāmshāmts!es. | Now his name was Āmyaxelasō^e (VII 3). Now he had five | names. Then they gave away two hundred and fifty blankets | to the Q!ōmoyāyē, ^ewālas Kwāg·u! and Q!ōmk!ūt!es. |
 75 Now, he did not give any to the Gwētela. After one || winter he stopped being hāmshāmts!es; and when | winter came again, he became a member of the Sparrow Society. Now he had also a name from his | grandfather Ēwanux^udze for the secular season;

57 laē yāx^ewitsa q!EL!EX^ssokwē p!ELxelasgem lāxa mōsgemakwē ^enā!-
^ene^mmēmasa. Wā, g'il^emēsē gwā!EXs laē ^ewī!a hōqūwelsa. Wā,
 la^mmē lēgēms Łalēp!alasē lāxēs āēnē^mmē g'inānem xūnōx^usēs ōmpē
 60 Gwēyīmdzē. Wā, laem mōsgēmē lēLEgēmas Łalēp!alasē g'āg-i-
 lela lāxēs g'ilēna^eyē māyo!ēmsēs ābēmpē Q!ēx·Lāla. Wā, la^mmē
 nexLEax^eid la begwānemē Łalēp!alasē; laasē nēlē Gwēyīmdzāxēs
 negūmpē Ēwanux^udzāxs yāwix·ilaēxsdaē. Wā, hēx^eida^mmēsē Ēwa-
 nux^udzē ^enēk^eEXs le^mmaē qōtēx^ealxēs negūmpē, yīx Gwēyīmdzē. Wā,
 65 g'il^emēsē elāq ts!ā^ewūnx^eidEXs laē qōtēx^eidē Ēwanux^udzāsa sek!a-
 x^ssok·āla p!ELxelasgem, hē^mmisa neqasgemē dēdengwats!ē L!ēⁿa;
 g'āg-iwalat!ēda xē^myats!ē xetsema, hē^mmisa g'ig·agāla t!ēt!egwa-
 ts!ē L!āl!ēbata. Hēem waxē. Wā, g'il^emēsē gwāla qōtēx^eāxs laē
 x^sis^eidē Łalēp!alasē. Wā, la^mmē yāwix·ilē Gwēyīmdzē. Wā, gāla-
 70 ^emēsē x^sisā!EXs laē k'imyase^ewa. Hāmshāmts!esē yīx Łalēp!alasē.
 Wā, la^mmē lēgades Āmyaxelase^ewē. Wā, laem sek!āsgēmē lēLE-
 gēmas. Wā, laem yāx^ewidayowēda sek!ax^ssok·āla p!ELxelasgem
 lāxa Q!ōmoyāyē, lē^ewa ^ewālasē Kwāg·u!a, lē^ewa Q!ōmk!ūt!esē.
 Wā, laem k'lēs lāg'inaxa Gwētela. Wā, ^enemxēnxēla^mmēsēxa ts!ā-
 75 ^ewūnxaxs laē gwā! hāmshāmts!esa. Wā, g'il^emēsē ēt!ēd ts!ā-
^ewūnx^eidEXs laē gwētsē^esta. Wā, laemxāē g'āg·ililē lēgēmas lāxēs
 gagēmpē Ēwanux^udzē lāxa bāxūsē. Wā, lā l!asaxdzēg'is!ak^u lāxa

and his name was Łasaxdzēg'īlak; | as member of the Whale 78 Society in the winter dance; and the name of | Āmyaxelasō (VII 3) | was Qewēgemē (VII 3) as a member of the Sparrow Society. Now he had || six names from the beginning, when he was born by his 80 mother, Q'lēx'Łāla (VI 9). |

Now Łalēp!alas (VI 3) was a full-grown man. Now I will | talk about him after he finished the winter dance. That is why I mentioned his | secular name. Now Gwē'yīmdze (VI 2) wished his | son Łalēp!alas (VII 3) to give a potlatch to the Kwāguł, to get for his name the name of the || past chief, Hāmēselā (V 3) for 85 the name Hāmēselā also belongs to the numaym Sēn!Em, | because it is the name given by Grayōsdās (IV 3) | to his and G'āg'āōłelaga's (IV 1) son (V 3), who was the younger brother of Smoke-All-Round (V 1). | G'āg'āōłelaga (IV 1), and YāqōL'ēqelas (V 2), and his younger brother | Hāmēselā (V 3) had gone home to Ts!eqūlōten. Therefore the Lēgwīlda'x^u || have the names 90 Hāmēselā and Smoke-All-Round and the name G'āg'āōłelaga, | for they know all the names of the Sēn!Em. Now I will speak again about Łalēp!alas (VII 3), who made a potlatch to the Kwāguł. | He was helped by his father Gwē'yīmdzē (VI 2) and his | grandfather Ēwanux^udzē (V 13); two hundred and twenty blankets went || from his father (VI 2) to 95 Łalēp!alas (VII 3), and one hundred and eighty blankets from |

ts!ēts!eqa lēgema yīxs gwēgūyīmaē. Wā, la'mē lēgadē Āmyaxela- 78 se'was Qewēgemē lāxēs laēna'yē gwētsē'sta. Wā, la'mē q'ēl'les-gemē lēlēgemas g'āg'īlelaxs g'ālaē māyōlemsēs ābempē Q'lēx'Łāla. 80

Wā, laem ālak'āla la begwānema yīx Łalēp!alasē, qaxg'īn la'mēk. ēt!alelał laqēxs laē gwāl ts!ēts!eqa. Lāg'īlaen hē lēx'ēdayowē bāxudzaxlāyās. Wā, la'mē 'nēk'ē Gwē'yīmdzē, qa p!ēs'ēdag'esēs xūnōkwē Łalēp!alasaxa Kwākūg'ulē, qa wāg'ēs lēgades lēgemasaxa g'īgāmayōlaē Hāmēselalē, yīxs hās'maaxa 'nē'mēmōtasa Sēn!Emē 85 lēxlēgemilē Hāmēselalē, qaxs hē'maē lēx'ēdayōs Grayōsdāswū-laxēs xūnōk^u lō' G'āg'āōłelaga, yīxs ts!ā'yanōkwaē Kwax'sē'stalās. Wā, lā nā'nakwē G'āg'āōłelaga lō' YāqōL'ēqelasē lēwis ts!ā'yē Hāmēselalē lāx Ts!eqūlōtenē. Wā, hē'mis lāg'īlasa Lēgwīlda'xwē lēgades Hāmēselalē lē'wa Kwax'sē'stala lēgema qa G'āg'āōłela- 90 gāxs 'nāxwa'maē q'lēq'ālax lēlēgemasa Sēn!Emē. Wā, la'mēsens ēdzaqwał gwāgwēx'sex'īdeł lā Łalēp!alasaxs laē p!ēsaxa Kwākūg'ulē. Wā, laem 'nāxwa g'īwałtsēs ōmpē Gwē'yīmdzē lē'wis gagēmpē Ēwanux^udzē, yīxs hāmāłtsok'ālaēda p!ēl'elaxasgemē g'āg'īlil lax ōmpas Łalēp!alasē. Wā, lā ma'lgūnāłtsogūg'īyōwa g'āg'īlilē 95 lax gagēmpasē Ēwanux^udzē hāmōp!enyag'īgawa p!ēl'elaxasgemē

97 his grandfather Ēwanux^udze (V 13). | Łalēp!alas (VII 3) was helped by the two men with four hundred blankets; and after he had been helped | with the blankets, Gwē^yimdze (VI 2) sent out Łalēp!alas (VII 3) to | call the speakers who were to be their
 1000 guests to come quickly. || Łalēp!alas (VII 3) went at once to call them, and they all came immediately. | Then Gwē^yimdzē (VI 2) instructed them what to say outside of the | house; and after he had instructed them, they went out of the house | and stood there. They said, "Now, | Q!ōmoyâ^yē, 'wālas Kwāg'uł, Q!ōmk'!ut!ēs, you
 5 will see (the dance of) Q!ēx'!āla (VI 9), the child¹ of || Hāmēsēlał (VII 3)," for Hāmēsēlał (VII 3) had his mother Q!ēx'!āla (VI 9) for his dancer. | It was not long before the three tribes of the Kwāg'uł came in. | When they were all inside, Gwē^yimdzē (VI 2), arose | and spoke. He said, "Now you will stop naming my prince Łalēp!alas (VII 3) | for his name is changed, and he will now be ||
 10 named Hāmēsēlał (VII 3). Now he will take the seat of the past Hāmēsēlał (V 3), | who held the second seat in my numaym Sēn-
 L!ēm." | Thus he said to all the Kwāg'uł. Then they all agreed to what he said. | After he had finished his speech, he gave away the
 15 four hundred | blankets; and when he had done so, || they went out. Now he had seven names, beginning with the first | name obtained at the time of his birth from his mother, Q!ēx'!āla (VI 9). It was not long before his | grandfather Ēwanux^udzē died (V 13), and at once

97 g'īwalayōsa ma^lōkwax Łalēp!alasē. Wā, g'īl^mēsē gwālałila g'īwalayowē p!ēlxelasgemaxs laē 'yālaqē Gwē^yimdzās Łalēp!alasē, qa
 1000 lās Lē^lālaxa ā^yīlkwaxs Lē^lānemaē, qa g'āxēs hālabala. Wā, hēx'ēi-
 da^mēsē lā Łalēp!alasē Lē^lālaq. Wā, hēx'ēida^mēsē g'āxda^xwa. Wā, laemxaē lēxs^aalē Gwē^yimdzē qa wāldems lāx L!āsanā^yasēs
 g'ōkwē. Wā, g'īl^mēsē gwāł lēxs^aālaqēxs laē hōqūwels lāxa g'ōkwē, qa^s q!wāg'aelsē. Wā, lā 'nēk'a: "Laems x'īts!ax'īlałōlai' Q!ōmo-
 yā^yai', 'wālas Kwāg'ułai', Q!ōmk'!ut!ēsai' lāx Q!ēx'!āla xūnōkwās
 5 Hāmēsēlałē, qaxs hē^mmaē sēnatēs ābempē Q!ēx'!āla, yīx Hāmēsē-
 lałē." Wā, k'!ēst!a gāłaxs g'āxaē 'wī^llaēlēda yūdux^usemakwē Kwā-
 kūg'uła. Wā, g'īl^mēsē 'wī^llaēlēxs laē hē^mmē Gwē^yimdzē lāx^uūla, qa^s yāq!ēg'a^lē. Wā, lā 'nēk'a: "Laems gwāł lēqelałts Łalēp!a-
 lasē lāxg'īn lēwūlgāmēk', qaxs la^mmēk' L!āyoxlā, qaxs la^mmēk'
 10 lēgadelts Hāmēsēlałē. Wā, la^mmēsek' lāl lāx lāxwa^ya Hāmēsē-
 lałwūla, yīxs 'naⁿemōkwałg'iwālaē lāxen 'ne^mmēmota SēnL!ēmē,"
 'nēk'ēxa 'nāxwa Kwākūg'uła. Wā, āemxaāwisē 'nāxwa ēx'ak'ax wāldemas. Wā, g'īl^mēsē gwāłē wāldemasēxs laē yāx^wītsa hāmōp!en-
 yag'īgawē p!ēlxelasgema. Wā, g'īl^mēsē gwāł yāqwaxs laē 'wī^lla
 15 hōqūwelsa. Wā, laem ālēbōsgemē lēlēgemaxs g'āg'īlēla lāxēs g'īlē-
 na^yē mayōlemsēs ābempē Q!ēx'!āla. Wā, k'!ēst!a gāłaxs laē lē^lē
 gagempasē Ēwanux^udzēx'dē. Wā, hēx'ēida^mēsē Q!ē^x'!āla 'nēx', qa

¹ The dancer is here called the child of the host.

Q!ēx'Lāla (VI 9) wished that | Hāmēselā (VII 3) should take the 18
 seat of his grandfather Ēwanux^udzē (V 13). | Then Q!ēx'Lāla (VI 9)
 told her son Hāmēselā (VII 3), and || her husband Gwē'yīmdzē 20
 (VI 2), to call in the numaym of his grandfather (V 13), | the
 Laālx's'endayo, to come into the house of Ēwanux^udzē (V 13). |
 Immediately Hāmēselā (VII 3) himself went to call them, | and
 they came in. When they were inside, | Q!ēx'Lāla (VI 9) arose and
 called her son Hāmēselā (VII 3) || to come and stand by her side; 25
 and she spoke, and said, | "See how I stand here with my son (VII 3),
 who is the | grandson of my past father Ēwanux^udzē (V 13). His
 name is Hāmēselā (VII 3). | Now I wish him to take the seat of
 Ēwanux^udzē (V 13), | Laālx's'endayo." Thus said Q!ēx'Lāla
 (VI 9). Immediately all || the men of the numaym Laālx's'endayo 30
 agreed to | what Q!ēx'Lāla (VI 9) had said. Now she gave away
 blankets | to the numaym Laālx's'endayo, and his name was |
 Ēwanux^udzē in the numaym Laālx's'endayo. Now Ēwanux^udzē
 (VII 3) was the head man | of his new numaym, the Laālx's'endayo,
 and he (VII 3) also || held the seat of Hāmēselā in his numaym 35
 Sēnlēm. Now he had the | two seats of Hāmēselā and Ēwanux^udzē.
 Now he married | Nēg'āga (VII 4), and the chief Hamēdeg'emē^e
 (VI 10) of the | numaym G'ēxsem gave to Hāmēselā the name Tsex-

hē'misē Hāmēselā lē lāx^ustōdex k!wāx'dāsēs gagempdē Ēwanux^udzē. 18
 Wā, hēx'ida'mēsē Q!ēx'Lāla āxk'!ālxēs xūnōkwē Hāmēselā lē'wis
 lā'wūnemē Gwē'yīmdzē, qa lēlts!ōdēsēxa 'nē'mēmotasēs gagemp- 20
 dēxa Laālx's'endayowē, ya lās 'wī'laēlela lāx g'ōx^udās Ēwanux^u-
 dzēx'dē. Wā, hēx'ida'mēsē xamax'ida'mē Hāmēselā lē la lē'lāla
 qa g'āxēs 'wī'laēla. Wā, k'lēst!a gālxas g'āxaē 'wī'laēla. Wā,
 hēx'ida'mēsē Q!ēx'Lāla lāx'ūlila, qa's lē'lalēxēs xūnōkwē Hāmēse-
 laē, qa lās lāwenōdzēlileq. Wā, lā yāq!eg'a'la. Wā, lā 'nēk'a: 25
 "Wēg'a dōqwalaxg'in lā'wī'lēnēk' lō'gūn xūnōkwek', yīxg'ada ts!ōx^u-
 lemaga'sen ōmpdāē Ēwanux^udzēx'dā, yīxg'a Hāmēselātek'. La-
 'mēsēn 'nēx' qaga'mēs lāx^ustōdex k!wa'yas Ēwanux^udzēx'dā, Laā-
 lax's'endayo," 'nēk'ē Q!ēx'Lāla. Wā, hēx'ida'mēsē 'nāxwa ēx'a-
 k'ēda 'nāxwa bēbegwānēmsa 'nē'mēmotasa Laālx's'endayāx 30
 wāldemas Q!ēx'Lāla. Wā, la'mē yāx'witsa plēlxelasgēmē g'āyafts!ā
 lāx 'nē'mēmotasa Laālx's'endayowē. Wā, laem lēgades Ēwanux^u-
 dzē lāxa 'nē'mēmotasa Laālx's'endayowē. Wā, laem lāxūmēsēs
 ālē la 'nē'mēmota Laālx's'endayowē Ēwanux^udzē. Wā, lāxaē la
 lāxwalax'sa lāxēs 'nē'mēmota Sēnlēmē Hāmēselā. Wā, la'mē 35
 ma'lōx^usa lā yīx Hāmēselā lō' Ēwanux^udzē. Wā, lā geg'adex'idēs
 Nēg'āga. Wā, la'mē lēgemg'elxlālē g'igāma'yē 'nemōx^usa 'nē'mē-
 motasa G'ēxsemē Hamēdeg'ema'yax Tsex'widē lāx Hāmēselā lē
 lāxēs hēēna'yē grayōlts!ā geg'adēs 'nemē 'nē'mēmota Sēnlēmē.

40 Wä, k'lest!a gāfa gēgades Neg'agāxs laē k'ayaq. Wä, lä gēgades
k'lēdēlas g'igāma⁵yasa ^{ne}mēmōtasa lēlēgēdē lālēp!alasē, yīx lē-
lēlayugwa. Wä, laemxaē lēgēmōlex T!āt!entslidē lāxa bāxūsē.
Wä, hē⁶misa ts!ēts!eqa lēlēda, yīxs mōxwēda!aē yīxa q!wēq!waselalē
wä, hē⁶mis lēgēmsē Q!wēq!waselalē; wä, hē⁶misa tōx⁷widē; wä,
45 hē⁶mis lēgēmsē Māyanidē; wä, hē⁶misa hāmshāmts!esē; wä, hē⁶mis
lēgēmsē L!āqoselag'ilisē; wä, hē⁶misa nōlēmē; wä, hē⁶mis lēgēmsē
Nōlēmē⁸sta yīxs begwānemaē. Wä, g'īl⁹mēsē ts!edāqa nōlēmē, laē
lēgades Nōlēmē⁸stalidzemga. Wä, k'les¹⁰emxaē gāfa gēgades lēla-
layugwa yīx Hāmēselalāxs laē lēlē lēlēlayugwax¹¹dē. Wä, lä gēg'a-
50 dex¹²ides Xwanē k'lēdēla Gūndox¹³, g'igāma⁵yas ^{ne}mēmōtasa
Naensx¹⁴āsa Gōsg'imux¹⁵. Wä, la¹⁶mēsē lēgēmg'elx!a¹⁷yē Gūndoxwē
qa lēgēms Hāmēselalē; hē⁶misa hāyatelalē lāxa ts!ēts!eqa; wä, hē-
⁶mis lēgēmsē Dōteyig'ielaxwē. Wä, laemxaē hēwāxa xūngwadex-
¹⁸idē Hāmēselalē lāx Xwanā, yīxs wāx¹⁹ēmaē yūdux²⁰wūnxēs ts!ā²¹wūnxē
55 hayasek'āla. Wä, laemxaē k'ayē Hāmēselalax Xwanā. Wä, lä
gēgades Hēk'inēdzemga, yīx wūq!was Kwax'ilanōkuma²²yē, yīx
g'igāma⁵yasa ^{ne}mēmōtasa Ts!ēts!emēleqāla. Wä, lä hāmselx!ālaxa
hāmats!a, hē⁶misa hāmsiwa²³yē g'ik'anagem!a, hē⁶misa hōx²⁴"hōkwī-
wa²⁵yē lē²⁶wa gēlōqwīwa²⁷yē. Wä, hē⁶mis lēgēmsa hāmats!ēyē Seyem-
60 q!eselag'ilisē. Wä, hē⁶misa māmaq!a. Wä, lä lēgades ^{ne}nawalax²⁸.

rich-woman dance with the name Q!ominâgeselał, | and the war- 62
 dance with the name Tõpleq; and when the | Nāk!wax'da^{ex} paid
 the marriage debt, then the four men disappeared, | and he
 showed the four dances. Now, || these were obtained by the numaym 65
 Laāłax's^eEndayo, because he wanted very much | to retain the name
 of his grandfather L!āsaxdzēg'i^elak^u (V 13), for that was the winter
 dance name of | Ēwanux^udzē (V 13). Hāmēsełał (VII 3) never had a
 child, | although he had many wives; and the only one who could | take
 the place of his grandson was the grandson of || Lē^elēnox^u (VII 1), the 70
 child of K!āmaxalas (VI 7), the princess of Ā^ewālask'inis (V 9), |
 chief of the numaym Haāyalik'awē of the Q!ōmoyâ^eyē. | Then
 Lē^elēnox^u (VII 1) had a daughter (VIII 1); and when | the daughter
 of (Lē^elēnox^u and) Wāfewid (VII 9), chief of the numaym | Hāāna-
 lēno, was grown up, her name was L!ālēli^elak^u (VIII 1), the daughter
 of Lē^elēnox^u (VII 1) || and of her husband Wāfewid (VII 9). Then 75
 L!ālēli^elak^u (VIII 1) married | ^emāxūlag'ilis¹ (VIII 2); and to him
 went the name ^emāxūlag'ilis and also | the cannibal dance and the
 name Yāgwis and the fire-dance from the brother of | L!ālēli^elak^u
 (VIII 1), who was Nūx^unemis (VIII 3) in the winter dance, and
 Ōmx^eid in the | secular season. Now L!ālēli^elak^u (VIII 1) had (four
 sons) a son named ^enemōgwis (IX 1), and his || younger brother 80
 Ōgwilagemē^e (IX 2), and his younger brother K!wāk!wabālasemē^e

dzē. Wā, hē^emisa q!āminâgasē lēgades Q!āminâgeselałē. Wā, 61
 hē^emisa tōx^ewidē lēgades Tõpleqē. Wā, g'il^emēsē g'wāla Nāk!wax'-
 da^{ex}wē qōtēx^eaxs laē x'is^eēd ^ewīlēda mōkwē bēbegwānemx^esā.
 Wā, la^emē ^ewīla nē^efidāmasxa mōxwidāla lēlēda. Wā, laem hē
 g'ayoqāwa ^ene^emēmotasa Laāłax's^eEndayowē, yixs hāē laxūlē lēgē- 65
 masēs gagemp^ewūlē L!āsaxdzēg'i^elakwē lāxa ts!ēts!eqa, yix lēgemas
 Ēwanux^udzēyulē. Wā, laem hewāxa sāsēmnox^ewīda, yix Hāmēse-
 lałē wāx^emaē q!ēnemēs gēgenemx^eidē. Wā, lēx^ea^emēs la gwalālas,
 qa^es L!āyolēsēs ts!ōx^uLEMē ^enemōgwis, yix ts!ōx^uLEMās Lē^elē-
 noxwēxa xūnōkwas K!āmaxalasē, yix k!ēdēlas Ā^ewālask'inisēxa 70
 g'igāma^eyasa ^ene^emēmotasa Haāyalik'awa^eyasa Q!ōmoyâ^eyē. Wā,
 lā xūngwadex^eidē Lē^elēnoxwasa ts!āts!adagemē. Wā, g'il^emēsē
 nexlaax^eid la ts!edāqē xūnōkwas Wāfewidē, g'igāma^eyasa ^ene^emē-
 motasa Hāānalēnā laē lēgades L!ālēli^elakwa xūnōkwas Lē^elēnoxwē
 lē^ewis lā^ewūnemē Wāfewidē. Wā, lā lāwadex^eidē L!ālēli^elakwas 75
^emāxūlag'ilisē.¹ Wā, lā layōwēda lēgemē ^emāxūlag'ilisē, hē^emisa
 hāmatsla lō^e lēgemasē Yāgwisē lē^ewa nōnltsē^estalalē yis wūqlwās
 L!ālēli^elakwē Nūx^unemisē lāxa ts!ēts!eqa. Wā, lā Ōmx^eidex^ela lāxa
 bāxūsē. Wā, lā xūngwadix^eidē L!ālēli^elakwas ^enemōgwisē lē^ewis
 ts!ā^eyē Ōgwilagemā^eyē lē^ewis ts!ā^eyē K!wāk!wabālasema^eyē lē^ewis 80

¹ The narrator, who by descent is not a member of the tribe; the son of a white father and a Tlingit mother.

- 81 (IX 3), and his | younger brother Lēlēlg'īmlilas (IX 4). And
 'nemōgwis (IX 1) was taken by Hāmēselā (VII 3) | to take his
 place in the numaym Sēnl'ēm; and he | took on the other side
 K!wāk!wabālasēmē (IX 3) to take his place in the | numaym
 85 Laālx's'endayo; and now the name of 'nemōgwis (IX 1), || the son
 of 'māxūlag'īlis (VIII 2) and L!ālēl'īlak^u (VIII 1), was Hāmēselā
 (IX 1); | and the name of K!wāk!wabālasēmē (IX 3) was Ēwanux^u-
 dzē (IX 3) in the numaym | Laālx's'endayo; and K!wāk!wa-
 bālasēmē (IX 3) also had | two seats, as he took the seat of the
 father (VI 2) of his | mother¹, Lēlēnox^u (VII 1), among the
 90 Haāyalikawē, and 'nemōgwis (IX 1) || also had two seats—the head
 seat in the numaym Sēnl'ēm, which | was the marriage-gift of
 Hāmēselā (VII 3) to 'māxūlag'īlis (VIII 2); and he also had | the
 seat of Hāmēselā, which is the fourth in the numaym | Sēnl'ēm.
 And when Hāmēselā dies, | all his property and his names among
 95 the Sēnl'ēm will go to him ('nemōgwis IX 1); || and the property of
 Ēwanux^udzē will go to | Q!ōmx'īlag'īlis (IX 3) (that is K!wā-
 k!wabālasēmē) with his names and all the | dances, for Q!ōmx'īlag'īlis
 is the name of K!wāk!wabālasēmē | in the numaym Laālx'-
 s'endayo; and he will be | Ēwanux^udzē after the death of Ēwanux^u-
 100 dzē; but the name || K!wāk!wabālasēmē belongs to him in the
 numaym Haānalēno of the Q!ōmoyā'yē). | That is all about this. |

- 81 ts!ā'yē Lēlēlg'īmlilasē; wā, hē'mis la āx'ētsōs Hāmēselālē 'nemō-
 gwisē qa lāx^ustōdlēq lāxa 'ne'mēmōtasa Sēnl'ēmē. Wā, lāxaē
 āx'ēdex āpsōt!ēna'yas K!wāk!wabālasēma'yē qa lāx^ustōdlēq lāxa
 'ne'mēmōtasa Laālx's'endayowē, qaxs lē'maē lēgādē 'nemōgwisas
 85 Hāmēselālē, yīx xūnōkwas 'māxūlag'īlisē lō^e L!ālēl'īlakwē. Wā,
 laemxaāwisē lēgādē K!wāk!wabālasēma'yas Ēwanux^udzē lāxa 'ne-
 'mēmōtasa Laālx's'endayowē. Wā, laemxaē K!wāk!wabālasēma-
 'yē ma'lōx^usāla lē'wis laēna'yē lāx^ustowēx lāxwa'yas ōmp'wūlasēs
 ābempē lēlēnoxwē lāxa Haāyalik'awa'yē. Wā, lāxaē 'nemōgwisē
 90 mālōx^usāla yīxs lāxūma'yaasa 'ne'mēmōtasa Sēnl'ēmē, yīx lā-
 xwig'elx!ā'yas Hāmēselālē lax 'māxūlag'īlisē. Wā, lāxaē lāxwāla
 lāx lāxwa'yas Hāmēselāla yayūdukwa!g'iwala lāxa 'ne'mēmōtasa
 Sēnl'ēmē. Wā, g'īl'ēm!wisē lē'lē Hāmēselālē qō lālē 'nemōgwisē
 'wīlg'aa!ēlas!ē dādek'asas lē'wis 'nāxwa lēlēgēmas lāxēs Sēnl'ē-
 95 'mēna'yē. Wā, lā 'wīlg'aa!ēlē dādek'asas Ēwanux^udzē lāx Q!um-
 x'īlag'īlisē, yīx K!wāk!wabālasēma'yē lē'wis lēlēgēmē, lē'wa
 'nāxwa lēlēda, qaxs hē'maē lēgēms K!wāk!wabālasēma'yē Q!um-
 x'īlag'īlisē lāxēs 'ne'mēmōta Laālx's'endayowē. Wā, lā ālēm!
 Ēwanux^udzēx'lāl qō lē'lē Ēwanux^udzēyē. Wā, hēt!a lēgadaats
 100 K!wāk!wabālasēma'yēs 'ne'mēmōta Haānalēnāsa Q!ōmayā'yē.
 Wā, lawis!a lāba lāxēq.

¹ Really his mother's mother.

MARRIAGE WITH THE NĀK!WAX'DA'X^u

Now I will talk about the Nāk!wax'da'x^u, why they have many | 1
names derived from the Āwik'!ēnox^u and Bellacoola and | also the
Gwa'sela and Dzāwadeēnox^u, and Hāxwāmis; for | the chief of the
numaym 'wālas, whose || name was 'māxwa, got wives among these 5
tribes; and he also married among the numaym | Temtēmtēls of the
Mamalēleqāla, and the numaym Laālax's'endayo | of the Kwāg'ul,
and also the numaym G'ēxsemx's'anāla of the | Koskimo. That is
where 'māxwa, and his children after him, took wives, and also
among the | Gwawaēnox^u from the numaym Kwēkwaēnox^u. When
'māxwa (II 1) was a || young man, the father of 'māxwa, Āmāxūla! 10
(I 1), called his | numaym the 'wālas, and | told his numaym that
he wished to get a wife for his prince | 'māxwa (II 1) among the
princesses of the chiefs of the tribes, to get crests | from them; and
he told them that he wished him to marry || L!āqwag'ilayugwa (II 2), 15
the princess of L!āqwag'ila (I 2). Thus he said. | Immediately
his numaym thanked him for his speech. The | Nāk!wax'da'x^u
lived in the village Tēgūxstē. They started at once | early in the
morning, and they went to Wanuk^u, | where the village of the
Āwik'!ēnox^u is located when they catch olachen. || When they arrived 20
the speaker of 'māxwa (II 1), whose | name was Gwemālas, stood up

MARRIAGE WITH THE NĀK!WAX'DA'X^u

Hēlen gwāgwēx's'alasla Nāk!wax'da'xwē lāx lāg'ilas q'lēnemē 1
l'ēlegemas g'aya'nākūla lāxa Āwik'!ēnoxwē lē'wa Belxūla; wā,
hē'mislēda Gwa'sela lē'wa Dzāwadeēnoxwē lē'wa Hāxwāmisē,
yīxs hē'maē gag'adi'lālats g'īgāma'yasa 'ne'mēmotasa 'wālasēxa
l'ēgadās 'māxwa, yīxs hē'maaxat! la geg'adaatsēda 'ne'mēmotasa 5
Tēmtēmtēlsasa Mamalēleqāla lē'wa 'ne'mēmotasa Laālax's'enda-
yowasa Kwāg'ulē; wā, hē'mislēda 'ne'mēmotasa G'ēxsemx's'anālasa
Gōsg'imoxwē, yīx gag'adi'lālasas 'māxwa lē'wis sāsēm'nakūlas lāxa-
axa Gwawaēnoxwē lāx 'ne'mēmotasa Kwēkwaēnoxwē. Wā, hēm
ālēs alostāwē 'māxwa. Wā, laēm'lāwisē lēlts!ōdē ōmp'wūlas 'mā- 10
xwāxēs 'ne'mēmota 'wālasē (xa l'ēgadās Āmāxūlatē). Wā, lā'laē
nēlaxēs 'ne'mēmotaxs 'nēk'aē qa gagak'lē'stalīsēlēsēs lēwūlgāma'yē
'māxwa lāx k'lēsk'lēdēlas g'īg'egāma'yasa lēlqwālala'yē, qa's k'lā-
k'lēs'ōl!ē lāq. Wā, laēm'lāwisē nēlaxs lē'maē 'nēx' qa's lā gāga-
k'lax L!āqwag'ilayugwa lax k'lēdēlas L!āqwag'ila, 'nēx'laē. Wā, 15
hēx'iadēm'lāwisē 'nāxwa mō'lē 'ne'mēmotasēs wāldemas, yīxs hāē
g'ōkūlē'laēda Nāk!wax'da'xwē Tēgūxsta'yē. Wā, hēx'idaēm'lāwisē
ālēx'wīd'laxa la 'nāx'idxa gāāla. Wā, laēm'laē lāl lāx Wanukwē,
yīxs hāa'l g'ōkūla 'nāxwa'lama Ēāwik'!ēnoxwē dzāxwilaxa dzāxūnē.
Wā, g'il'ēm'lāwisē lāg'aaxs lāa'l lāx'ūlēxsē Elkwās 'māxwaxa lē- 20
gadās Gwemālasē. Wā, lā'laē yāq!ēg'a'la. Wā, lā'laē 'nēk'a:

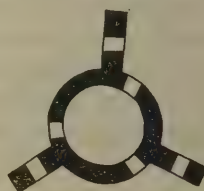
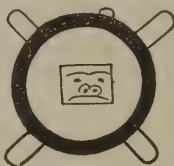
- 22 and spoke. He said, | "I came to you, great numaym Wiōkwitem, Āwik'!ēnox"! | My chief, 'māxwa (II 1) here, came to marry your princess, | L!āqwag'ila (I 2), L!āqwag'ilayugwa (II 2). Thus he
- 25 said. Then they paid the marriage money || of sewed blankets; and after they had paid the marriage money, | they heard the whistles of the cannibal-dancer in the house of L!āqwag'ila (I 2), | and also the whistles of the fire-dancer and of the rich-woman dancer, and the | sacred song of the shaman-dancer. When each of these had sounded
- 30 four times, | L!āqwag'ila (I 2) came out of his house || carrying a handful of eagle-down. He sang | his sacred song, and he used the eagle-down like a rattle. He | stood in front of his house wearing around his neck a large neck-ring of | red cedar-bark. When he stopped singing, he spoke, and said, | "Come, son-in-law 'māxwa
- 35 (II 1), come into this house, || which will be your house! The winter dances have already been started for you, | because you have come to marry my princess, L!āqwag'ilayugwa (II 2)." Thus he said. | Then 'māxwa arose in his marriage | canoe. There were four of these; and he told his crew to | obey the words of his father-in-law;
- 40 and when he said this, || he jumped into the water with his crew; and they went up the beach, | following his father-in-law L!āqwag'ila (I 2), who was waiting for them. Then | L!āqwag'ila (I 2) entered the house first, and 'māxwa (II 1) followed him, | and his whole crew went

- 22 "G'āx'men g'āx'alela, 'wālas 'ne'mēm Wiōkwitem, yū! Āwik'!ēnox", g'axg'in g'igāmēg'ēg'a 'māxwak' gagak'!axōx k'!ēdēlaq'ōs, L!āqwag'il, lāxōx L!āqwag'ilayugwāx," 'nēx'!aēxs lāa! qādzel'ida
- 25 yīsa q!aq'!enōtē 'naenx'ūna'ya. Wā, g'il'Em'lāwisē gwāl qādzēlaxs lāa'lasē hēk'!ek'!alē medzēsasa hāmats!a lāx g'ōkwās L!āqwag'ila lō'laēda medzēsasa nōnitsē'stalalē lē'wa q!āmināgasē. Wā, lā'laē yālaq'!wāla'laē pāxālalālas. Wā, g'il'Em'lāwisē mōp!endzaqwēda 'nāxwa lāxēs 'nā'!nemx'!idalaēna'yaxs g'āxaa! lāwelsē L!āqwag'ila
- 30 lā'laxēs g'ōkwē, q!wētsemēxa qemxwāsa kwēkwē. Wā, lā'laē yālagūtewē'lasēs yālax'!LENē lāxēs yatelaēna'yasa qemxwa. Wā, lā'laē lāx'ūls lax L!āsanā'yasēs g'ōkwē. Wā, laem'laē qenxālaxa lēkwē L!āgekwa. Wā, g'il'Em'lāwisē q!wēl'idexs lāa! yāq!ēg'a'la. Wā, lā'laē 'nēk'a: "Gēlag'a, negūmp 'maxwā, qa's g'āxlag'aōs g'axēl
- 35 lāxg'as g'oḡ'!g'ōs. Laemk'ēnāxwa q!āyateliḡ'a 'nāx'newālagwīl-g'as qaēs g'ā'xēna'yōs gagak'!axen k'!ēdēlē L!āqwag'ilayugwa," 'nēx'!aē. Wā, hēx'idaem'lāwisē 'māxwa lāx'wūlaxs lāxēs gagak'!aatslē-yē xwāxwak'!ūnaxa mōts!aqē. Wā, lā'laē āxk'!ālaxēs k!wēmē, qa's nānagēg'ē'mēx wāldemasēs negūmpē. Āem'laē 'nēk'exs lāē
- 40 dex'sta lāxa 'wāpē lē'wis k!wēmāxs lāa! hōx'wūsdēsa, qa's lā lāg'ixēs negūmpē L!āqwag'ilāxs ēsela'maaq. Wā, hēem'lāwisē L!āqwag'ila g'ālaēL lāxēs g'ōkwē. Wā, lā'laē māk'ilē 'māxwāq. Wā, g'āx'laē wī'laēlē k!wēmasēq. Wā, lā'laē L!āqwag'ila āxk'!ālax

in. Then L!āqwag'ila (I 2) asked | 'māxwa (II 1) to go to his wife L!āqwag'ilayugwa (II 2), who was || sitting on a board high up 45 in the rear of the house. He | went to her and sat down by her side. His | crew sat down in the rear of the house. When they were || all seated, then the whistles of the cannibal-dancer sounded again | behind the mat-curtain in the left-hand corner || inside the house; 50 and the whistles of the fire-dancer | and the rich-woman dancer sounded, and the shaman-dancer sang his sacred song. | Then L!āqwag'ila (I 2) arose and stepped to the place in front of the | fire in the middle of the house. There he stood still. His tribe also | did not move from the places where they were seated at the sides of the house. || When the sound of the whistles stopped. L!āqwag'ila 55 (I 2) spoke, | and said, "Now, listen to the supernatural power of your wife, | son-in-law 'māxwa (II 1)! Now you have obtained in marriage the cannibal-dancer whom you have | heard, and his name, Hāmtsē'stāselag'ilis, and the | hōxhōk^u cannibal head-mask, and the raven head-mask, and the || crooked-beak head-mask, and the 60 gēlōgūdžālis head-mask—there are | four different kinds of head-masks for the cannibal-dancer and also the neck-ring of | red cedar-bark woven and mixed with white bark. The | name of the cedar-bark neck-ring is k'!ōsenxawa; and the head-ring has three || rings, one on top of the other; and the wrist-ring goes || four times around 65

'māxwa qa lās hē'nakūla lāxēs gēnemē L!āqwag'ilayugwāxs k!wa-džāliīaaxa laēlē saōkwa lāx nāqolēwalīlāsa g'ōkwē. Wā, lā'laē 45 hē'nakūla lāq, qa's lā k!wanōdzēlīlaq. Wā, hēem'lāwis 'wī'la klūs'ālīlē k!wēmasē ōgwiwalīlāsa g'ōkwē. Wā, g'il'em'lāwisē 'wī'la klūs'ālīlēxs laa'lasē ēdzaqwa hēk'lig'a'lē medžēsasa hāmat-s!a, lāx ālats!ēlīlāsa yāwapemlīlāxa lē'wa'yē lāx gēm-xotsālīlās āwīlēlāsa g'ōkwē. Wā, hēem'laxaāwisē hēk'!ālē medžēsasa nōn- 50 tsē'stalalē lē'wa q!āmināgasē. Wā, lā'laē hēemxat! yālaqlwā-latsa pāxālālē. Wā, hēem'lāwisē lā'wīlē L!āqwag'ila lāx ōbēx'lāla-līlāsa lāqawalīlāsa g'ōkwē seldēla. Wā, hēem'laxaāwisē gwaēlē g'ō-kūlōtas k'!eās la yawī'nāla lāxēs k!ūdžēlasē 'wax'sanēgwiłasa g'ōkwē. Wā, hēlat!a lā q!wē'idēda medžēts!ālaxs laa'l yāq!ēg'a'lē L!ā- 55 qwag'ila. Wā, lā'laē 'nēk'a: "Wēg'a hōlēlax 'nawalakwasōs gēne-maqōs, negūmp, 'māx^u. Laems gēg'adanemaxēs lāōs wūlax'a lē-lāxa hāmats!a lē'wis lēgēmē Hāmtsē'stāselag'ilis, hē'misēs hōx^u-hokwiwa'yē hāmsiwa'ya lē'wa gwāxwiwa'yē hāmsiwa'ya lē'wa gēlōkwiwa'yē hāmsiwa'ya lē'wa gēlōgūdžālisē hāmsiwa'ya. Wā, 60 mōx'widāla hēhāmsiwa'yasa hāmats!ax. Wā, hē'mis qēnxawē L!āgēx^usāda k'!it!āakwē 'melmaqela L!āgēkwa. Wā, hē'mis lē-gēmsa qēnxawa'yē L!āgēkwē k'!ōsenxawa. Wā, lāxaē yūdux^u-ts!aq lēelx'en k!wasaxelē qēx'ima'yas L!āgēkwa. Wā, lālē maēmōp!enē'stalē qēqēx'ts!anēlas x'īlp!enak^u L!āgēkwa. Wā, 65

- 66 the arm, and is made of twisted red cedar-bark; | and the anklets go four times around the leg, and are made of twisted red cedar-bark. | That will be the way of your dancer, son-in-law 'māxwa (II 1). | And this will be the cedar-bark of the fire-dancer. The neck-ring is
- 70 mixed with white, | and the head-ring is not thick. The || arm-rings go around the wrist twice, and also the anklets. | The name of the fire-dancer will be Gwadzēs. | And this will be the cedar-bark of the shaman-dancer. His neck-ring | and head-ring will be medium-sized, and he will have a small ring of twisted cedar-bark | around the wrist and
- 75 around the legs, and they will go around four times. || The name of the shaman-dancer will be Hayalak'ilalela. And this | is the way of the cedar-bark of the rich-woman dancer. She has a big neck-ring mixed with white, | and at three places there are strips hanging down of cedar-bark mixed white and red, in this way: | Her head-ring will also be red and white—two rings, one on top of the other. | The one below will be
- 80 smaller than the upper one. The || wrist-rings and leg-rings of red cedar-bark will be white in the middle, and they will pass around four times; | and her name will be Qlōminowa-
- gaselal; and | the will be painted containing the in this way: left-hand side,



sacred room of the cannibal-dancer with a moon painting; and | the box winter-dance objects will be painted The sacred room will stand at the | inside the door of your house, son-in-

- 66 lālē maēmop!enē'stalē qēqex'sīdzēlas x'īlp!enak^u L!āgekwa. Wā, hēem gwālaaslesa hāmats!alaōs, negūmp, 'māxwā. Wā, g'a'mēs gwālaats L!āgekwa nōnlt'sē'stalālē, yīxs 'melmaqelaēs qenxawa'yē Lē'wis qex'ema'yē k'!ēs LEX^u L!āgekwa. Wā, lā maē-
- 70 malp!enē'sta'ma x'īlp!enakwē L!āgek^u qēqex'ts!anēs Lē'wis qēqex'sīdza'yē. Wā, hē'mis Lēgēmsa nōnlt'sē'stalālē Gwadzēs. Wā, g'a'mēs gwālaats L!āgekwa pāxālalālē, yīxs hēlag'itaē qenxawa'yas Lē'wis qex'ema'yē L!āgekwa. Wā, lā wīlen x'īlp!enakwa L!āgek^{wē} qēqex'ts!anēs Lē'wis qēqex'sīdza'yē. Wā, lā maēmop!enē'sta. Wā,
- 75 g'a'mēs Lēgemtsēg'axa pāxālalālē Hayalak'ilalela. Wā, g'a'mēs gwālaasles L!āgex'itsa q!āmināgasē, yīxs Lēkwaē 'melmaqelēs qenxawa'yē. Wā, lā yūduxwīdalē qūlena'yas 'melmoyāg'a gwālēg'a. (fig.) Wā, laxaē ma'itslaqē qex'ima'yas L!āgekwa 'melmoyā. Wā, lālē wīlagawa'ya banālelāsēs ēk!ayē. Wā, lālē 'melmoyāwē qēqex'-
- 80 ts!ana'yē Lē'wis qēqex'sīdzēla L!āgekwa maēmop!enē'stala Lē'slekwa. Wā, hē'mis Lēgemtsē Q!ōminowagaselālē. Wā, g'a'mēs māwīlesā hāmatslēg'ada 'mekūladzālak'. Wā, lā hāndzāwa k'!āwatslē g'īldaslāq, g'a'gwālēg'a (fig.). Wā, lālē hēl k'!ōgwēla māwīla gemxotstālīlas āwīlelās t!ex'īlāsēs g'ōkwōs, negūmp, 'māxwa.

law 'māxwa;||and your name will be K'ānewēsō in the winter dance, 85
 son-in-law." Thus he said. | Then he turned his face toward his tribe,
 the Āwik' lēnox", spoke, | and said, "Now give food to my son-in-
 law | and to his crew!" Immediately they gave food to them; | and
 after they had eaten, the cannibal-dancer uttered his cry || behind the 90
 front of the sacred room at the left-hand side, inside the door | of the
 house. Then they took their batons and | narrow roof-boards to beat
 time on, put them down flat outside of the sacred room, | and the
 song-leaders sat down close to the sacred room. | When the batons
 had been distributed, || L'lāqwag'ila stood up. He spoke, and said, 95
 "Now | watch us, son-in-law—and you, tribe—to see our ways, |
 for I wish you to learn the way to handle these | four winter dances
 that I have given to you." Thus he said; | and after he had spoken,
 the cannibal-dancer uttered his sound. || Immediately the song- 100
 leaders beat time and began to sing. | Then the cannibal-dancer
 came out of his sacred room. He was | squatting as he was dancing
 about inside the house. When the first song was ended | which was
 sung by the song-leaders, the cannibal-dancer ran about with his |
 attendants. They ran around the fire in the middle of the house;
 and after he had run || around four times, he went back into his 5
 sacred room. When he was | going in, the snapping of the mouths of
 the four head-masks was heard. |

Wā, la'mēts lēgadel K'ānewēsō, yūL negūmp lāxa ts!ēts!ēqa," 'nēx'- 85
 'laē. Wā, lā'laē gwēgemx'īd lāxēs g'ōkūlōta Ēāwik' lēnoxwē qa's yā-
 q!eg'a'ēq. Wā, lā'laē 'nēk'eq: "Wēg'aemasL L!ēxwilaxen negūmpēx
 L'ēwōs klwēmēx," 'nēx'laē. Wā, hēx'idaem'lawisē L!ēxwilag'ila.
 Wā, g'il'em'lawisē gwāla L!ēxwāxs lāa'lasē hāmadzelaqwēda hā-
 mats!ā lāx āladzēlīlāsa māwilē lāx gemxōtstāēlas āwilelāsa t!ex'ī- 90
 lāsa g'ōkwē. Wā, hēx'idaem'lawisē āx'ētse'wēda t!emyayowē L'ēwa
 ts!ēq!adzowē sāok' t!emēdzō, qa's lā pax'alēlem lāx L!āsalīlāsa mā-
 wilē. Wā, lā'laē k'lūdzexsēg'alīlēda nēnāgadāx māg'idzā'yasa mā-
 wilē. Wā, g'il'em'lawisē 'wīla la yāx'witsōsa t!ēt!emyayowāxs lāa'l
 lāx'wūlīlē L'lāqwag'ila, qa's yāq!eg'a'ē. Wā, lā'laē 'nēk'a: "Wēg'illa 95
 dōqwalalex negūmp L'ēwōs g'ōkūlōtaqōs lāxen 'nāxwala gwayi'ēlā-
 lasL, qaxg'in la'mēk' 'nēx' qa's gwālelāmaōs q!aq!ōl!axēs gwēg'i-
 laslaōsaxg'ada mōxwidālak' lēlēd lāyowen lāl," 'nēx'laē. Wā,
 g'il'em'lawisē q!wēl'īdexs lāa'lasē hāmadzelaqwēda hāmats!a. Wā,
 hēx'idaem'lawisē lēxedzōdēda nēnāgadē, qa's denx'īdē. Wā, g'āx- 100
 'em'laē lāltslālīlēda hāmats!a lāxēs māwilē. Wā, laem'laē k'lwā-
 g'ilīlēlaxs yīxwāē lā'stalīlēla lāxa g'ōkwē. Wā, g'il'em'lawisē lābē
 g'alē denx'īdayāsa nēnāgadāxs laa'l ālt!eqelīlēda hāmats!a L'ēwis
 hēlik'a, dzēlx'sē'stalīlēlaxa laqawalīlāsa g'ōkwē. Wā, hēlatla la
 mōp!enē'stalīlēxs laē lats!ālīl lāxēs lēmō'latslē. Wā, g'il'em'lawisē 5
 lats!ālīlēxs laē qemk'lūg'a'ēda mōwē hēhāmsiwa'ya.

- 7 First the hōx^uhōk^u head-mask came out, | next came the crooked-beak head-mask, and next | the raven head-mask came out and
 10 finally the || gēlogūdzewis head-mask. Each one went back into the sacred room after having gone | around the fire once. | Then the cannibal-dancer came out naked and ran out of the house; | and it was not long before he came back carrying in his arms | a corpse; and
 15 when | he came into the door of the house, the shaman-dancer || and the rich-woman dancer sang their sacred songs and came out of the | sacred room—first the woman-shaman dancer came out, and | last the rich-woman dancer. The rich-woman dancer went straight up | to the cannibal-dancer and took the corpse out of his arms. Then |
 20 she went once around the fire in the middle, and sat down || outside of the sacred room with painted front. She | pinched pieces of flesh off the corpse and tasted them. The cannibal-dancer was still | sitting near the door, and the woman shaman was still | standing in the same place at the door of the sacred room. After | the rich-woman dancer had four times swallowed pieces of the corpse, the
 25 cannibal-dancer arose || and went around the right-hand side of the fire and went up | to the rich-woman dancer. He took the corpse on his arms and sat down | at the left-hand side of the fire in the middle of the house. Then he began to eat it. | He had not been eating long when the rich-woman dancer arose and | sat down in

- 7 Wä, hēm^llāwis g'alōlt!alilēda hōx^uhokwiwa^éyē hāmsiwa^éya. Wä, g'āx^élaē mā^lk'ilēda gēlōkwiwa^éyē hāmsiwēq. Wä, g'āx^élaē ēt^éwūlt!alilēda g'waxwiwa^éyē hāmsiwēq. Wä, g'āx^élaē elx^lla^éyēda
 10 g'elōgūdzewēsē hāmsiwēq. Wä, g'il^éem^llāwisē 'nemp!enē^éstalil lāxa laqawalilaxs lāa^l 'wī^éla lats!ālil lāxa hēm^élats!ē. Wä, g'āx^élaē lā^lts!ālilēda hāmats!a lāxēs xanālaēna^éyē, qa^és lā dzelx^éewelsa. Wä, k'!ēs^lat!a g'alaxs g'āxāē q!elilelaxa lālēnoxwē. Wä, g'il^éem^llāwisē g'āxēl lāxa t!ex^lilāsa g'ōkwaxs lāa^l 'yālaqwa^élaēda pāxālalālē
 15 lē^éwa begwānemē q!āmināgasa, qa^és g'āxē g'āx^éwūlt!ālil lāxa hēm^élats!ē, yīxs hē^émaa^l g'alōlt!alilēda ts!edāqē pāxālalālā. Wä, lā^élaē elx^lla^éya q!āmināgasē. Wä, hē^énakūlaem^llāwisēda q!āmināgasē lāxa hāmats!a, qa^és q!elēxleyēxa lālēnoxwē lāq. Wä, hē^élat!a lā 'nemp!enē^éstalil lā^éstalilēlaxa laqawalilaxs lāa^l k!wāg'alilēda
 20 q!āmināgasē lāx l'āsali^lasa hēm^élats!ē, yīxa māwifē. Wä, lā^élaē ēpōd lāxa lālēnoxwē, qa^és p!ex^éēdē lāq. Wä, laem^lla^éla hēx^ésāem k!waēla hāmats!ēda nexwāla lāxa t!ex^lila. Wä, lā hēx^ésāem lā^éwilēda pāxālalālē ts!edāqē t!ex^lilāsa māwifē. Wä, g'il^éem^llāwisē mōp!enq!esēda q!āmināgasē lāxa lālēnoxwaxs lāa^l lāx^éūlilēda
 25 hāmats!a, qa^és lā hēlk'!ewētstalilēlaxa laqawalilaxs laē hē^énakūla lāxa q!āmināgasē, qa^és q!elēxleyēxa lālēnoxwē, qa^és lē k!wāg'alil lāx gēmxanāli^lasa laqawalilē. Wä, laem^llaē hām^xideq. Wä, k'!ēs^éem^llāwisē g'ēg'ililēxs lāa^llasē q!āmināgasē lāx^éūlil, qa^és lā^l

front of the cannibal-dancer, who was eating of the corpse, and helped him eat it. || At that time the woman-shaman dancer stood behind 30 the | cannibal-dancer singing her sacred song, and she did not stop singing until | the corpse had been eaten by the cannibal-dancer and the rich-woman dancer. When | it had been eaten entirely, the shaman-dancer took a basket and gathered up | the bones that had not been eaten and put them into a basket, || and gave them to one 35 of the attendants of the cannibal-dancer. | The attendant at once went out of the house with the basket containing the bones. Then | the one who had taken out the bones came back and went | up to the cannibal-dancer. He took hold of his hair over the forehead, | dragged him out, and dragged him down to the bank of the river || Wanuk^u. Then they walked into the water; and when they were in 40 waist deep, | the attendant of the cannibal-dancer, who held him by the hair, ducked the head of the cannibal-dancer | and turned round toward the right; and when he arose, | he faced the same way as he had been standing before he ducked him, toward the east. Then he lifted | the head of the cannibal-dancer; and when his mouth appeared out of the water, || the cannibal-dancer uttered the 45 cannibal cry. Then | *māxwa was asked to go out of the house to see how | the cannibal-dancer was being purified after eating the corpse. | They ducked him four times in the river; and after he had been ducked | four times, they came back into the dancing-house, ||

k!wāgemlilāxa hāmats!a lōllala, qa's ha'mēk'lālēq. Wā, hēm'lā-wis la laatsa, pāxālala!ē ts!edāqa, qa's lā lāwīl lax āwīg'alilasa 30 hāmats!a, qa's yālaqūlē. Wā, āl'mēsē gwāl yālaqūlaxs laē 'wī'la-se'wēda lālēnoxwasa hāmats!a lē'wa q'lāmināgasē. Wā, g'il'ēm-lāwisē 'wī'laxs laa'l āx'ēdēda pāxālala!axa lexa'yē, qa's q!ap'lē-g'ililēxa xāqē haāmōta, qa's āxts!ālēs lāxa lexa'yē, qa's ts!ewēs lāxa g'ayolē lāxa hēlik'āsa hāmats!a. Wā, hēx'idaem- 35 'lāwisē la lawēldzemēda xaqēsawayaaats!ē lexa'ya. Wā, g'il'ēm'lāwisē g'āx aēdaaqēda lax'dē lāwelsasa xāqēsawayaaats!ē lexāxs laa'l hē'nakūla lāxa hāmats!a, qa's nēseyōdēx se'yās ōgwiwa'yas x'ōmsas, qa's lā nēsewelsaq, qa's lā nēsents!ēselaq lāxa āwaxstalisasa wās Wanukwē. Wā, lā taxt!a lāxa wā. Wā, g'il'mēsē t!ēbōyowēda 40 hēlik'āsa hāmats!axa nēsēwayaq laa'l hābensas x'ōmsasa hāmats!a, qa's x'īlp!ēdē hēlk!ewēstāla. Wā, g'il'ēm'lāwisē lāg'aa lāxēs gwē-gemalaasē g'alē tēx'widaatsa l!ēselāxa gaālaxs laē x'itostāmasex x'ōmsasa hāmats!a. Wā, g'il'ēm'lāwisē q!ax'wūxstax'īdēda hāmats!āxs laa'l hēx'idaem hāmats!eg'a!a. Wā, laem'lāē āxsowē 45 'māxwa, qa's lā lāwels lāxa g'ōkwē, qa's lā dōqwalax gwēg'ilasaxa hāpāse'wēda hāmats!āxs laē gwāl lōllalāxa lālēnoxwē. Wā, mōp!ena!aē hābendzemē x'ōmsas lāxa wa. Wā, g'il'ēm'lāwisē mōp!ena hābendzemē x'ōmsasēxs g'āxaē xwēlagēla lāxa lōbekwē.

50 and he went into his sacred room. The | rich-woman dancer and the shaman-dancer also went back into the sacred room. They had not | stayed there a long time before the cannibal-dancer uttered the cannibal cry. Immediately | the song-leaders began to sing, and the cannibal-dancer came out of his | sacred room wearing a bear-
 55 skin. He had around his neck a || thick ring of red cedar-bark called k'!ōsenxawē; and | after the song-leaders finished singing four songs, he went | into his sacred room, and the shaman-dancer always kept near him. | When they had gone into the sacred room, the rich-woman dancer uttered her cry. | She cried in this way:
 60 "Hahi hai, hai, hai; hahi, hai!" || Thus she cried while the song-leaders were singing her song. She | wore around the neck a ring of cedar-bark mixed white and red, and she | danced, accompanying the four songs. After the last | song, she went into her sacred room; and the fire-dancer cried, "We, we, we!" | Then the song-leaders
 65 sang his || song, and he came and danced for a little while. | He danced and put out the fire in the middle of the house, | and the song-leaders just sang two of his songs | in the dark. After his songs | he went back into the sacred room. Then the fire was built
 70 up again; || and when it blazed up, L!āqwag'ila (I 2) spoke, | and said, "Have you seen the privileges which I have given to you, | son-in-

50 Wā, lā'laē hēts!āliḥela lāxa māwilē. Wā, laēm'lae ōgwaqa lats!ā-lilēda q!āmināgasē lē'wa pāxālalaḥē lāxa māwilē. Wā, k'!ēs!at!a gāxas laa'! hāmts!eg'aḥēda hāmats!a. Wā, hēx'idaēm'lāwisē denx'ēdēda nēnāgadē. Wā, g'āx'laē lāts!āliḥēda hāmats!a lāxēs lēmē'lats!ēxa māwilē, nēx'ūnālaxa L!ā'yē. Wā, laēm'laē qenxālaxa
 55 lēkwē L!āgēx'xa lēgadās k'!ōsenxawa L!āgēkwa. Wā, g'il'ēm'lāwisē g'wāl denxelēda nēnāgadāsa mōsgēmē q!ēm q!ēmdemsēxs laē lats!āliḥēda lāxēs lēmē'lats!ē lē'wa pāxālalaḥē, qaxs q!ap!ēx'sā'maē lē'wē. Wā, g'il'ēm'lāwisē lats!āliḥēda lāxēs lēmē'lats!āxs laa'lasē hēk'!eg'aḥēda q!āmināgasē lāxēs g'wēk'lālasaxs hahi hai, hai, hai; hahi hai,
 60 nēx'laēxs laa'lasē denx'ēdēda nēnāgadās q!ēmdemas. Wā, laēm'laxaē qenxālaxa mēlmaqela L!āgēkwa. Wā, g'āx'ēm'lae yīx'wasa mōsgēmē q!ēm q!ēmdems. Wā, g'il'ēm'lāwisē q!ūlbēda elx!ā'yē q!ēmdemsēxs laa'! lats!āliḥēda lāxa lēmē'lats!ē. Wā, lā'laē wewewexēda nōntsēstalāḥē. Wā, hēx'idaēm'lāwisē denx'ēdēda nēnāga-
 65 dās q!ēmdemas. Wā, g'āx'ēm'laē yāwas'id yīx'wida. Wā, hē'lat!a la yī'wēnēsēxs laa'! k'!elx'ēdxa laqawalīasa g'ōkwē. Wā, āēm'lāwisē wūl'ēm la denxelēda nēnāgadāsa ma'itsemē q!ēm q!ēmdems lāxa plēdek'ila. Wā, g'il'ēm'lāwisē q!ūlbē q!ēmdemasēxs laa'! lats!āliḥēda lāxa lēmē'lats!ē. Wā, lā'laē x'āx'iq!ex'itse'wēda lē-
 70 gwilē. Wā, g'il'ēm'lāwisē x'iqōstāxs laa'! yāq!eg'aḥē L!āqwag'ila. Wā, lā'laē nēk'a: "La'mas wī'la dōqūlaxen k'!ēs'ōgūlx!ā'yē lāl,

law 'māxwa (II 1)? Now carry home the box containing the privileges 72
and | in it take the four dances that you have seen to-night." Thus
spoke L!āqwag'ila (I 2) | to 'māxwa (II 1). Immediately 'māxwa
(II 1) thanked him for what he had said; || for this is the first cannibal- 75
dancer with whistles that came to the Nāk!wax'da^{xu}, | and also the
fire-dance and the rich-woman dance and the | shaman-dance and
the four head-masks, for they had none | before that; and therefore
'māxwa (II 1) was really grateful for what L!āqwag'ila (I 2), his |
father-in-law, had said. Early the following morning || 'māxwa 80
(II 1) and his wife, L!āqwag'ilayugwa (II 2), and | his crew were
ready. They loaded the four canoes; and when | they were loaded,
they went aboard. | When they had gone aboard, L!āqwag'ila (I 2)
came out of his | house and spoke. He said, "Wait a while, || son- 85
in-law; for I will carry down this box containing the privileges, |
and these eight baskets of smoked mountain-goat meat and | these
twenty black-bear skin blankets and | forty lynx-skin blankets and
forty dressed skins, | so that my princess L!āqwag'ilayugwa (II 2)
may not be cold." || Thus he said. When he stopped speaking, he 90
went into his house; and | it was not long before his numaym came
out carrying the before-mentioned | twenty black-bear skin blankets,
the forty | lynx-skin blankets, the forty dressed skins, | and the

negūmp, 'māx^u. Laems lāl māla^xa k'!āwats!ē g'ildasa, yix g'its!e- 72
wasasa mōx^ewida^lāōs la dōxwa^lē^xwa gānōlēx," 'nēx^e!aē L!āqwa-
g'ilāx 'māxwa. Wā, hēx^e!idaem^e!āwisē 'māxwa mō^e!as wāldemas,
qaxs hē^e!maē g'ālenxē hāmats!a medzēdzad g'āx lāxa Nāk!wax'- 75
da^xwē Lē^ewa nōn!tsē^estala^lē; wā, hē^e!misa q!āmināgasē Lē^ewa pā-
xāla^lē; Wā, hē^e!mis!ēda mōwē hēhāmsiwa^eya, yixs k'eāsaē g'āla-
gawa^eya. Wā, hē^e!mis lāg'ilas ālak!āla mō^e!ē 'māxwās wāldemasēs
negūmpē L!āqwag'ila. Wā, g'il^eem^e!āwisē 'nāx^e!idxa gāālāxs laē
xwāna^l!ida yix 'māxwa Lē^ewis gēnemē L!āqwag'ilayugwa Lē^ewis 80
k!wēmē, qa^s mōxsēxēs mōts!aqē xwāxwāk!ūna. Wā, g'il^eem^e!ā-
wisē wī^e!xsē 'memwālāsēxs laa^l wī^e!a hōx^ewa!ēxs lāxēs yaē^eyats!ē.
Wā, g'il^eem^e!āwisē wī^e!xsēxs g'āxaa^e!asē L!āqwag'ila g'āxāwēls lāxēs
g'ōkwē. Wā, lā^e!aē yāq!ēg'a^lā. Wā, lā^e!aē 'nēk'a: "Ēselālag'a-
'masL, negūmp, qenu^ex^u lālag'il taōdaxsasg'ada k'!āwats!ēk' g'ildasa 85
lōgwada x'ix'!lgwats!ēk' 'melxlowa ma!gūnā!tsemk' L!āl!ābata
g'a^emēs g'ada ma!tsokūk' L!ēl!entsem 'naenx^eūna^eya lōgwada
mōx^usokwē 'wālasx'āsgem 'naenx^eūna^eya lōgwada mōx^usokwē ālā-
g'īma; ālōx k'!inaēsalaxōx k'!ēdēlaq!ēn, yixōx L!āqwag'ilayugwāx,"
'nēx^e!aē. Wā, g'il^eem^e!āwisē q!wē^e!idēxs laa^l laēL lāxēs g'ōkwē. Wā, 90
k'!ēs!at!a gāēlēlaxs g'āxaalaēs 'ne^emēmōtē mowēlselaxa la lēlē-
qelasōsxa ma!tsokwē L!ēl!entsem 'naenx^eūna^eya Lē^ewa mōx^uso-
kwē 'wālasx'āsgem 'naenx^eūna^eya Lē^ewa mōx^usokwē ālāg'īma. Wā,

- eight baskets of smoked mountain-goat meat which he had mentioned, and || two baskets containing mountain-goat tallow, and | also the box containing the privileges. They brought them and put them into 'māxwa's canoe. | As soon as they were all in, 'māxwa arose | in his canoe and thanked his father-in-law L!āqwag'ila (I 2) for what he had done. | As soon as he stopped speaking, they started, and he came || home with his wife to Tēgūxstē. As soon as he arrived, | 'māxwa (II 1) asked his father, Āmāxūla!, to | call in the five num-
 200 ays of the Nāk!wax'da'x^u in the | evening. Then Āmāxūla! (I 1) went to call them. He did | not call them loud, but he whispered, as
 5 he || went and sat down by the side of each man. It was not | long before they came in; and when all were inside, | 'māxwa asked his father to bar the door of the house. | Immediately 'māxwa arose and reported what he had obtained | for his tribe; namely, the four
 10 dances which were in the privilege-box, || and also the other things. "Now, I want you to | consider whether I should not give a winter dance." Thus he said. | Immediately all of them agreed to what he said, and he gave a winter dance. | Then he showed the four dances which he had obtained in marriage | from the Āwik'!ēnox^u. Now the
 15 name of 'māxwa (II 1) was L!āqwag'ila. || He gave a feast with the dried goat-meat and the tallow of the | goats. |

- hē'misa ma'lgūnāltsemē x'ix'īlgwats!ē 'melxlā L!āl!ābata lē'wa
 95 ma'ltsemē yīx^usemayaats!ēsō 'melxlāx L!āl!ābata. Wā, hē'mē-
 lēda k'!āwats!ē g'ildasē. Wā, g'āx'em'laē mōxdzem lāx yā'yats'ās
 'māxwa. Wā, g'il'em'lāwisē 'wīlxsexs laa'laē 'māxwa lāx'ūl'exs
 lāxēs yā'yats!ē, qa's mō'lēs gwēx'idaasasēs negūmpē L!āqwag'ila.
 Wā, g'il'em'lāwis q!wē'fīdexs g'āxaē lēx'ēda. Wā, g'āx'em'laē
 200 nā'nakwa lē'wis genemē lāx Tēgūxstē. Wā, g'il'em'lāwisē lāg'a-
 axs laa'laē 'māxwa āxk'!āxēs ōmpē Āmāxūla!, qa hēx'ida'mēsē
 lēlts!ōdxa sek!asgemak!ūsē 'nā'ne'mēmatsa Nāk!wax'da'xwē la
 dzāqwa. Wā, hēx'idaem'lāwisē Āmāxūla! lā lē'lāla. Wā, laem-
 'laē k'lēs hādzexstalaxs laa'l lē'lāla, qaxs ā'maa'l ōpāfaxs lāna-
 5 xwaē k'!wanōlēmīlāxa 'nāxwa bēbegwānema. Wā, k'lēs'lat!a gā-
 faxs g'āxaē 'wīlaēla. Wā, g'il'em'lāwisē g'āx 'wīlaēlexs laa'laē
 'māxwa āxk'!āxēs ōmpē, qa lēnēx'idēsēxa t!ex'īlāsēs g'ōkwē. Wā,
 hēx'idaem'lāwisē 'māxwa lāx'ūlīla, qa's ts!ek'!āl'fīdēsēs gwānemē
 lāxēs g'ōkūlōtēxa mōxwidāla lēlēdaxa g'its!āwaxa k'!āwats!ē g'il-
 10 dasa, hē'misla 'nāxwa ōgū'la lāq. "Wā, la'mēsen 'nēx' qa's wēg'aōs
 dōqwalaxēs nēnāqa'yōs, qen wēg'i'yāwix'ila," 'nēx'laē. Wā, hēx'i-
 daem'lāwisē 'nāxwa ēx'ak'ex wāldemas. Wā, la'mē yāwix'ila.
 Wā, hē'mis la nē'idaatsa mōxwidāla lēlēda, yīx geg'adānemas
 lāxa Āwik'!ēnoxwē. Wā, laem'laē lēgādē 'māxwās L!āqwag'ila.
 15 Wā, laem k!wēlas'itsa x'īlkwē 'melxlowa lē'wa yīx'umēsa
 'melxlowē.

He also gave away the bear-skin blankets, | the lynx-skin blankets, 17
and the dressed skins, at the winter dance | that he was giving to his
tribe the Nāk!wax'da^x^u. It was not long before || they had a son. 20
Immediately the | father-in-law (I 2) of L!āqwag'ila—for I call him
no longer 'māxwa (II 1), | because he had already the name L!āq-
wag'ila (II 1)—the | former L!āqwag'ila (I 2) (that is, the father-in-
law of the former 'māxwa (II 1)), gave as a marriage gift the name |
Nānagwas (III 1) for the child. Now his name was Nānagwas
(III 1), || and it was not long before they had a daughter. | Then her 25
name was L!āqwag'ilayugwa (III 2). Now | L!āqwag'ila (II 1) had
two children. | Nānagwas (III 1) and his sister, L!āqwag'ilayugwa
(III 2), were not yet grown up | when L!āqwag'ila (II 1) wished to
marry the princess of Goxolanē, (I 3) Belxanaga (II 3) (Haliotis-
Woman), || because he was the head chief of the Nuxak'em (I mean the 30
Bellacoola). | Now L!āqwag'ila (II 1) wished to marry the princess of
Goxolanē, Belxanaga (II 3), only for her property,¹ | because he
wanted to get in marriage many names | and various winter dances;
and therefore he told his numaym | the 'wālas, and he was told by
them to go ahead and do it quickly. || Then L!āqwag'ila (II 1) got 35
ready to start | on the following morning with his numaym the
'wālas. | Early in the day they started by canoe. His wife remained

Wā, laemxaāwisē 'wī'la yāx'witsa L!enL!entsemē 'naenx'ūna'ya 17
L!ē'wa 'wālasx'āsgemē 'naenx'ūna'ya L!ē'wa ālāg'imē lāxēs yāwix'ī-
laēna'yē qaēs g'ōkūlōta Nāk!wax'da^xwē. Wā, k'!ēs'lat!a gāłaxs
laē xūngwadex'ida, yīsa bābagūmē. Wā, la hēx'idaem'laē ne- 20
gūmpas L!āqwag'ila, — qaxg'in la'mēk' gwāl lēqelas 'māxwa lāq,
qa's le'maē lēgades L!āqwag'ila, yīx 'māxwa. — Wā, laem'laē
L!āqwag'ilamōt!a, yix negūmps 'māxwamōt!a lēgemg'elxlāłax Nā-
nagwasē, qalēgēmsa g'inānemē. Wā, laem'laē lēgades Nānagwasē.
Wā, k'!ēs'em'laxaāwisē gāłaxs laa'el ēt!ēd xūngwadex'itsa ts!āts!a- 25
dāgemē. Wā, laem'laē lēgades L!āqwag'ilayugwa. Wā, laem'laē
ma'lōkwē sāsemas L!āqwag'ila. Wā, k'!ēs'em'lāwisē q!ūlsq!ūlyax-
'widē Nānagwasē L!ē'wis wūq!wē L!āqwag'ilayugwaxs laa'el 'nēx'laē
L!āqwag'ila, qa's lā gāgak'lax k'!ēdēlas Goxolanē lax Belxanaga,
yīxs hē'maē xamagemē g'igāmēsa Nuxak'emxa gwe'yōwē Belxūla. 30
Wā, laem'laē 'nēk'ē L!āqwag'ila, qa's ā'mē xwēsax¹ k'!ēdēlas
Goxolanē lax Belxanaga, qaxs 'nēk'aē, qa's lālēgemōl!ēx lēgema
lō'ē ōgūqalā lēlēd lāq. Wā, hē'mis la nē'lemsēxēs 'ne'mēmota
'wālasē. Wā, laem'laē āem wāxasō^ē, qa's wēg'ī āem hali'lāla. Wā,
lā'laē hēx'ida'mē L!āqwag'ila xwāna'ida, qa's wāg'īl ālēx'wīdēl 35
qo 'nāx'idełxa gāālala L!ē'wis 'ne'mēmota 'wālasē. Wā, g'il'em-
'lāwisē 'nax'idex laa'el ālēx'wīda. Wā, laem'laē emlēxwē genemas

¹ Xwēsa means a mock marriage performed in order to obtain certain prerogatives.

38 at home | with her two children. Then they arrived at the place of
the Bellacoola, | and at once he paid the marriage money for the
40 princess of Goxolanē (I 3); and || after he had paid the marriage
money, the chief, Goxolanē (I 3), came out | of his house with his
princess, Belxanaga (II 3), each wearing two | marten-blankets.
Four old | men carried each five lynx-skin blankets—twenty | in all.
45 Then Goxolanē (I 3) spoke, and || gave the four marten-skin blankets
and the twenty lynx-skin | blankets to L!āqwag'ila (II 1), and also
the name Q!emsdēxūlelxsde (II 1), | which was to be the name of
L!āqwag'ila (II 1); and also the name of his princess, Belxanaga
(II 3), | was given to L!āqwag'ila (II 1) to be the name of his
princess L!āqwag'ilayugwa (III 2). | That is all that he obtained
50 there. Then they put the || sewed blankets into the canoe of
L!āqwag'ila (II 1); and | Goxolanē (I 3) and his princess Belxanaga
(II 3) went into the house. | L!āqwag'ila (II 1) was never invited in
with his crew. | Therefore L!āqwag'ila (II 1) became angry, and said
55 to his crew, | "Let us push off and leave this silly person!" || Thus he
said. They left, and in the evening | a warrior of the Nāk!wax'da'x^u
whose name was K'ilem, | said, "Listen to me, Nenōlō | and
Nandzē!" naming his fellow-warriors, "I am | ashamed because we
60 were not even invited in by the Bellacoola. I || wish you would make

38 lē'wis ma'lokwē sāsema. Wā, laem'lāwisē lāg'aa lāxa Belxūla. Wā,
hēx'idaem'lāwisē qadzil'ēda lāx k'ledēlas Goxolanē. Wā, g'il'em-
40 'lāwisē gwāl qadzēlaxs g'āxaa'lasa g'igāma'yē Goxolanē g'āxāwūls
lāxēs g'ōkwē lē'wis k'ledēlē Belxanaga 'naenx'ūnālaxa maēma'lē lē-
legexsem 'naenx'ūna'ya. Wā, lā'laē dalēda mōkwē q'lūlsq'lūlyak^u
bēbegwānemxa sēsek'la 'wālasx'āsgem 'naenx'ūna'ya ma'itsox^u'laē
hāgā. Wā, hēem'lāwis yāq'leg'a'lē Goxolanē. Wā, laem'laē g'ax'-
45 k'lek'altsa mōwē lēlegexsem lē'wa ma'itsokwē 'wi'wālasx'ā'sgem
'naenx'ūnē lāx L!āqwag'ila; wā, hē'misa lēgemē Q!emsdēxūlelxsde,
qa lēgēms L!āqwag'ila. Wā, hē'misē lēgemasēs k'ledēlē Belxanaga
g'axyōs lāx L!āqwag'ila qa lēgēms k'ledēlasē L!āqwag'ilayugwa.
Wā, hēem wāxē gwānemas lāq. Wā, g'āx'em'laē āx'ālēxdzema
50 q'lāq!enolē 'naenx'ūna'ya lāx yā'yatslās L!āqwag'ila. Wā, lā'laē
āem'la hōgwilē Goxolana lē'wis k'ledēlē Belxanaga lāxēs g'ōkwē.
Wā, laem'laē hēwāxa lēlwūltōtse'wē L!āqwag'ila lē'wis k'wēmē.
Wā, hēem'lāwis ts!engums L!āqwag'ila, lāg'ilas 'nēk'a lāxēs k'wēmē:
"Wēg'a āem q'lōtelisax, qens lālag'i āem bāsa ēsēx nēnāxsāla,"
55 'nēx'laē. Wā, g'āx'em'laē āem bās. Wā, hē'lat!a la dzāqwaxs
laa'l yāq'leg'a'lē bābebak!olasa Nāk!wax'da'xwa lēgādās K'ilemē.
Wā, lā'laē 'nēk'a: "Wāentsōs hōlēla g'āxen, 'nē'nēmōk^u Nenōlō,
lō's Nandzē," 'nēx'laē lēqi'lāxēs bābebak!wotē, "yixg'in max'-
ts!ēg'inlasa k'lesē ālat!a lēlwūltōd g'axensxa Belxūla. La'mēsen
60 'nēx' qa's wāg'aōs gwānalaxs nēnāqayaq'lōs, qens memx'ts!esilē lā

up your minds to cover our shame, and to | attack on our way home 61
the Dälwiidex^u." Thus he said. Immediately | L!äqwag'ila (II 1)
agreed to what he said, for the canoes were anchored | near the
entrance to the village of the Dälwiidex^u. When | it got dark, the
six canoes paddled along, || intending to fight against the Dälwiidex^u 65
that night. They (people) were not | yet asleep when they arrived,
and | the warriors anchored at the other side of the point, near the |
village site. When everything was quiet, K'ilem | and his friends,
Nandzē and Nenölō, started, and || L!äqwag'ila (II 1), with his crew, 70
followed them. It was not long before the village | was on fire, and
then the warriors began to kill the men. | L!äqwag'ila (II 1) went into
the house of the chief of the | Dälwiidex^u and took a large carved box
and carried it | to his canoe and put it aboard. It was not long
before Nandzē came, || carrying three heads which he had cut off; 75
and K'ilem came, carrying four | heads; and Nenölō came, carrying
two | heads and also a woman-slave; and all the warriors took much |
food, which they carried on their shoulders | into the canoes. Then
Nenölō gave the woman- || slave to L!äqwag'ila (II 1); and when all 80
had gone aboard, they | went away before daylight. They | went
along, paddling all night, and they had gone a long way | before
day came. They did not rest before evening. Then | they arrived

kwākwēxbalaxwa Dälwiidexwa," 'nēx'laē. Wä, hēx'idaem'lāwisē 61
L!äqwag'ila ēx'ak'ex wāldemas, qaxs lē'ma'el 'nēxwālē mexālaasas
yāē'yats!ās lāx āwāxsta'yas g'ōkūlasasa Dälwiidexwē. Wä, g'il'Em-
lāwisē p!edex'idexs laa'l 'wīlg'ilē sēx'widēda q!el'lets!aqē xwāxwā-
k'lūna. Wä, laem'laē lāl wīnālxa Dälwiidexwaxa gānūlē. Wä, 65
k'les'Em'lāwisē 'nāxwa mēx'ēdexs laa'l lāg'aa. Wä, āem'lāwisē
mexāla'ya wīna lāx āpsādza'yasa awilba'yē lāxa nēxwāla lāxa
g'ōx'demsē. Wä, hēlat!ē la 'wīla selt!ēdexs laa'l qās'idē K'ilemē
lē'wis 'nēnemōkwē Nandzē lōē Nenōlowē. Wä, lā'laē ālxlā'yē
L!äqwag'ila lē'wis wāx'ts!āla. Wä, k'les'lat!a gātaxs laa'l xūmt!i- 70
dēda g'ōkūla. Wä, hēem'lāwis la k'lēlag'atsa bābebak!wāxa bēbe-
gwānemē. Wä, laem'laē L!äqwag'ila laēl lāx g'ōkwas g'igāma'yasa
Dälwiidexwē, qas lēnemēxa k'lēsgemāla 'wālas g'ildasa, qas lās
lāxēs yā'yats!ē, qas lā hāng'aatēxsas. Wä, k'les'lat!a gātaxs g'āxāē
Nandzē dālaxa yūdux'semē qāg'ikwa. Wä, g'āx'laē K'ilemē mōs- 75
gem'laē daakwas qāg'ikwa. Wä, g'āx'laē Nenōlowē dālaxa mā'itsē-
mē qāg'ikwa, hēem'lāwisa ts!edāqē q!āk'owa. Wä, lā'laē q!eyōla
'nāxwa wīnaxa hēmaōmasē, yix g'āxē t!ēt!enx'sēxs g'āxāē hōx'wa-
fēxsela lāxēs yāē'yats!ē. Wä, laem'laē Nenōlowē ts!āsēs ts!edaqē
q!āk'o lāx L!äqwag'ila. Wä, g'il'Em'lāwisē 'wīla hōx'wātēxs lāxēs 80
yāē'yats!āxs g'āxāē sep!ēdaxa k'les'ma'el lāla qas 'nāx'idē. Wä,
g'āx'Em'lāwisē nekūlaxa gānūlē. Wä, k!wāg'ilaem'lāwisē qwēsg'i-
laxs laa'l 'nāx'ida. Wä, hēwāxalatlā x'ōs'idaxs laē dzāqwa. Wä,

- 85 at the mouth of Bellacoola Inlet that evening. || There they took a rest; and when it was nearly | midnight, they started again. At daybreak they came to a place near the | mouth of Rivers Inlet. They went on, | and took a rest at the mouth of the Gwa'sela Inlet. | Then they felt safe, and thought that they were not being pursued by
- 90 the Dālwiidex". Then || the warriors scalped the heads which they had cut off; and after they had done so, | L'laqwag'ila (II 1) spoke, and said, | "Thank you for what you have done. Now we are not ashamed, although we were not | invited in by Goxolanē (I 3). I mean that I have also cut off a head." | While he was saying so, he
- 95 lifted up by the hair a head. Then || they asked the woman-slave for the name of the man whose head had been cut off by L'laqwag'ila (II 1); | and the slave said, "That is the head of the chief of the | Dālwiidex", and his name was Qāmatsa." Then | he opened the large carved box; and first he | saw a neck-ring of red cedar-bark,
- 300 and a head-ring. He did || not take them out, but he just felt among the red cedar-bark, | and there he felt the whistles of the cannibal-dancer. | He took one and blew it. Then he | uttered the cannibal-cry, because he had obtained it in war. Then | his numaym were glad, because L'laqwag'ila (II 1) himself had cut off the head of the ||
- 5 owner of the large carved box. Then | he put back the whistles into

- g'āx'em'laē lāx āwāxsta' yas wūnāldemsasa Belxūlāxs laē gānu'ida.
- 85 Wā, hēem'lāwis la x'ōsala'yē yāwas'ida. Wā, g'il'em'lāwisē elāq negēg'ēxs lāa'l ēt'lēd sep'lēda. Wā, g'āx'laē 'nayō lāxa nexwāla lāx āwāxsta' yas wūnāldemsasa Āwīk'lenoxwē. Wā, hē'nākūl'em'lāwisē, qa's g'āxē x'ōs'id lāx āwāxsta' yas wūnāldemsasa Gwa'sela. Wā, laem'laē hēlēx'id k'lēs sāsē'wasōsa Dālwiidexwē. Wā, laem'laē
- 90 sābēltsemdēda bābebak!wāxēs qēqāg'ikwē. Wā, g'il'em'lāwisē gwāla laa'lasē yāq!eg'a'lē L'laqwag'ila. Wā, lā'laē 'nēk'a: "Gēla-k'as'lax'ins gwēx'idaasē qaxg'ins k'lēsēk' la max'ts!axg'ins k'lēsēk' lē'wūltōtsōs Goxolanē, qaxg'in 'nē'nak'ilek' ōgwaqa'men qāx'ida," 'nēx'laēxs laē dzōxōstōd nēdzexlēxa qāg'ikwē. Wā, lā'laē
- 95 wūlāsē'wēda ts!ēdāqē q'lāk'owa lāx lēgēmas qāg'ikwas L'laqwag'ila. Wā, lā'laē 'nēk'ēda q'lāk'owaqēxs hē'maē xāmagemē g'igāmēx'dēsa Dālwiidexwē. Wā, hēem'lāwis lēgēmsē Qāmatsa. Wā, lā'laē x'āx'widxa 'wālasē k'lēs'gemāla g'ildasa. Wā, hēem'lāwis g'il dō-x'waleltsēda qenxawa'yē L'lāgēkwa lē'wa qex'ema'yē. Wā, lā'laē
- 300 k'lēs āx'wūlts!ōdeq. Āem'laē plēx'wīdex āwābā'yasa L'lāgēkwē. Wā, hēem'lāwis la plēx'walelatsēxa medzēsasa hāmats!a. Wā, g'il'em'lāwisē āx'ēdqēxs laē pōx'wīdeq qa hēk'!eg'a'lēs. Wā, lā'laē hām'ts!eg'a'la qaxs lē'maē ālak'lāla wīnānemaq. Wā, laem'laē mō'lē 'nē'mēmōtasēxs hēq'lānox^umaē L'lāqwag'ila qāx'idex āxnō-
- 5 gwadāsa 'wālasē k'lēs'gemāla g'ildasa. Wā, laem'laē xwēlaqa

the large box, and they started away. | In the evening they arrived 7
at Tëgüxstë^e, their | village, and immediately L!äqwag'ila (II 1)
disappeared in winter. | Then he gave a winter dance, and now
L!äqwag'ila (II 1) was a cannibal-dancer; || and the woman-slave 10
advised L!äqwag'ila (II 1) what to do, | and told him that the name
of the cannibal-dancer was Qāmatsa; and | the songs were also sung
by the slave to the song-leaders of the Nāk!wax'da^xu. | Indeed,
why should they not learn the songs of the | cannibal-dancer?
because they obtained it by killing in war, for it is more valuable
when || obtained in war than when obtained in marriage. When 15
L!äqwag'ila (II 1) had learned | the ways in which the cannibal-
dance was danced by the Dälwiidex^u, and the songs, | he got excited
in his cannibal-dance. Then | they killed the woman-slave, and he
ate her, and | L!äqwag'ila (II 1) himself ate the whole slave. Then
he changed || his name, because he had swallowed the whole woman- 20
slave; | and after that L!äqwag'ila's (II 1) cannibal name was
lawiök^u (II 1). |

After L!äqwag'ila (II 1) had been cannibal-dancer for four winters |
(I shall hereafter call him Qāmatsa (II 1), the | name which he
obtained in war from the chief of the Dälwiidex^u, whom he had
killed), || Qāmatsa (II 1) still had for his wife L!äqwag'ilayugwa (II 2), 25
the Äwik'!ēnox^u | woman. |

äxts!ōtsa medzēsē lāxa ēwālasē g'ildasa. Wä, g'āx^elaē lex^eēda. 6
Wä, laem^elāwisē dzāqwxas g'āxaē g'āx^ealela lāx Tëgüxsta^eyē lāxēs
g'ōkülasē. Wä, lā^elaē hēx^eidaem x'is^eidē L!äqwag'ilāxa la ts!ā^ewün-
xa. Wä, laem^elaē yāwix'ila. Wä, laem hāmats!a yīx L!äqwag'ila.
Wä, hēem^elawisa ts!edāqē q!āk'o lex^eālax L!äqwag'ila, qa gwēg'ilats 10
lex^ewa lēgemas Qāmatsax^edē lāxēs hāmats!aēnēx^edē. Wä, hē^emisē
q!emq!emdemas g'āx denxōdzemsa q!āk'ō lāx nēnāgadāsa Nā-
k!wax^eda^xwē, qāl qa k'!ēsēs ēwī^ela q!āq!ōl!axa q!emq!emdemasa
hāmats!āxs le^emaē k'!ēlag'anemāq lāxa wīna, yīxs lāqaēda wīnā-
nemaxa geg'adānemē. Wä, g'il^eem^elāwisē ēwī^ela la q!ālē L!äqwag'i- 15
lāx gwayi^elālasasa Dälwiidexwaxēs hāmats!ax^edē lex^ewa q!emq!em-
demaxs laa^el xwasē L!äqwag'ila lāxēs hāmats!ēna^eyē. Wä, laem-
lāwisē k'!ēlax^eit^ese^ewēda ts!edāqē q!āk'ā, qa ha^emās. Wä, laem^elaē
L!äqwag'ila ēna^eūlaxa q!āk'ox^edē ha^emāpeq. Wä, laem^elaē Layō-
se^ewē lēgemas lāxēq qaēs lawēk!wēna^eyasa ts!edāx^edē q!āk'owa. 20
Wä, laem^elaē L!äqwag'ila hāmdzēxlālas lawiōkwē lāxēq.

Wä, g'il^eem^elāwisē mōx^eūnxē tsā^ewūnxas la hāmats!a, yīx L!äqwa-
g'ila. La^emēsen hēl lāl lēqelayoqē Qāmatsa yīx wīnānemas, yīx
lēgemx^edāsa k'!ēlax^eit^ese^ewasē g'igāmēx^edāsa Dälwiidexwē. Wä,
laem^elaē hēx^esāem genems Qāmatsē L!äqwag'ilayugwaxa Äwik'^eax- 25
semē.

- 27 Then L!āqwag'ilayugwa (II 2) told her husband, Qāmatsa (II 1), |
to go and marry the princess of Sēwid (I 4), chief of the numaym |
G'ig'ilgām of the Gwa'sela; and the name of the princess of Sēwid
30 was 'max'mewidzemga (II 4). || Immediately Qāmatsa (II 1), and
his numaym the | 'wālas, went to pay the marriage money. The
Gwa'sela lived in Gwēk'elis. | They arrived there after one day, and
he paid the marriage money at once; and | after the numaym 'wālas
had paid the marriage money, the chief | gave to Qāmatsa (II 1) as a
35 marriage present the name Sēsaxālas (II 1); || and he gave to Qāmatsa
(II 1) for his daughter | the name 'memxāyugwa (III 2), and also a
privilege-box | in which were the cannibal-dance, shaman-dance, and
the ōlala, | and also the mouse-dance and red cedar-bark, and their
names. | They stayed one night, and then Qāmatsa (II 1) went back
40 with his wife to || Tēgūxstē. Now Qāmatsa (II 1) had two wives —
his | Āwik'!ēnox^u wife, L!āqwag'ilayugwa (II 2), as head wife; and
his second wife, | the Gwa'sela woman, 'max'mewidzemga (II 4).
Now | Nānagwas (III 1) and his sister L!āqwag'ilayugwa (III 2),
were growing up. |
- 45 Then K'!ādē (III 3), the prince of Hāwilkūla (II 5), || chief of the
numaym Qawadiliqāla of the Dzāwadeēnox^u, married | L!āqwag'i-
layugwa (III 2), the princess of Qāmatsa (II 1); but now he was no
longer called | Qāmatsa (II 2), but Sēsaxālas (II 1), and I shall no

- 27 Wā, lā'laē L!āqwag'ilayugwa 'nēx' qa lāsēs lā'wūnemē Qāmatsa
gagak'lax k'!ēdēlas Sēwidē, yix g'igāma'yasa 'ne'mēmota G'ig'ilge-
masa Gwa'sela, yixs lēgadaē k'!ēdēlas Sēwidās 'max'mewidzemga.
- 30 Wā, hēx'idaem'lāwisē la qādzēlē Qāmatsa lē'wis 'ne'mēmota
'wālasē, yixs haa'l g'ōkūlatsa Gwa'selē Gwēk'elisē. Wā, hēlālaem-
'lawisēxs laē lāg'aa. Wā, hēx'idaem'lāwisē qādzil'ēda. Wā, g'il-
'em'lawisē gwāla 'ne'mēmotasa 'wālasē qādzēlaxs laa'lasa g'igā-
ma'yē lēgemg'elxīlax Sēsaxālasē, qa lēgēms Qāmatsa. Wā,
35 hē'mis qa lēgēms ts!ēdāqē xūnōx's Qāmatsa. Wā, laem'laē
lēgadēlts 'memx'āyugwa. Wā, hēem'lāwisa k'!āwatslē g'ildasa'
yix g'its!ē'wasasa hāmatsla lē'wa pāxālalaē lē'wa ōlala; wā,
hē'misa k'!āpelaē lē'wa L!ēl!agēkwas lē'wa lēlēgēmas. Wā,
lā'laē xa'māla lāqēxs g'āxaē nā'nakwē Qāmatsa lē'wis gēnemē lāx
40 Tēgūxsta'yē. Wā, laem'laē ma'lilē Qāmatsāxēs gēgenemē lē'wa
Āwik'laxsemē L!āqwag'ilayugwaxa gēk'imalilē; wā, lā'laē a'lila
Gwa'selaxsemē gēnemēsē 'max'mewidzemga. Wā, laem'laē q'lūlyax-
'widē Nānagwasē lō'laēs wūq!wē L!āqwag'ilayugwa.

- Wā, g'āx'laē K'!ādē, yix lēwūlgāma'yas Hāwilkūlaē, yix g'igā-
45 ma'yasa 'ne'mēmotasa Qāqāwadiliqālāsa Dzāwadeēnoxwē qādzēlax
L!āqwag'ilayugwa, lāx k'!ēdēlas Qāmatsa, yixs lē'maa'l gwāl lēga-
des Qāmatsa. Wā, laem'laē Sēsaxālaslē Qāmatsa. La'mēsen gwāl

longer | call him Qāmatsa (II 1); and his princess, | L!āqwag'i- 48
 layugwa (III 2), had also changed her name, and she was called
 'memx'âyugwa (III 2), which || he had obtained in marriage from the 50
 chief of the Gwa'sela, | Sēwid (I 4). As soon as 'memx'âyugwa
 (III 2) was married, Sēsaxâlas (II 1) took the large | carved box
 which he had obtained in marriage from the chief of the | Āwik'!ēnox^u,
 L!āqwag'ila (I 2). He gave it to his son-in-law K'!ādē (III 3); and |
 in the box was the cannibal-dance, and its name was Hāmtsē'stā-
 selag'īlis, || and the hōx^uhōk^u head-mask, and the crooked-beak 55
 head-mask, | and the raven head-mask, and the ḡelōḡūdžālis head-
 mask, | and also the cedar-bark ring k'!ōsenxawē and the other |
 head-rings, and also the rich-woman dancer and her name and her
 cedar-bark, | and the fire-dancer and his name and cedar-bark, ||
 and the shaman-dancer and his name and cedar-bark. All of | these 60
 were in the large carved box. These were | given in marriage by
 Sēsaxâlas (II 1) to his son-in-law, K'!ādē (III 3), and also the |
 secular name 'māxwa (III 3). That was the first winter dance from
 the | Āwik'!ēnox^u that went to the Dzāwadeēnox^u. Then K'!ādē
 (III 3) went home || with his wife 'memx'âyugwa (III 2). Then 65
 K'!ādē (III 3) at once | gave a winter dance when winter came.
 Then he opened his large | carved box and gave a winter dance, and
 showed the four dances in it. | After the winter dance he parted from

lēqelas Qāmatsa lāq. Wā, laem^llaxaāwis L!ayoxlā'yē k'!ēdēlasē 48
 L!āqwag'ilayugwa, qaxs lē^lmaa^l lēḡades 'memx'âyugwa, yix lēle-
 ḡemḡelx^llā'yas ḡiḡāma'yasa Gwa'selē Sēwidē. Wā, ḡi^lē^lāwisē 50
 ḡwāla qādžēlāx 'memx'âyugwa laa^llasē Sēsaxâlasē āx'ālilaxa 'wālasē
 k'!ēsḡemāla ḡīldasaxēs ḡeg'adānemē lāx ḡiḡāma'yasa Āwik'!ē-
 noxwē, yix L!āqwag'ila, qa's lās lāxēs negūmpē K'!ādē. Wā, hēem
 ḡi^lts'lāxa ḡīldasa hāmats'la lē^lwa lēḡemasē Hāmtsē'stāselag'īlisē
 hē'mēsa hōx^uhokwiwa'yē hāmsiwa'yā lē^lwa ḡelōqwiwa'yē hāmsi- 55
 wa'yā lē^lwa ḡwāxwiwa'yē hāmsiwa'yā, lē^lwa ḡelōḡūdžālisē hāmsi-
 wa'yā; wā, hē'misa k'!ōsenxawa L!āḡekwa lē^lwa waōkwasxa
 qex'ima'yē. Wā, hē'misa Q!āmināḡas lē^lwis lēḡemē lē^lwis L!ēl!ā-
 ḡekwē, lē^lwa nōntsē'stalalē lē^lwis lēḡemē lē^lwis L!ēl!āḡekwē,
 lē^lwa pāxālalalē lē^lwis lēḡemē lē^lwis L!ēl!āḡekwē. Wā, hē'sta- 60
 'mel ḡi^lts'lāxa 'wālasē k'!ēsḡemāla ḡīldasa. Wā, hē'mis la k'!ēs'o-
 ḡūlxlēs Sēsaxâlasē lāxēs negūmpē K'!ādē. Wā, hē'misa bāxū-
 dzexlāyowē lēḡemē 'māxwa. Wā, hēem^l ḡi^l ts!ēts!ēxlēnsa
 Āwik'!ēnoxwē lā laxa Dzāwadeēnoxwē. Wā, lā'laē nā'nakwē K'!ādē
 lē^lwis ḡenemē 'memx'âyugwa. Wā, laem^llaē hēx'ida'mē K'!ādē 65
 yāwix'ilaxa la ts!ā'wūnxa. Wā, laem^llaē āxstōdxēs 'wālasē k'!ēsḡe-
 māla ḡīldasē, qa's hē'mē yā'wēnema mōxwidāla lēlēdē ḡi^lts'lāq. Wā,
 ḡi^lē^lāwisē ḡwāl yāwix'ilaxs laa^l k'!asō lē^lwis ḡenemē 'mem-

- 70 his wife | 'memx'âyugwa (III 2), and she went home to || Tëgüxstë. Now K'ladë (III 3) had made a mistake in the way in which he handled the | cannibal-dance of the Äwik'lenox^u, and therefore 'memx'âyugwa (III 2) became angry | with her husband, K'ladë (III 3). Therefore she went home. It was | not long before she married K'wāmaxelasōgwi'lak^u (III 4), | prince of the chief of the
- 75 Häxwāmis, K'wāmaxelas (II 6). || Now Sēsaxālas (II 1) gave the name L'lāqwag'ila to his son-in-law | K'wāmaxelasōgwi'lak^u, (III 4), and the name L'lāqwag'ilayugwa to | his sister Häx'hāk'waēdzemga (III 5). Now, he did not speak about the | winter dance to his son-in-law; and after | they had paid the marriage money, Sēsaxālas (II 1)
- 80 invited his son-in-law K'wāmaxelasōgwi'lak^u (III 4) || and his crew. They stayed for four days at Tëgüxstë. | Then K'wāmaxelasōgwi'lak^u (III 4) returned home with his crew | and his wife 'memx'âyugwa (III 2) (went) to Alaxā, for that was the village of | the ancestors of the Häxwāmis; and they were not married long when | 'memx'â-
- 85 yugwa (III 2) had a son. Then || Sēsaxālas (II 1) gave as a marriage gift many cinquefoil-roots and many seals, | and also a seal house-dish, a killer-whale house-dish, | and a sea-lion house-dish — three house-dishes to his | son-in-law K'wāmaxelasōgwi'lak^u (III 4), and also the name Men'idaas (IV 1) | for the name of the new-born
- 90 child of 'memx'âyugwa (III 2). Then || K'wāmaxelasōgwi'lak^u (III 4) changed his name when he gave a feast of cinquefoil-roots and

- x'âyugwa. Wä, g'āx'em'laē nā'nakwa yix 'memx'âyugwa lāx
- 70 Tëgüxsta'yē. Wä, laem'laē lëgüttödë K'ladä gwayi'lālasasa Äwik'lenoxwë qaëda hāmats'la. Wä, hëem'lāwis ts'engüms 'memx'âyugwa lāxēs lā'wünemë K'ladë, lāg'ilas g'āx nā'nakwë. Wä, k'les'lat'la gälaxs laa'l ët'lëd lāwades K'wāmaxelasōgwi'lakwë, yix lāwülgāma'yas g'igāma'yasa Häxwāmisë lax K'wāmaxelasë. Wä,
- 75 laem'laē Sēsaxālasë lëgemg'elxlāx L'lāqwag'ila lāxēs negümpë K'wāmaxelasōgwi'lakwë. Wä, hëem'lāwisë L'lāqwag'ilayugwa qa lëgëms wüq'wäsë Häx'hāk'waēdzemga. Wä, laem'laē k'les las ts'lāxstala wāldem lāxēs negümpë. Wä, g'il'em'lāwisë gwāla qādžëlāxs laa'l lëlwüttödë Sēsaxālasaxēs negümpë K'wāmaxelasō-
- 80 gwi'lakwë lë'wis k'wëmë. Wä, möp'enxwa's'laē 'nāla hëlë Tëgüxsta'yē. Wä, laē nā'nakwë K'wāmaxelasōgwi'lakwë lë'wis k'wëmë lō'mës genemë 'memx'âyugwa lax Alaxā, qaxs hë'maa'l g'ökülat'sa g'alāsa Häxwāmisë. Wä, k'les'lat'la gāla hayasek'alāxs laa'l xūngwadex'ëdë 'memx'âyugwäsa bābagümë. Wä, hëx'idaem'lāwisë
- 85 Sēsaxālasë la wāwāqālasa q'lënemë t'ex'sös lë'wa q'lënemë mëgwata; hë'misa 'nemë mëgwat loqūlila lë'wa māk'ënoxwë loqūlila, lë'wa L'lëxenë loqūlila. Yüduxlā'laëda löelqūlilë layōs lāxēs negümpë K'wāmaxelasōgwi'lakwë, hë'misa lëgemë Men'idaasë qa lëgëms māyolëmas 'memx'âyugwa. Wä, laem'laē L'lāyoxlāyë
- 90 K'wāmaxelasōgwi'lakwaxs laē k'wëlatsa t'ex'sösë lë'wa mëgwatë,

seals, | for he put the food into the three house-dishes. Now his | 91
 name was L!āqwag'ila; and his sister Hăx'hăk!waēdzemga (III 5) |
 changed her name, and her name was L!āqwag'ilayugwa; and | the
 name of the child of 'memx'âyugwa (III 2) was Men'idaas (IV 1), on
 account of || the feast given by L!āqwag'ila (II 1) of the many hair- 95
 seals and | cinquefoil-roots. Now she had another son. | Now, the
 father of L!āqwag'ila (III 4), K!wāmaxelas (II 6), wished to give a
 name | to the new child of 'memx'âyugwa (III 2). He gave a pot-
 latch to the | ancestors of the Hăxwāmis, for the numaym of
 K!wāmaxelas (II 6) were the G'ēxsem of the || Hăxwāmis. Then 400
 K!wāmaxelas (II 6) gave a potlatch to the G'ig'ilgām | and Haāya-
 lik'awē, as there are three numayms | among the Hăxwāmis. Then
 K!wāmaxelas (II 6) gave the name K!wāk!wabalas (IV 2) | to his
 grandson, for the child was to take the seat of | K!wāmaxelas (II 6)
 after his death. Therefore he gave him a name. Now || 'memx'â- 5
 yugwa (III 2) had two children by her husband L!āqwag'ila (III 4); |
 and when Men'idaas (IV 1) was grown up, he took the head seat in
 the | numaym G'ēxsem, and his younger brother, K!wāk!wabalas
 (IV 2) had the | third seat in the numaym of his elder brother, | the
 G'ēxsem. That is the seat of K!wāmaxelas (II 6), his grandfather.
 Now || K!wāmaxelas (II 6) had the seat at the end of the numaym 10
 G'ēxsem. | It was as though K!wāmaxelas (II 6) had died already. |

yixs laa'l lex'ts!ēwak^u lāxa yūduxūxla lōelqūlila. Wā, laem lēga- 91
 des L!āqwag'ila. Wā, laem!laē wūq!wāsē Hăx'hăk!waēdzemga
 L!āyuxlā. Wā, laem!laē lēgades L!āqwag'ilayugwa. Wā, hē'misa
 xūnōkwas 'memx'âyugwa, laem!laē lēgades Men'idaasē, qaxs hē-
 'maē sēnatsa k!wēladzemas L!āqwag'ilaxa q!lēnemē mēgwata lē'wa 95
 t!ex'sōsē. Wā, lā'laxaē ēt!lēd xūngwadex'itsa bābagūmē. Wā,
 laem!laē 'nēk'ē ōmpas L!āqwag'ila, yix K!wāmaxelasē, qa's lē lēqēla
 qa lēgēmsa ālē xūnōxs 'memx'âyugwa. Wā, laem!laē p!es'ēdxa
 g'ālāsa Hăxwāmisē, yixs hāē 'nē'mēmōtē K!wāmaxelasa G'ēxsemasa
 Hăxwāmisē. Wā, hēem!lāwis p!esasōs K!wāmaxelasa G'ig'ilgāmē 400
 lē'wa Haāyalik'awa'yē lāx yūdux'usēmak!ūts!ēna'yasa 'nāl'nē'mē-
 masasa Hăxwāmisē. Wā, laem!laē K!wāmaxelasē lēx'ides K!wā-
 k!wabalasē lāxēs ts!ōx'LEma, qaxs lē'maē L!āyōstōdla g'inānemax
 K!wāmaxelasē qō lē'lLō, lāg'ilas hē lēqēla qa lēgēms. Wā, laem
 ma'lōkwē sāsēmas 'memx'âyugwa lāxēs lā'wūnemē L!āqwag'ila. 5
 Wā, g'il'ēmlāwisē q!ūlsq!ūlyax'widē Men'idaasaxs laē lāxūmēsa
 'nē'mēmōtasa G'ēxsemē. Wā, lā'laē ts!a'yāsē K!wāk!wabalasē
 mama'lōkwa'giwāla lāx 'nē'mēmōtasēs 'nōla, yix k!wa'yas lāxa
 G'ēxsemē, yix k!wāx'dās K!wāmaxelasē, yix gāgēmpas. Wā,
 ā'misē la K!wāmaxelasē yāqwasō lāx māk!exsda'yasēs 'nē'mēmōta 10
 G'ēxsemē. Wā, laem gwālelaem 'nemāx'is lō laem lē'lē K!wāma-

- 12 Now he was glad, because his seat was taken by his grandson | K!wāk!wabalas (IV 2). Now I shall stop talking about | L!āqwag'ila (III 4) and his wife (III 2). ||
- 15 Now I shall go back and talk about the son of | Sēsaxâlas (II 1), Nānagwas (III 1). Now Sēsaxâlas (II 1) wished his prince, Nānagwas (III 1) to | marry the daughter of Kwax'ilanōkūmē (II 7), | head chief of the numaym Temtemtels of the | Mamalēleqāla. The
- 20 Nāk!wax'da'x^u said at once that they would go || to get in marriage Wāwalaxelag'i'lak^u (III 6), for that was the name of the princess of | Kwax'ilanōkūmē (II 7). The Nāk!wax'da'x^u started to pay the marriage money | on behalf of the chief of the numaym 'wālas, Nānagwas; for | Sēsaxâlas (II 1) was not chief any more, because he was weak and old. | Then Nānagwas (III 1) took his seat, and
- 25 Sēsaxâlas (II 1) was given || the last seat in the numaym 'wālas. Now they gave to | Nānagwas (III 1) the seat of Sēsaxâlas (II 1), which was the first seat. | Now they arrived at 'mēmkuḡlis, the village of the Mamalēleqāla; | and when they arrived there, the Nāk!wax'da'x^u were met in sham-battle by the Mamalēleqāla. | The
- 30 Nāk!wax'da'x^u were not frightened. || They all went ashore and | threw stones up the beach at the Mamalēleqāla, and the | Mamalēleqāla threw stones down the beach; and many of the Nāk!wax'da'x^u were hurt, | and also many of the Mamalēleqāla were hurt; | for there

- 12 xelasē. Wā, lālē ēk'ē nāqa'yas, qaxs le'maē L!āyonox'sēs ts!ōx^u-lemē K!wāk!wabalasē. Wā, la'mēsen g'wāl g'wagwēx's'āla! lāx L!āqwag'ila l'ewis genemē.
- 15 Wā, la'mēsen aēdaaqal g'wāgwēx'sx'ide! lāx begwānemē xūnōx's Sēsaxâlasē, yix Nānagwasē. Wā, la'em'laē Sēsaxâlasē 'nēx' qa lās geg'adēs lāwūlgāma'yē Nānagwasē yis k'ledēlas Kwax'ilanōkūma'yē, yix xamagemā'yē g'igāmēsa 'ne'mēmotasa Temtemtelsasa Mamalēleqāla. Wā, hēx'idaem'lāwis Nāk!wax'da'xwē 'nēx' qa's lā 'wī'la
- 20 qadzēlax Wāwalaxalag'i'lakwē, qaxs hē'maē lēgēms k'ledēlas Kwax'ilanōkūma'yē. Wā, lā'laē ālēx'widēda qadzēlala Nāk!wax'da'xwē, qa g'igāma'yasa 'nemēmotasa 'wālasē, yix Nānagwasē, qaxs le'maē g'wāl g'igāma'yē Sēsaxâlasaxs le'maē wāyats!ōx'wida. Wā, la'mēsē L!āyonux's Nānagwasē, yixs laa'l yāqwase'wē Sēsaxâlasē
- 25 lāx māk'exsda'yas 'ne'mēmotasa 'wālasē. Wā, la'em'lāwisē yāqwase'wē Nānagwasē lāx lāxwa'yas Sēsaxâlasē lāxa lāxūma'yē. Wā, la'em'lawisē lāg'aa lāx 'mēmkuḡlisē lā'lax g'ōkūlasasa Mamalēleqāla. Wā, g'il'em'lāwisē lāg'aaxs laa'l amaqase'wēda Nāk!wax'da'xwasa Mamalēleqāla. Wā, k'lēts!em'lāwisē k'il'ēdēda Nāk!wax'da'xwē.
- 30 Âem'laē 'wī'la hōx'wūtā lāxēs yaē'yatslē, qa's ōgwaqē nep'wūsdēselasa t'lēsemē lāxa Mamalēleqāla. Wā, lā'laē nepents'lēselasō'sa t'lēsemasa Mamalēleqāla. Wā, lā'laē q'lēnemē yīlkwāsa Nāk!wax'da'xwē. Wā, lā'laxaē q'lēnemē yīlkwāsa Mamalēleqāla,

was nearly a real fight between the warriors of the || Mamalēleqāla 35 and those of the Nāk!wax'da^εx^u, because many | were hurt on each side; and therefore it is said that there was nearly a real fight | between K'ilem, the warrior of the Nāk!wax'da^εx^u, and the | warrior of the Mamalēleqāla, named K'ilemalag'ilis; and | K'ilem was hurt by K'ilemalag'ilis. Then || Chief Kwax'ilanōkūmē^ε (II 7) put on as medicine for the hurt of K'ilem a large canoe, | and therefore it did 40 not become a real fight. | Another warrior of the Mamalēleqāla named Nōlid challenged Nandzē, a | warrior of the Nāk!wax'da^εx^u, and neither won. | After they finished fighting, they paid the marriage money; and after || the marriage money had been paid, Nāna- 45 gwas (III 1) and his crew were invited in by his father-in-law. | When they were all in the house, they were given to eat; and | after eating, Kwax'ilanōkūmē (II 7) arose and | spoke. He said, "Now, listen to me, son-in-law | Nānagwas (III 1)! Your wife, Wāwalaxelag'ielak^u (III 6), || will now go to you; and she will carry on her back the 50 copper Causing-Quarrels, and | twenty boxes of oil and ten | boxes of choke-cherries as traveling-provisions for your wife, Nānagwas (III 1); | and these four house-dishes will go, | so that your guests may eat out of them, Chief Nānagwas (III 1) — this double-headed serpent || house-dish, and this wolf house-dish, this seal house-dish, 55

yixs hālsela^εmaa^l k'les āx'ālag'ilis dādegāwē bābebak!wāsa Mama-
lēleqāla lō^ε bābebak!wāsa Nāk!wax'da^εxwē, qaxs q'lēnema^εlaē 35
yilkwās lāxēs ^εwā^εwax'sawaē, yixs hē^εmaa^l lāg'ilas elāq āx'ālag'ilisē
qa K'ilemē yix bābak!wāsa Nāk!wax'da^εxwaxs dādegāē lō^ε bāba-
k!wāsa Mamalēleqālaxa lēgādās K'ilemalag'ilisē. Wā, lā^εlaē yilkwē
K'ilemē lāx K'ilemalag'ilisē. Wā, hē^εmisa g'igāma^εyē Kwax'ilanō-
kūma^εyē petstōtsa ^εwālasē xwāk'lūna lāx yilkwā^εyas K'ilemē. Wā, 40
hē^εmis k'lesēlas la āx'ālag'ilis xōma^εidē. Wā, lā^εlaxaē lētōdē bāba-
k!wa ^εnemōx^usa Mamalēleqālaxa lēgādās Nōlidē lāx Nandzē bāba-
k!wāsa Nāk!wax'da^εxwē. Wā, lael k'leās yak'ās. Wā, g'il^εem^εlā-
wisē gwāgūlāxs laa^l qādzē^εida. Wā, g'il^εem^εlawisē gwāl qādzē-
laxs laa^l lē^εwūltōtsē^εwē Nānagwasasēs negūmpē lē^εwis k!wēmē. 45
Wā, g'il^εem^εlāwisē la ^εwīlaēlexs laa^l l!ēxwīlag'ila. Wā, g'il^εem-
^εlāwisē gwāl l!ēxwaxs laa^l lax^εūlilē Kwax'ilanōkūma^εyē, qa^εs
yaqlēg'a^εlē. Wā, lā^εlaē ^εnēk'a: "Wēga hōlēla^l g'āxen negūmp
Nānagwas. Laemlax' lāg'as genemg'ōs yixg'a Wāwalaxelag'ielā-
kūk'. Wā, g'a^εmēs ōxlaax^ulēsēg'a Dent!alayuk^u l!āqwa, lōgwada 50
ma^εitsemg'ustōk^u dengwatslē l!ē^εna, lōgwada neqāsgem t!ēt!el-
yatslē k'limyaxla qa g'ewūlx^usg'as genemg'ōs, g'igāmē Nānagwas.
Wā, la^εmēsēk' lāg'ada mowēxlak' lōelqūli^εla qa ha^εmaatslē-
tsēs k!wēlex^ulaōs, g'igāmē Nānagwas, xg'ada sīseyulek' lō-
qūli^εla, lōgwada ālanemk', lōgwada mēgwatek' lōqūli^εla, lōgwada 55

56 and this | Dzōnoq!wa house-dish—and also the Dzōnoq!wa ladle |
and the grizzly-bear ladle; and the name of your dancer will be |
Melnas; and your own name, son-in-law Nānagwas (III 1), will be |
‘māxūyalidzē (III 1).’ Thus said Kwax’ilanōkūmē (II 7). Imme-
diately || the father of Nānagwas (III 1), Sēsaxālas (II 1), arose and
60 thanked him for | what he had said; and when he stopped speaking,
Kwax’ilanōkūmē (II 7) | asked his son-in-law Nānagwas (III 1) to
stay in his house for four days, | until the twenty boxes of oil, | and
65 the ten boxes of viburnum berries, and the four house-dishes, || and
the two ladles, and the great copper | Causing-Quarrels, should be
ready, for he had to buy the copper from its owner, ‘nemōkūlag’î-
lidzē, | chief of the numaym Mamalēleq lām. Immediately | the
Nāk!wax’da^x took the load out of their canoes | in order to wait
70 until Kwax’ilanōkūmē (II 7) had bought the copper. || After they
had stayed there for three days at ‘mēmkuṃlis, | the copper Causing-
Quarrels was bought from ‘nemōkūlag’îlidzē. | Two slaves, and
forty | sewed blankets, one hundred and twenty | new cedar-bark
75 blankets, and two canoes, were paid. || These were the price of the
copper Causing-Quarrels among the people of olden times. | The next
day, when day came, the Nāk!wax’da^x loaded their canoes | with
oil, viburnum-berries, and house-dishes, | and ladles; and when

56 dzōnoq!wak’ loqūlīla; wā, hē^hmisa dzōnoq!ūxlāla tsēxlā; wā
hē^hmisa nenxlāla tsēxlā; wā, hē^hmis lēgemltsēs sēnatlaōsē
Melnasē. Wā, hē^hmislas lēgemlōs negūmp, Nānagwasē, ‘mā-
xūyalidzē,” ‘nēx’laē Kwax’ilanōkūma^yē. Wā, hēx’idaem’lā-
60 wisē ōmpas Nānagwasē, yīx Sēsaxālasē lāx’ūlil qa^s mō^lēs
wāldemas. Wā, g’il’em^lāwisē q!wē^lidexs laa^llaē Kwax’ilanōkū-
ma^yē āxk’lāxēs negūmp Nānagwas qa mōp!enxwasēs ‘nālās hēlē
g’ōkwās, qa ‘wī^lēs gwāx’gūlilē ma^ltsēm^gustā dēdengwatslē Lē^hna
lē^hwa neqasgemē t!ēt!elyatslē k’lik’!emyaxlā, lē^hwa lōelqūlilē
65 mewēxlā, lē^hwa ma^llexlā tsētsēxlā; wā, hē^hmisa ‘wālasē L!āqwa,
yīx Dent!ālayuwē, yīxs k’ilxwēlaq lāx L!āgwadāsē ‘nemōkūlag’îlidzē
yīx g’igāma^yasa ‘ne^hmēmotasa Mamalēleq!emē. Wā, hēx’idaem-
‘lāwisa Nāk!wax’da^xwē mōltōdxēs memwālā lāxēs yaē^yatslē. Wā,
laem^llaē ēsela qa k’ilx^hwidēs Kwax’ilanōkūma^yaxa L!āqwa. Wā,
70 hē^hlat!la la yūdux^up!enxwasē ‘nālās la g’is lā^lax ‘mēmkuṃlisa Nā-
k!wax’da^xwaxs laa^l k’ilx^hwitse^hwē Dent!alayuwē lāx ‘nemōkūlag’î-
lidzā. Hēem k’ilōma ma^llōkwē q!āq!ēk’owa; hēem^lāwisa mōx^sō-
kwē q!āq!enōla ‘naenx^huna^ya. Hēem^lāwisa ma^ltsōgūg’iyowē
ts!ēts!ex^sas k’lēk’lobawasa. Hēem^lāwisa ma^lts!a^qē xwāxwāk!ūna.
75 Wā, hēem ‘wāxā^hxwatsa L!āqwē Dent!ālayo lāxa g’ālē begwānema.
Wā, g’il’em^lāwisē ‘nāx’idxa la lēnsa laa^l mōxselax’idēda Nā-
k!wax’da^xwaxa Lē^hna lē^hwa t!ēlsē lāxēs yaē^yatslē lē^hwa lōelqū-
lilē lē^hwa tsētsēxlā. Wā, g’il’em^lāwisē ‘wīlxsā lāxa xwāxwāk!ūnāxs

everything was aboard the canoes, | Nānagwas (III 1) and his wife Wāwalaxelag'īlak^u (III 6) came. || She was carrying on her back the 80 copper Causing-Quarrels. And behind them came the father (II 1) of | Nānagwas (III 1), Sēsaxālas (II 1), singing his sacred song of the secular season. | And they came down to the beach of 'mēm̄kumlis. Then they | went aboard the canoe of Nānagwas (III 1); and when all were aboard, | the canoe started, going || home to the village 85 Tēgūxstē of the Nāk!wax'da'x^u. | Then Nānagwas (III 1) said that he would give a feast with the oil and | the viburnum-berries to his tribe the Nāk!wax'da'x^u. After they had stayed there for one night, | the numaym of Nānagwas (III 1) went out to get fire-wood for the feasting-time; | and after they had gathered fire-wood, in the morning, when day came, || they invited the four numayms — the G'ēxsem, | 90 Sīsīnlāē, and the Tsētsemēleqāla and the Tem̄tem̄els; for | Nānagwas (III 1), chief of the numaym 'wālas, was host. | As soon as the four numayms were in the | house of Nānagwas (III 1), — the name of the house was Wadōltsem, — || they poured the viburnum-berries 95 into the house-dishes, two | boxes into each house-dish. And two of them | were not used. Then one | box of oil was taken and poured on the dishes of viburnum-berries; | and after this was done, they gave the double-headed serpent house-dish to the numaym || G'ēxsem, and they gave the wolf house-dish to the | numaym 500

g'āxaa'lasē Nānagwasē lē'wis genemē Wāwalaxelag'īlakwē ōxlā- 80
laxa l!āqwa, yix Dent!alayuwē. Wā, lā'laē elxla'yē ōmpas Nānagwasē yix Sēsaxālasē, yālaqūlasēs bāxūyalayuwē yāla^ulenaxs g'āxaē hōqūnts!ēsela lāxa l!ema'isas 'mēm̄kumlisē. Wā, lā'laē hōx'walexs lāx ya'yats!ās Nānagwasē. Wā, g'il'em̄lāwisē 'wīlxs lāxēs yā'yats!āxs g'āxaē 'wīla seplēdē yaē'yats!ās. Wā, la'mē 85
nā'nakwēda Nāk!wax'da'xwē lāxēs g'ōkūlasē Tēgūxsta'yē. Wā, hēx'idaem̄lāwisē Nānagwasē 'nēx' qa's k!wēlas'idēsa l!ē'na lē'wa t!elsē lāxēs g'ōkūlōta Nāk!wax'da'xwē. Wā, g'il'em̄lāwisē xa'ma-
sexs laa'l ānēx'idē 'ne'mēm̄motas Nānagwasaxa leqwa qa k!wēlasde-
mas. Wā, lā'laē gwāla ānēqāxa leqwāxs laa'l 'nāx'idxa gaālāxs 90
laa'l lē'lālase'wēda mōsgemak!ūsē 'nāl'ne'mēmasaxa G'ēxsemē,
lē'wa Sīsīnlāē, lē'wa Tsētsemēleqāla lē'wa Tem̄tem̄elsē, qaxs hē'maē lē'lalē g'igāma'yasa 'ne'mēm̄motasa 'wālasē, yix Nānagwasē.
Wā, g'il'em̄lāwisē g'ax 'wīlaēlēda mōsgemak!ūsē 'nāl'ne'mēma lāx
g'ōkwās Nānagwasē, yixs lēgadaē g'ōkwāsēs 'wadōltsemē laa'lasē 95
gūxts!ālayuwēda t!elsē lāxa mewēxla lōelqūlīla maēma'lexla'laē
k'!myaxla gūxts!ōyō lāxa 'nāl'ne'mēxla lōelqūlīla. Wā, ma'tsēni-
'laēda k'lēse l!āba!a. Wā, lā'laē āx'ētsē'wēda 'nemsgemē den-
gwats!ē l!ē'na, qa's lā k'lūnqeyīndalayō lāx lex'uts!āla t!elsa. Wā,
g'il'em̄lāwisē gwālexs laa'l k'ax'itsa siseyulē lōqūlīl lāxa 'ne'mē- 500
motasa G'ēxsemē. Wā, lā'laē k'āx'itsa ālanemē lōqūlīl lāxa 'ne-

- 1 SísínL!ē, and they gave the seal house-dish to the | Tsētsemēleqāla, and they gave the Dzōnoq!wa house-dish to the | numaym Temitemēls; and after the house-dishes had been put down, | they took the small dishes, put into them viburnum-berries from the remaining ||
- 5 two boxes of viburnum-berries, and they placed these in front of the | people of low rank. When everything was distributed, they took the | boxes of oil and put them down next to the door. | Then they gave one box of oil to the holder of the first seat | of each numaym;
- 10 and when this had been given out, they || divided the rest of the oil among the people of low rank. After | everything had been distributed, the numaym of Nānagwas (III 1) sang, | and the sister of Nānagwas (III 1), L!āqwag'ilayugwa (III 2), danced. Now | the name of her who had been L!āqwag'ilayugwa (III 2) was Melnas (III 2); | and Nānagwas (III 1) also changed his name, and his name
- 15 was || māxūyalidzē (III 1). After he had given his feast, he | showed the copper Causing-Quarrels, and he asked some of the | chiefs of the four numayms to buy it. Then Lēlak'ēnx'id, | chief of the numaym Tsētsemēleqāla, bought the copper | Causing-Quarrels
- 20 for four slaves, eighty || skin blankets, two hundred and forty cedar-bark blankets, | and four large canoes. It was | double what had been paid by Kwax'ilanōkūmē (II 7) when he bought the copper for

- 1 ēmēmōtasa SísínL!āē. Wā, lā!lāē k'āx'ēitsa mēgwatē lōqūlil lāxa Tsētsemēleqāla. Wā, lā!lāē k'āx'ēitsa dzōnoq!wa lōqūlil lāxa ēnemēmōtasa Temitemēls. Wā, g'ilēm'lāwisē ēwilgalihēda lōelqūlilāxs laa'l āx'ētsewēda lōq!wa, qa's tsēts'lālasēwēsa t!ēlsē grayōl
- 5 lāxa ma'ltsemē k'limyaxlā t!ēlsa, qa's lā k'ax'dzamōlilem lāxa begūlida'yē. Wā, g'ilēm'lāwisē ēwilxtōxs laa'l āx'ētsewēda dēden-gwatslē L!ē'na, qa's g'āxē mēx'ālilem lāx max'stālilasa t!ēx'ila. Wā; lā k'ax'idayowēda ēnāl'ēm'sgemē dengwatslē L!ē'na lāx lēlaxū-ma'yasa ēnāl'ēm'mēmasē. Wā, g'ilēm'lāwisē ēwilxtōxs laa'l tsētse-
- 10 x'sālasewēda waōkwē qa lōqūlasa begūlida'yē. Wā, g'ilēm'lāwisē ēwilxtōxs laa'l denx'idē ēnemēmōtas Nānagwasē. Wā, hēm'lāwis la yix'widaats wūq!wās Nānagwasē L!āqwag'ilayugwa. Wā, laem L!ayoxlāxēs lēgemē L!āqwag'ilayugwa. Laem'lāē lēgades Melnasē. Wā, laem'laxaāwisē L!āyoxlāyē Nānagwasē. Wā, laem'lāē lēgades
- 15 ēmāxūyalidzē. Wā, laem'lāē g'wāl lāxēs k!wēlatslēna'yaxs laa'l nēlililasa L!āqwa, yix Dent!alayo. Wā, laem'lāē q!ōsas lāx g'ig'ē-gāma'yasa mōsgemak!ūsē ēnāl'ēm'mēmasa. Wā, hēlat!a Lēlak'ēnx'idē g'igāma'yasa ēnemēmōtasa Tsētsemēleqāla k'ilx'wīdxa L!āqwa Dent!ālayuwasa mōkwē q!āq!ēk'owa; hēmisa ma'gūnaltsokwē
- 20 q!āq!ēnōl ēnaēnx'ūna'yā; hēmisa hāmōx'sōk'āla tslēts!ēx'as k'!ōbawasa; wā, hēmisa mōts!aqē āwā xwāxwāk!ūna. Wā, laem ēwīla la pāk'ilē k'ilwayās Kwāx'ilanōkūma'yaxa L!āqwa qaēs negūmpē

his son-in-law | Nānagwas (III 1), whose name was now *māxūyalidzē 23 (III 1). He gave | all the four slaves to the holders of the first seat in each of the numayms. || He gave one slave to the | holder of the 25 first seat of the G'ēxsem, another one | to the holder of the first seat of the Sīsīnl!ē, one slave | to the holder of the first seat of the Tsētsemēleqāla, and another | slave to the holder of the first seat of the Temtēmlēls; and || he gave in addition to the slave a large canoe 30 to each, for | he gave the canoe to the same men to whom he had given the slaves. | After he had given away the slaves and canoes | to the holders of the first seats, *māxūyalidzē (III 1) took the eighty | sewed blankets and gave them away to the chiefs of second rank and their children; || and after doing so, he took the | two hundred and 35 forty cedar-bark blankets and gave them away to the people of lower rank. | After these had been given away, the guests went out of the house. | This is another kind of great feast, which is called "giving away | at the time of the great feast." This was done by *māxūyalidzē (III 1). Very few give this kind || of feast, although they may 40 be head chiefs of all the tribes. |

It was not long before Wāwalaxelag'īlak^u (III 6) had a | daughter (IV 3); and immediately Kwax'īlanōkūmē^e (II 7) went to | give as a marriage gift fifty blankets and a hundred cedar-bark blankets to | *māxūyalidzē (III 1), and also the name L!āleyig'īlis (IV 3) for the

Nānagwasē yīxa la lēgades *māxūyalidzē. Wā, laem^elaē yāx^ewid 23 *wīlasa mōkwē q!āq!ēk'ō lāx lēlāxuma^eyasa mōsgemak!ūsē *nāl^ene-
*mēmāsa. Wā, laem^elaē *nāl^enēmōkwa q!āk'ō la yāq!wēmāsa 25 *nāl^enēmōkwē lāxūmēsa G'ēxsemē. Wā, lā^elaē *nemōx^u q!āk'owē
yaq!wēmās lāxūma^eyasa Sīsīnl!a^eyē. Wā, lā^elaē *nemōx^u q!āk'owē
yaq!wēmās lāxūma^eyasa Tsētsemēleqāla. Wā, lā^elaē *nemōx^u
q!āk'owē yāq!wēmāsa lāxūma^eyasa Temtēmlēlsē. Wā, lā^elaē
yāq!wēg'īndayuwēda *nemts!aqē āwā xwāk!ūna lāxa q!āk'owē, qaxs 30
hē^emaa^elaxat! yāq!watsa xwāxwāk!ūnē yāgwadesa q!āq!ēk'owē.
Wā, g'īl^eem^elāwisē gwāl yāqwasa q!āq!ēk'owē lē^ewa xwāxwāk!ūnāxs
lāxa lēlaxūma^eyaxs laa^el āx^eēdxaē *māxūyalidzāxa ma^elgūnātsokwē
q!aq!ēnōl *naenx^eūna^eya, qa^es yāx^ewidēs lāxa g'īg'igēlē lē^ewis sāsē-
mē. Wā, g'īl^eem^elāwisē gwāl yāqwasēxs laa^el āx^eēdxa hāmo^xso- 35
k'āla k'lēk'ōbawasa, qa^es yāx^ewidēs lāxa begūhida^eyē. Wā, g'īl-
*em^elāwisē gwāl yāqwaxs laa^el *wīla hōqūwelsēda k!wēldē. Wā,
hēm oğūqāla *wālas k!wēlasē, yīxs hē^emaē lēgades yāqwag'īlīa
*wālas k!wēlasē, gwēx^eidaasas *māxūyalidzē. Wā, lā hōlālē hē gwē-
x^eitsa wāx^emē wūlgēmē g'īgāmēsa *nāxwāx lēlqwalala^eya. 40

Wā, k!ēst!a gālaxs laa^el xūngwadex^eīdē Wāwalaxelag'īlakwasa
ts!āts!adagemē. Wā, hēx^eīdaem^elāwisē Kwax'īlanōkūma^eya la
wāwatqālasa lastowē p!ēlxelasgēm lē^ewa lāk'!ēndē k'ōbawās lāx
*māxūyalidzē; wā, hē^emisā lēgēmē L!āleyig'īlisē; qa lēgēmsa ts!ā-

45 name of || the daughter of Wāwalaxelag'isak^u (III 6). Then |
 'māxūyalidzē (III 1) gave away the blankets to the four numayms of
 the Nāk'wax'da^x^u, | and he named his daughter L!āleyig'ilis (IV 3). |
 It was not long before Wāwalaxelag'isak^u (III 6) gave birth to a boy
 (IV 4), | and Kwax'ilanōkūmē^e (II 7) again gave a marriage gift of
 50 fifty || blankets to his son-in-law 'māxūyalidzē (III 1), and also |
 fifty cedar-bark blankets; and he gave as a marriage gift the name |
 Wāwalk'inē for the boy, but his true name was Lēlgeḡemlilas
 (IV 4). | Two names were given in marriage by Kwax'ilanōkūmē^e
 (II 7) — | the child's name Wāwalk'inē, and the true name ||
 55 Lēlgeḡemlilas [= Place of dead faces in house] (IV 4).) |

I forgot that Kwax'ilanōkūmē^e (II 7) | did the same for the first
 child of Wāwalaxelag'isak^u, L!āleyig'ilis (IV 3); for he | gave two
 names as a marriage gift — the child's name | Wādemālaga (IV 3),
 and the true name L!āleyig'ilis (IV 3). ||

60 Now 'māxūyalidzē (III 1) gave away the fifty blankets | and the
 fifty cedar-bark blankets to the G'ēxsem, Sisīnl!ē^s, | Tsētsemēleqāla,
 and Temtēmēls; and he let his | son, Wāwalk'inē (IV 3) accord-
 ing to his child name, and whose true name was | Lēlgeḡemlilas
 65 (IV 3), dance. Now Wāwalaxelag'isak^u (III 6) || and her husband
 'māxūyalidzē (III 1) had two children. Then Wāwalaxelag'isak^u
 (III 6) | told her husband 'māxūyalidzē (III 1) to go and marry the

45 ts!adagemē, xūnōx^us Wāwalaxelag'isakwē. Wā, laem^elaē 'māxūya-
 lidzē p!ēsēts lāxa mōsgemak!ūsē 'nāl'nēmēmatsa Nāk'wax'da^x^{wē}.
 Wā, laem lēqē^elayunux^us lāxēs ts!edāq!edza^{yē} L!āleyig'ilisē. Wā,
 k'!ēst!a gāfaks laa^el ēt!ēd māyōl^eidē Wāwalaxelag'isakwasa bābagū-
 me. Wā, laem^elaxaāwisē Kwax'ilanōkūma^{yē} wāwalqālasa sek'!ā-
 50 x'sokwē p!elxelasgem lāxēs negūmpē 'māxūyalidzē; wā, hē^emisa
 sek'!āx'sokwē k'!ōbawasa. Wā, lā^elaxaē lēgemg'elxlā^{yas} lēgemē
 Wāwalk'ina^{yē}, qa lēgemsa bābagūmē. Wā, lā^elaē ālaxlā^{ax} Lē-
 lgeḡemlilasē. Wā, ma^eltsemē lēgemg'elxlā^{yas} Kwax'ilanōkū-
 ma^{yē} lē^ewa g'īntēxlāyowē Wāwalk'ina^{yē} lē^ewa ālaxlāyowē
 55 Lēlgeḡemlilasē.

Hēxōlen L!ēlēwēsōxs hē^emaaxat! gwēx'īdē Kwax'ilanōkūma^{yē},
 qa gālē xūnōx^us Wāwalaxelag'isakwē, yix L!āleyig'ilisē, yixs
 ma^eltsemaaxaē lēgemg'elxlā^{yas} qa lēgēms, yixs g'īntēxlā^{ax}
 Wādzemālaga, wā, lā ālaxlā^{ax} L!āleyig'ilisē.

60 Wā, laem^elaxaē p!ēsēidē 'māxūyalidzās sek'!axsokwē p!elxelasgem
 lē^ewa sek'!āx'sokwē k'!ōbawas lāxa G'ēxsemē lē^ewa Sisīnl!ā^{yē},
 lē^ewa Tsētsemēleqāla, lē^ewa Temtēmēlsē. Wā, laem^elaē sēna-
 demno^x^us Wāwalk'ina^{yē}xa g'īntēxlāyē. Wā, lā ālaxlā^{ax} Lēl-
 geḡemlilasē. Wā, laem^elaē ma^elōkwē sāsēmas Wāwalaxelag'isakwē
 65 lē^ewis lā^ewūnemē 'māxūyalidzē. Wā, laem^elāwisē Wāwalaxelag'i-
 sakwē wāxelaxēs lā^ewūnemē 'māxūyalidzē, qa lās gāgak'!ax k'!ēdēlas

princess of | Q!üm̃x'öd (II 8), the holder of the head seat of the numaym 67
 Laälax's'endayo of the | Kwāg'uł. The name of the princess of
 Q!üm̃x'öd was Q!ēx'sēsēlas (III 7). | Immediately 'māxūyalidzē
 (III 1) told his numaym the 'wālas || that he wanted to have two 70
 wives, and they agreed to what | their chief said. In the morning,
 when day came, they | launched four large canoes to pay the mar-
 riage money, and | the whole numaym of the 'wālas went aboard.
 They arrived at Fort Rupert. | It was the time when the first white
 men had come there and were living in tents. || Now they paid the 75
 marriage money for Q!ēx'sēsēlas (III 7), the princess of Q!üm̃x'öd
 (II 8). As soon as | they had paid the marriage money, Q!üm̃x'öd
 (II 8) gave a marriage mat of | one hundred blankets, which were to
 be the mat of his princess, because he did not want her, | to sit
 without a mat in the house of 'māxūyalidzē (III 1) when she was
 going to sit down there; | and he gave as a marriage gift the name for
 his dancer, Qwāx'ilał, || and Q!üm̃x'öd, to be the name of 'māxū- 80
 yalidzē (III 1). In the | morning, when day came, 'māxūyalidzē
 (III 1) and his crew loaded their canoes, | and they went home with
 his second wife, | Q!ēx'sēsēlas (III 7); and when they arrived at
 Tēgūxstē, he | gave away a hundred blankets to the four numayms. ||
 Then 'māxūyalidzē (III 1) changed the name of his princess | 85
 L!āleyig'ilis (IV 3), and now her name was Qwāx'ilał (IV 3); and |

Q!üm̃x'ödē lāxūma'yasa 'ne'mēmōtasa Laälax's'endayowasa Kwā- 67
 g'ułē, yix lēgadaa'laē k'lēdēlas Q!üm̃x'ödās Q!ēx'sēsēlasē. Wā,
 hēx'ida'Em'lāwisē 'māxūyalidzē nēlaxēs 'ne'mēmōta 'wālasaxs
 ma'lēlexsdaaxēs gēgenēmē. Wā, lā'laē 'nāxwa ēx'ak'ex wāldē- 70
 masēs g'igāma'yē. Wā, g'il'Em'lāwisē 'nāx'idxa gaālāxs lāa'l wī-
 'xstēndxa mōts!aqē āwā xwāxwāk'lūna, qā's qādzēlats!ā. Wā, lā-
 'laē 'wīla hōgūxsē 'ne'mēmōtasa 'wālasē. Wā, g'āx'laē lāx Tsāxisē,
 yixs hē'maē ālēs yaēwapsemēlsa g'alōł g'ax māma'a. Wā, laem'laē
 qadzēl'ida lāx Q!ēx'sēsēlasē lāx k'lēdēlas Q!üm̃x'ödē. Wā, g'il- 75
 'Em'lāwisē g'wāla qādzēlāxs lāa'laē Q!üm̃x'ödē lē'waxselamatsa
 lāk'!endē p!elxelasgem, qa lē'wēsēs k'lēdēlē, qaxs gwāq!ēlaaq
 wūltālil lāx g'ōkwas 'māxūyalidzē, qō lāl k'wāgalilēs k'lēdēlē lāq.
 Wā, hē'mēsa lēgemg'elxla'yas qa lēgēms sēnatlasē Qwāx'ilałē;
 wā, hē'misē Q!üm̃x'ödē qa lēgēms 'māxūyalidzē. Wā, g'il'Em'lāwisē 80
 'nāx'idxa gaālāxs lāa'l mōxsē 'māxūyalidzāxs yaē'yats!ē lē'wis
 k'wēmē. Wā, laem'laē nā'nakwa lē'wis ā'ililē genēma, yix Q!ēx-
 sēsēlasē. Wā, g'il'Em'lāwisē lāg'aa lāx Tēgūxsta'yaxs lāa'l ēt!ēd
 p!es'itsa lāk'!endē p!elxelasgem lāxa mōsgemak'lūsē 'nāl'ne'mē-
 masa. Wā, laem'laē L!āyoxlā'laē k'lēdēlas 'māxūyalidzē, yix 85
 L!āleyig'ilisē. Wā, laem lēgades Qwāx'ilałē. Wā, laem'laxaāwisē

- 87 ⁸⁷ *māxūyalidzē* (III 1) also changed his name. Now his name was *Q!ūmx'ōd* (III 1). | It was not long before *Q!ēx'sēselas* (III 7) had a child, a boy. | They went at once, and it was reported to *Q!ūmx'īlag'īlis* (II 8) that his || princess *Q!ēx'sēselas* (III 1) had a boy. | Then *Q!ūmx'īlag'īlis* (II 8) gave a marriage gift of fifty | blankets to his son-in-law *Q!ūmx'ōd* (III 1), and also the name | for his grandson (IV 5), the child of *Q!ēx'sēselas* (III 7). Now, | he gave as a marriage gift the name *Āmax'āg'ila* (IV 5) for the name of the boy. ||
- 95 ⁹⁵ *Q!ūmx'ōd* (III 1) at once gave away the fifty blankets to the | four numayms, and now his dancer was his child | *Āmax'āg'ila* (IV 5). It was not long before | *Q!ēx'sēselas* had another son (IV 6). Then | *Q!ūmx'īlag'īlis* (II 8) gave as a marriage-gift thirty-five blankets
- 600 to his || son-in-law *Q!ūmx'ōd* (III 1), and also a name for his grandson, | and he gave as a marriage-gift the name *Ōmag'īlis* (IV 6). | *Q!ūmx'ōd* (III 1) gave away the thirty-five blankets | to his numaym the *ēwālas*, and his youngest child, | *Ōmag'īlis* (IV 6), danced. Then
- 5 ⁵ *Q!ūmx'īlag'īlis* (II 8) was annoyed by || what had been done by his son-in-law *Q!ūmx'ōd* (III 1), because he had given away the blankets to his own | numaym the *ēwālas*, for that implied that | *Q!ūmx'ōd* (III 1) thought the thirty-five blankets given as a marriage present to his son-in-law | had not been enough. Therefore

- 87 ⁸⁷ *l!āyoxlāyē māxūyalidzē*. Wā, *laem'laē lēgades Q!ūmx'ōdē*. Wā, *k'les'lat!a gālaxs lāa'l xūngwadex'īdē Q!ēx'sēselasasa bābagūmē*. Wā, *hēx'īdaem'lāwisē la q!ālag'ilase'wē Q!ūmx'īlag'īlisasēs k'lē-*
- 90 *dēlē Q!ēx'sēselasaxs le'maē xūngwatsa bābagūmē*. Wā, *hēx'īdaem'lāwisē Q!ūmx'īlag'īlisē la wāwaŋqālasa sek'lax'sōkwē p!elxelasgem lāxēs negūmpē Q!ūmx'ōdē*; wā, *hē'misa lēgemē qa lēgēmsēs ts!ōx'LEma*, *yix xūnōkwās Q!ēx'sēselasē*. Wā, *laem'laē lēgemg'elxlālax Āmax'āg'ila qa lēgemsa bābagūmē*. Wā, *hēx'īda-*
- 95 *em'lāwisē Q!ūmx'ōdē p!es'ētsa sek'lax'sōkwē p!elxelasgem lāxa mōsgemak!ūsē 'nāl'ne'mēmāsa*. Wā, *laem'laē hēem sēnatē Āmax'āg'ilaxēs xūnōkwē*. Wā, *k'les'lat!a gālaxs lāa'l ēt!ēd xūngwadē Q!ēx'sēselasasa bābagūmē*. Wā, *hēx'īdaem'lāwisē Q!ūmx'īlag'īlisē lā'l wāwaŋqālasa mamōx'sōkūlasa sek'la p!elxelasgem lāxēs ne-*
- 600 *gūmpē Q!ūmx'ōdē*; wā, *hē'misa lēgemē qa lēgēmsēs ts!ōx'LEma*. Wā, *laem'laē lēgemg'elxlālax Ōmag'īlisē*. Wā, *hēx'īdaem'laxaāwisē Q!ūmx'ōdē p!es'ētsa mamōx'sōkūlasa sek'la p!elxelasgem lāxēs 'ne'mēmota 'wālasē*. Wā, *laem'hēem sēnatsēs ālē xūnōkwē Ōmag'īlisē*. Wā, *laem'laē 'yax'sēmē nāqa'yas Q!ūmx'īlag'īlisē qa*
- 5 *gwēx'īdaasasēs negūmpē Q!ūmx'ōdē*, *qaxs laē hē p!esase'wēs 'ne'mēmota 'wālasē*, *yixs 'nemāx'īsaē Q!ūmx'ōdē l!ō' k'!ōtāxa 'mamox'sōkūlāsa sek'la p!elxelasgem wāwaŋqālayōs lāxēs negūmpē*. Wā, *hē'mis max'ts!ōlems Q!ūmx'īlag'īllsē lāg'ilas wātaxōdxēs*

Q!üm^x'ilag'ilis (II 8) was ashamed, and took away | his princess Q!ëx'sēsēlas (III 7), and she went home with her two || children, 10 Āmax'āg'ila (IV 5) and his younger brother Ōmag'ilis (IV 6). Q!üm^x'ōd (III 1) did not | say anything about the doings of his wife. Then | his head wife, Wāwalaxelag'ielak^u (III 6), spoke first, and | said, "Don't let your father-in-law Q!üm^x'ilag'ilis (II 8) make you ridiculous by what | he has done with your former wife. Go and marry the princess of the || chief of the great numaym G'ēxsemx'- 15 sanal of the Koskimo, | T!agwisilayugwa (III 8), the princess of Qwax'ila (II 9), for he has many privileges | and names." Thus she said. Q!üm^x'ōd (III 1) | agreed at once to what his wife Wāwalaxelag'ielak^u (III 6) had said. | Then he said they would call his numaym 'wālas. || His wife told him to go ahead, and Q!üm^x'ōd 20 (III 1) himself | called his numaym the 'wālas. At once they all | came into his house; and when they were in, | Q!üm^x'ōd (III 1) told them what his wife had said, that she wished him to go and | marry T!agwisilayugwa (III 8), the princess of Qwax'ila (II 9), the chief of the || great numaym G'ēxsemx'sanal of the Koskimo. Thus he 25 said. | Immediately the whole numaym agreed to what he said. | Then one of his numaym said, "Let us | treat our chief Q!üm^x'ōd (III 1) like a chief, and let us | help him, and give him property to pay the marriage money!" After he had said so, || he went out of the 30

k'!ēdēlē Q!ëx'sēsēlasē. Wā, g'āx'ēm^lāē nā'nak^u lē^{wis} ma^lōkwē sāsēma, yix Āmax'āg'ila lē^{wis} ts!ā'yē Ōmag'ilisē. Wā, k'leās'el 10 wāldems Q!üm^x'ōdē qa gwēx'idaasasēs genemx'dē. Wā, lā^laxaē hēem g'il yāq!eg'a^lē gēk'imalīlasē Wāwalaxelag'ielakwē. Wā, lā^lāē 'nēk'a: "Gwāla aemlāyōs negūmpaē Q!üm^x'ilag'ilisa qaēs gwēx'idaasaxēs genemx'dāōs qa's lālag'aōs gāgak'lax k'!ēdēlas g'igāma'yasa 'wālasē 'ne^mmēmōtaxa G'ēxsemx'sanalasa Gōsg'imoḡwē 15 lāx T!agwisilayugwa k'!ēdēlas Qwax'ila, qaxs ōgūqafaēs k'!ēk'!e-s'owē lē^{wis} lēlēgemē," 'nēx'laē. Wā, hēx'idaem^lāwisē Q!üm^x'ōdē ēx'ak'ex wāldemasēs genemē Wāwalaxalag'ielakwē. Wā, laem^lāē 'nēx' qa's lēlts!ōdēxēs 'ne^mmēmōta 'wālasē. Wā, hēx'idaem^lāwisē genemas wāxaq. Wā, xamag'ilil^lē^māwisē Q!üm^x'ōdē 20 la lē^lālaxēs 'ne^mmēmōta 'wālasē. Wā, hēx'idaem^lāwisē g'āx 'wī^lā hōgwīla lāx g'ōkwās. Wā, g'il^lē^māwisē g'āx 'wī^lālēxs lā^l nēlē Q!üm^x'ōdās wāldemasēs genemē lāxēs 'nēk'!ēnā'yē, qa lās gāgak'lax T!agwisilayugwa lāx k'!ēdēlas Qwax'ila, g'igāma'yasa 'wālasē 'ne^mmēmōtasa G'ēxsemx'sanalasa Gōsg'imoḡwē, 'nēx'laē. 25 Wā, hēx'idaem^lāwisē 'nāḡwa ēx'ak'ē 'ne^mmēmōtasēx wāldemas. Wā, lā^lāē yāq!eg'a^lē g'ayōlē lā^lax 'nemēmōtas: "Wēg'adzāx'ins g'āg'ēxsilaxens g'igāma'yēx lāxōx Q!üm^x'ōdēx, qens wāg'i g'ōḡ-wideq^u qens p!ēdzēlalag'iq^u, qa qadzēlayosōx," 'nēx'laēxs lā^l lāwelsa lāx g'ōkwās Q!üm^x'ōdē. Wīlax^udzē^lāē gā^laxs g'āxaē aē- 30

30 house of Q!üm^x'ōd (III 1); and he did not stay away long before he |
 came in again, carrying a pair of blankets, which he gave out of
 kindness to his | chief Q!üm^x'ōd (III 1). Then all the | men did
 the same as had been done by him, for they wanted the | father-in-
 law of Q!üm^x'ōd (III 1), Q!üm^x'ilag'ilis (II 8), to know about it and
 35 to feel sore because || he had taken away his princess Q!ēx'sēselas
 (III 7). Then Q!üm^x'ilag'ilis (II 8) was really | ashamed when he
 knew that his | son-in-law Q!üm^x'ōd (III 1) had said that he did not
 want to see his children. | After they had finished speaking, they went
 out; and | at daylight, in the morning, those who were to pay the mar-
 40 riage money for T!agwisilayugwa (III 8), || the princess of Qwax'ila
 (II 9), started, for the village of the Koskimo | was at Nāts!enxdēm.
 The Nāk!wax'da^x went around Cape Scott, | using four large
 traveling-canoes. | It took them two days. Then they arrived at
 the village of the Koskimo, | Nāts!enxdēm. Immediately when
 45 they arrived, they paid the marriage money; and || after they had
 paid the marriage money, Qwax'ila (II 9) stood up | outside of his
 long house, carrying ten sea-otter skins. | He turned his face
 toward the house, and called his princess | T!agwisilayugwa (III 8)
 to come and stand by his side; and when she was | standing by his
 50 side, he put down the ten sea-otter skins in || front of his princess
 T!agwisilayugwa (III 8). Then he turned | toward the Nā-
 k!wax'da^x, who had paid the marriage price, and who were sitting |

31 daaqa lēlqelaxa 'nemxsa p!ēlxelasgema, qa's ēaxk'lēg'a'fēs lāxēs
 g'igāma'yē Q!üm^x'ōdē. Wā, lā'laē 'nāxwaem'el hayēg'aya 'nāxwa
 bēbēgwānemx gwēx'idaasas, qaxs ts!āts!ēlwaaē, qa lās q!ālē nē-
 gūmpdās Q!üm^x'ōdē, yix Q!üm^x'ilag'ilisē, qa ts!ix'ilēs nāqa'yas qaēs
 35 laēna'yē wātaxōdxēs k'lēdēlē Q!ēx'sēselasē. Wā, ālaem'lāwisē
 māx'ts!ē Q!üm^x'ilag'ilisē, qaxs lāa' q!ālax wāldemasēs negūmpdē
 Q!üm^x'ōdāxs, 'nēk'aaxs k'lēsaē la ēt!ēd la āx'ēxsdxēs sāsemē-
 Wā, g'il'ēmlāwisē gwālē wāldemas, lāa' hōqūwelsa. Wā, g'il'ēm.
 'lāwisē 'nāx'īdxa gaālāxs lāa' ālēx'widēda qadzēlalax T!agwisila-
 40 yugwa lāx k'lēdēlas Qwax'ila yixs hāa'el g'ōkūlatsa Gōsg'imoḡwē
 Nāts!enxdēmē. Wā, laem'laē ēwaxsdēx Ts!ēqoma'ya Nāk!wax'-
 da^xwē yāyaselaxa mōts!aqē āwā xwāxwāk'lūna. Wā, āem'lā-
 wisē xa'mōyoxs lāa' lāg'aa lāx g'ōkūlasasa Gōsg'imoḡwē lāx
 Nāts!enxdēmē. Wā, hēx'idaem'lāwisē qādzē'ida, yixs lāa' lāg'aa,
 45 wā, g'il'ēmlāwisē gwāla qādzēlaxs g'āxaalas Qwax'ila lāx'wels
 lāx l!āsanā'yasēs g'ildēl g'ōkwa dālaxa lastowē q!āsa. Wā,
 lā'laē gwēgemx'īd lāxēs g'ōkwē, qa's lē'lalēxēs k'lēdēlē T!agwi-
 silayugwa, qa g'āxēs lā'wēnots!ēlaseq. Wā, g'il'ēmlāwisē g'āxē
 k'lēdēlas lāwēnots!ēlsaqēxs lāa' mōgwaelsaxa lastowē q!āsa lax
 50 neqemālasasēs k'lēdēlē T!agwisilayugwa. Wā, lā'laē gwēgemx'īd
 lāxa qadzēlēlaxa Nāk!wax'da^xwaxs hē'maē āfēs k'lūdzexsāla

in their canoes. Then he spoke, and said, | "Now, Chief Q!üm̃x'öd 53
 (III 1), look at your wife! | Now she will go to you, son-in-law
 Q!üm̃x'öd (III 1), and these ten [canoe-mat] || sea-otter skins, and the 55
 sea-lion house-dish, and the | sea-otter house-dish to eat out of,
 and the whale house-dish to eat out of, and the | sea-monster house-
 dish to eat out of in your house, | son-in-law Q!üm̃x'öd (III 1); and
 your princess' name | shall be Dōxülkwīlak^u (IV 3); and your name
 shall be || Wałālag'īlak^u (III 1), son-in-law Q!üm̃x'öd (III 1). That 60
 is all," | he said. Then he spoke again, and said, | "Now, come and
 warm yourselves in my house, son-in-law, and your tribe!" | Thus
 he said. At once the Nāk!wax'da^x went ashore out of | their
 canoes, and they went into the house of Qwax'ila (II 9). || Immedi- 65
 ately he gave them to eat; and after they had finished, | Qwax'ila
 (II 9) spoke, and said, "O son-in-law Q!üm̃x'öd (III 1), | listen to
 me! Your wife wants this | house to go to you. Its name is
 L!ēxl!ēxâgem (Aurora-Face). And also what is in it, the | nōñem
 and the mosquito-dance will go to you, son-in-law; and || its name, 70
 G'ixg'aqelag'īlis, and the land-otter dance and | its name Hāwāle-
 lalemē^e, and the scattering-dance and | its name X'its!ax'īlasōgwi-
 lax^u, and the grizzly bear | and its name Nandzē; and that is all,
 son-in-law | Q!üm̃x'öd (III 1)." Then Q!üm̃x'öd (III 1) really

lāxēs yaē'yats!ē. Wā, lā^elaē yāq!eg'a^ela. Wā, lā^elaē 'nēk'a: "Wē- 52
 g'a, dōqwalax g'igāmē^e Q!üm̃x'ōdā lāxg'as genemg'ōs. Wā, laem-
 xaak' lāl lōl, negūmp Q!üm̃x'ōdā, lōgwa lastok^u lē^ewaxsēsēk'
 q!āsa, lōgwa ha^emaats!āk' L!ēxen^k lōqūlila, lōgwa q!āsak' ha- 55
 'maats!āk' lōqūlila, lōgwa gwe^eyīmk' ha^emaats!āk' lōqūlila, lōgwa
 hānaq!ets!āk' ha^emaats!āk' lōqūlila, qa ha^emaats!ē lāxēs g'ōxwāōs,
 negūmp Q!üm̃x'ōdā. Wā, hē^emisa lēgemē qa lēgemitsēs k'!ēdē-
 laōs. La^emē lēgadets Dōxülkwīlakwē. Wā, la^emēts lēgadets
 Wałālag'īlakwē, negūmp Q!üm̃x'ōdā. Wā, laem 'wī^ela lāxēq," 60
 'nēx^elaē. Wā, lā^elaē ēdzaqwa yāq!eg'a^ela. Wā, lā^elaē 'nēk'a:¹
 "Wā, gēlag'a telts!a lāxg'in g'ōxwīk', negūmp, lē^ewōs g'ōkwaōta-
 qōs," 'nēx^elaē. Wā, hēx'idaem^elāwisē 'wī^ela hōx'wūltāwēda Nā-
 k!wax'da^exwē lāxēs yaē'yats!ē, qa^s lā hōgwīl lāx g'ōkwas Qwax'ila.
 Wā, hēx'idaem^elāwisē yīnēsase^ewa. Wā, g'ī^eem^elāwisē gwāla lāa^elasē 65
 Qwax'ila yāq!eg'a^ela. Wā, lā^elaē 'nēk'a: "ēya, negūmp Q!üm̃x'ōdā,
 wāentsōs hōlēla g'āxen. Āx'ēxsdaōx genemaqōs, qa laēsō g'ō-
 xwēx laōlwo lēgadāxs L!ēxl!ēxâgem. Wā, hē^emīsō g'aēlēx lāq^uxō
 nōñemēx, la^emōsōx lāl laōl, negūmpxō q!ēq!ēlālēx; wā, hē^emōs
 lēgemltsoxwē G'ixg'aqelag'īlisē; hē^emēsō hāwālela^elē; wā, hē^emōs 70
 lēgemltsoxwē Hāwālela^elēmā^eyē; hē^emēsō gwēlgwēlawatē; wā,
 hē^emōsa lēgemltsoxwē X'its!ax'īlasōgwi^elaxwē; hē^emēsō nānx; wā,
 hē^emōs lēgemltsoxwē Nandzē. Wā, lawisla 'wī^ela, negūmp
 Q!üm̃x'ōdā." Wā, laem^elaē ālak'ala mō^elē Q!üm̃x'ōdās, qaxs

¹ The following speeches are in the Koskimo dialect.

- 75 thanked him. || This was the first nōntēm. It is different from the dances of the | Nāk!wax'da^{ex}u, and came from the Koskimo. It was obtained through marriage | by Q!ūmx'ōd (III 1) from Qwax'ila (II 9). Then they spoke secretly to the | Nāk!wax'da^{ex}u about the nōntēm and the other dances, for none of them knew | how they were used by
- 80 the Koskimo. Then Q!ūmx'ōd (III 1) told || his wife T!agwisilayugwa (III 8) what his tribe said, | and immediately T!agwisilayugwa (III 8) told her father Qwax'ila (II 9). Therefore | Qwax'ila (II 9) called the Koskimo into his house; and | when they were all inside, Qwax'ila (II 9) arose and | spoke. He said, "Now look, son-in-law
- 85 Q!ūmx'ōd (III 1)! || Now all the Koskimo have come in to take care of the | supernatural power of the nōntēm. Now look at it, Nāk!wax'da^{ex}u!" | Thus he said. Then the sound of whistling appeared on the roof of the house. He had not | spoken a long time before he stopped. Then | the nephew of Q!ūmx'ōd (III 1) and
- 90 three others disappeared. The name of the nephew of || Q!ūmx'ōd was K'!ēsoyak'īlis¹ (IV 10); and when they had all | disappeared, the Koskimo sang the four songs | of the nōntēm. They stayed away for four days. | Then they caught K'!ēsoyak'īlis (IV 10) and the other three. | K'!ēsoyak'īlis (IV 10) was now Mosquito-Dancer, and ||
- 95 G'ixg'aqelag'īlis was his name now. Another one was Land-Otter-Dancer, and | his name was Hāwāfelalēmē. He was a substitute

- 75 hē'maē ālēs g'īl lāla nōntēmē, lē'wē ōgūqāla lēlāēdes lāxa Nāk!wax'da^{ex}wē, g'āx'id lāxa Gōsg'imo^xwē. Wā, laem geg'adānemē Q!ūmx'ōdāq lāx Qwax'ila. Wā, lā'laē wūnwūnōsa q!ēq!eyōda Nāk!wax'da^{ex}wasā nōntēmē lē'wis lēlaaidē, qaxs k'!ēsaē q!ālelax gwayi'lālasasa Gōsg'imo^xwaxs āāxsilaaq. Wā, lā'laē nēlē Q!ūmx'ō-
- 80 dāxēs genēmē T!agwisilayugwās wāldemasēs g'ōkūlōtē. Wā, hēx'idaem'lāwisē nēfā T!agwisilayugwāxēs ōmpē Qwax'ila, lāg'īlālas lēlts!ōdē Qwax'ilāxa Gōsg'imo^xwē qa g'āxēs 'wīlaēlēla lāx g'ōkwās. Wā, g'īl'em'lāwisē g'āx 'wīlaēlēxs lāa'l lāx'ūlilē Qwax'ila, qas yāq!ēg'a'lē, qas 'nēk'ē: "Wālag'a dōqwa^lalex, negūmp Q!ūmx'ōdā,
- 85 g'āx'emxaax' 'wīlaēlālg'a Gōsg'imo^xwūk' nānawax'silāxwō 'nawalaxwaxs nōntēmā. Wālag'ila dōqwa^lalex Nāk!wax'da^{ex}wā," 'nēx'laexs g'āxaasē tsōkwāsa dzēts!ala lāx ōgwāsasa g'ōkwē. K'!ēs- 'lat!ē ālaem gēdzaqwaxs lāa'l q!wē'ēda. Wā, laem'laē x'is'ēdē lōlēyas Q!ūmx'ōdē, hē'misa yūdukwē ōgū'la lāq. Hēen'el lōlē's
- 90 Q!ūmx'ōdēda lēgadās K'!ēsoyak'īlisē. Wā, g'īl'em'lāwisē 'nāxwa x'is'ēdexs lāa'l denx'idayuwēda mōsgēmē nōntēm k'!āla q!ēm q!ēm- dēma, yīsa Gōsg'imo^xwē. Wā, lā'laē mōp!enxwa'sē 'nālāsa x'is'ālāxs lāa'l k'īm yase'wa yīx K'!ēsoyak'īlisē lē'wa ōgū'la lāq, xa yūdukwē. Wā, laem'laē q!ēq!ēlālē K'!ēsoyak'īlisē. Wā, laem'laē lēgades
- 95 G'ixg'aqelag'īlisē. Wā, lā'laē hāwāfelalā 'nemōkwē. Wā, lā'laē lēgades Hāwāfelalēma'yē. Wā, laem'laē mēx'stālē lēlēlēm līlasa-

¹ See p. 1075.

for Lēlēlgēmlilas (IV 4), | who was to be Land-Otter-Dancer, for 97
 this is a great dance. The land-otter dance is the same in the nōñlēm
 as the | hāmats!a is in the winter dance, and | therefore Q!ūmx'ōd
 (III 1) wished his son Lēlēlgēmlilas (IV 4) || to be Land-Otter- 700
 Dancer, because he had stayed at home with his mother Wāwalaxelag'i-
 'lak^u (III 6). | Therefore he had to have a substitute; and a substi-
 tute also danced the scattering-dance for the | daughter of Q!ūmx'ōd,
 Qwāx'ila (IV 3). The name of the dancer was X'its!ax'ilasōgwi-
 'lak^u. | The scattering-dancer is the same in the nōñlēm | as the
 māmaq!a is in the winter dance, for it is taken care of by chiefs of
 high rank. Therefore || Q!ūmx'ōd (III 1) wished his princess to 5
 have this dance. Another one was grizzly-bear dancer, | and his
 name was Nandzē; and the name given by | Qwax'ila (II 9) in mar-
 riage to Q!ūmx'ōd (III 1) was L!ālewelsela (III 1) for the nōñlēm. |
 Qwax'ila (II 9) also gave a second name to Q!ūmx'ōd (III 1) | for the
 secular season, Waŋalag'i'lak^u (III 1), and also the nōñlēm name ||
 L!ālewelsela (III 1). The shredded cedar-bark of the head-ring | 10
 and neck-ring of the dancers and of all the Koskimo is white, when |
 they are initiated by the supernatural power of the nōñlēm. For
 four | days they wore cedar-bark on their heads; and after | four
 days they put it off. || Qwax'ila (II 9) also gave as a marriage gift 15
 many dentalia and cedar-bark blankets to his | son-in-law Q!ūmx'ōd
 (III 1). L!ālewelsela (III 1) gave these away to the | Koskimo. |

xa la hāwālelala, qaxs 'wālasaē lāda, yixs 'nemāx'isaē lē'wa 97
 hāmats!a lāxa ts!ēts!ēqaxa hāwālelālē lāxa nōñlēmē. Wā, hē'mis
 lāg'ilas Q!ūmx'ōdē 'nēx' qa hēsēs begwānemē xūnōkwē Lēlēlgēmlilasē
 hāwālelala, qaxs āmlēxwaē lē'wis ābempē Wāwalaxelag'i'lakwē, 700
 lāg'ilas mex^ustāle. Wā, lāxaē mex^ustā'ya gwēlgwēlawatas ts!ēdāqē
 xūnōx^us Q!ūmx'ōdē, yix Qwāx'ilaē, yixs lēgadaas X'its!ax'ilasō-
 gwi'lakwē. Wā, laemxaē 'nemāx'isa gwēlgwēlawatē lāxa nōñlēmē
 lē'wa māmaq!a lāxa ts!ēts!ēqa, yixs awilax'silakwaē, lāg'ilas Q!ū-
 x'ōdē 'nēx' qa hēsēs k'lēdēlē Qwāx'ilaē lādenux^u. Wā, lā nāna 5
 'nemōkwē; wā, laem'laē lēgades Nandzē. Wā, lā'laē lēgemg'elxlā-
 laxaē Qwax'ilāx L!ālewelsela qa lēgēms Q!ūmx'ōdē lāxa nōñlēmē,
 yixs lāa'! ma'ltsemē lēgemg'elxla'yas Qwax'ila lō' Waŋalag'i'lakwē
 qa lēgēms Q!ūmx'ōdē lāxa bāxūsē. Wā, hē'misēs nōñlēmxlāyowē,
 L!ālewelsela. Wā, laem'laē qwāx'sā yixa k'ādzekwē, yix qex'ī- 10
 ma'yas lē'wis qenxawa'ya yaēxwa, lē'wa 'nāxwa Gōsg'imoqxwaxs
 g'ālaē lāsgēmsa 'nawālakwasa nōñlēmē. Wā, lā'laē mōp!enxwa'sē
 'nālās qēqex'īmālaxa k'ādzekwē. Wā, hēx'ida'mēsē gwāl qēqex'ī-
 malaxa k'ādzekwaxs lāa'! mōp!enxwa'sē 'nālās, wā, laem ā'mē
 Qwax'ila wāwaŋālasa q!ēnemē ālela lē'wa k'!ēk'lobawasē lāxēs 15
 negūmpē Q!ūmx'ōdē. Wā, hē'mis la p!ēsēdayōwē L!ālewelselāxa
 Gōsg'imoqxwē.

Now for a while we shall stop calling him Q!üm̓x'öd (III 1),
 20 because | he is using the nōñtem name L!āñewelsela (III 1). || After
 the nōñtem was over, Q!üm̓x'öd (III 1) for a time stopped having the
 name L!āñewelsela (III 1); | for only when one of his people showed
 the nōñtem was he called L!āñewelsela (III 1), | in the same way as is
 done in the winter dance; for they change their | names when the
 winter dance begins, and they do the same with the nōñtem. | Then
 25 they change their names, and take the nōñtem names; and || the
 names of the men who gave the nōñtem were L!āñewelsela, Q!ēxē-
 tasō, | Gwā'yōñelas, and Neg'ā, because, that you may know that the
 names | of the winter dance, of the nōñtem, and of the secular season
 are quite different. I just wanted | to talk about this. |

Now, in the morning, daylight came; and Q!üm̓x'öd (III 1), and
 30 his || wife T!agwisilayugwa (III 8), and the Nāk!wax'da'x^u, made
 ready to go home. | When they arrived at Tēgūxstē in the evening, |
 Q!üm̓x'öd (III 1) asked his wife T!agwisilayugwa (III 8) for | what
 he was thinking of. He wished his princess | Qwāx'ilāl (IV 3) and
 35 his prince Lēñelgēmlilas (IV 4) to disappear, because || he wanted to
 give a nōñtem; and his wife T!agwisilayugwa (III 8) told him to go
 ahead. | After they had finished talking, they left their canoe | and
 went into the house of Q!üm̓x'öd (III 1). Immediately | his head
 wife, Wāwalaxelag'i'lak^u (III 6), gave to eat to her husband

18 Wā, la^εmens yāwas'id gwāl lēqelas Q!üm̓x'ōdē lāq, qaxs le^εmaē
 nōñtemxlāx L!āñewelsela. Wā, laem gwāla nōñtem lāxēq. Wā,
 20 laemxaāwisē gwāl yāwas'id lēgadē Q!üm̓x'ōdās L!āñewelsela, qaxs
 g'il^εmaē nōñtemlē g'ayōñē lāx g'ōkūlotas. Wā, la lēqelasōs L!āñe-
 welsela hē gwēx'sa ts!ēts!ēqāxs hēx'ida^εmaē L!āyoxlāxēs lēlēgē-
 maxs g'ālaē ts!ēts!ēx'ēda. Wā, hēemxaāwisē gwēg'ilag'ila nōñtemē,
 hēx'ida^εmaē L!āyoxlāxēs nōñtemxlāyowē lēlēgēma, yixs hē^εmaē
 25 lēlēgēmsa yāwix'ilasa nōñtemē L!āñewelsela, lō^ε Q!ēxētase^εwē, lō^ε
 Gwāyōñelas, lō^ε Neg'ā, qa's q!ālaōsaqēxs k'!ēsaē lāwagālē lēlēgē-
 masa ts!ēts!ēqa lē^εwa nōñtemē lē^εwa bāxūsē. Ā^εmen 'nēx' qen
 gwāgwēx'sex'idē lāq.

Wā, laem^εlaē 'nāx'ida gaālāxs lāa'l xwāna'idē Q!üm̓x'ōdē lē^εwis
 30 genēmē T!agwisilayugwa lē^εwa Nāk!wax'da'xwē, qa's g'āxē nā'na-
 kwa. Wā, g'āx'laē lāg'aa lāx Tēgūxsta'yaxa la dzāqwa. Wā, hēx'ēi-
 daem^εlāwisē Q!üm̓x'ōdē āxk'!āxēs genēmē T!agwisilayugwa qa
 gwālaasasēs nāqa'yē, 'yixs 'nēk'aē qa hēx'ida^εg'a'mēs x'is'idē k'!ē-
 dēlasē Qwāx'ilālē lē^εwis lāwūlgāma'yē Lēñelgēmlilasē, qaxs le^εmaē
 35 'nēx' qa's nōñtemē. Wā, lā^εlaē āem wāxē genemasē T!agwisilayugwa.
 Wā, g'il^εem^εlāwisē gwālē wāldemasēxs lāa'l hōx'wūltā lāxēs ya'yā-
 ts!ē, qa's lā hōgwīl lāx g'ōkwas Q!üm̓x'ōdē. Wā, hēx'idaem^εlāwisē
 gēk'imālilāsē Wāwalaxelag'i'lakwē L!ēxwila qaēs lā^εwūnemē Q!üm̓-

Q!üm̄x'ōd (III 1) | and to his new wife T!agwisilayugwa (III 8); and as soon as || they had eaten, Q!üm̄x'ōd (III 1) told Wāwalaxelag'i- 40
 'lak^u (III 6) his | wish that the supernatural power of the nōñtem should come into his house, and that | their two children, Qwāx'ilal (IV 3) and her brother Lēlēgēmlilas (IV 4), | and also two of his nephews, should disappear. | Wāwalaxelag'i'elak^u (III 6) told him to go ahead, and || Q!üm̄x'ōd (III 1) called his numaym, the 'wālas, to 45
 come into | his house; and when they were in, Q!üm̄x'ōd (III 1) spoke, | and said, "This is why I called you, numaym | 'wālas, that the supernatural power of the nōñtem should come, and that | Qwāx'ilal (IV 3) and Lēlēgēmlilas (IV 4), and my nephew K'lēsoyak'ilis || (IV 10) here, should disappear, and also his younger 50
 brother Hāmdzid (IV 11)." Four were | named by him. When he stopped speaking, the numaym told him to go ahead. | Then the supernatural power of the nōñtem sounded on the | roof of the house; and the four disappeared, | and they did what they had seen done by the Koskimo. Then || he gave away the ten sea-otter skins to the 55
 Nāk!wax'da^x^u, and his | four dancers used the nōñtem names. When he had done, | Qwax'ila (II 9) gave as a marriage gift many seals, and then Q!üm̄x'ōd (III 1) | put them into the four house-dishes for the Nāk!wax'da^x^u. Then | he changed the name of Qwāx'ilal (IV 3), and her name was Dōxülkwī'elak^u (IV 3); and ||

x'ōdē Lē'wis a'lilē genemē T!agwisilayugwa. Wā, g'il'em'elāwisē gwāl L'ēxwaxs lāa'laē Q!üm̄x'ōdē nēlax Wāwalaxelag'i'elakwasēs 40
 'nēk'lēna^éyē, qa's g'āxēlāsaēs g'ōkwās 'nawālakwasa nōñtemē, qa x'is'idēsēs ma'lōkwē sāsema yix Qwāx'ilalē Lē'wis wūq!wē Lēlēgēmlilasē. Wā, hē'mis ma'lōx^ula g'ayōl lāx l'ōlālē'yas. Wā, ā'misē hēx'idam'el wāxasōs Wāwalaxelag'i'elakwē. Wā, hēx'idaem'elāwisē Q!üm̄x'ōdē lēlts'lōdxēs 'nē'mēmōta 'wālasē, qa g'āxēs 'wī'laēlēla lāx 45
 g'ōkwās. Wā, g'il'em'elāwisē g'āx 'wī'laēlēxs lāa'l yāq!eg'a'lē Q!üm̄x'ōdē. Wā, lā'laē 'nēk'a: "Hēden Lē'lalilōl, 'nē'mēmōt, yōl 'wālas, qa wēg'ēs g'āxēla 'nawālakwasa nōñtemē, qa x'is'ēdēg'a Qwāx'ilalēk l'ōgwa Lēlēgēmlilasēk l'ōgwa l'ōlēg'īnlēg'a K'lēsoyak'ilisēk. Wā, hē'misē ts'lā'yasē Hāmdzidē." Wā, mōkwē l'ēx'ē- 50
 tsē'wa. Wā, g'il'em'elāwisē q!wēl'idēxs lāa'l āem 'na^x^u wāxē 'nē'mēmōtas, qa wāg'is. Wā, hēx'idaem'elāwisē hēk!eg'a'lē ōgwāsasa g'ōkwē, yix 'nawālakwasa nōñtemē. Wā, la'mē x'is'idēda mōkwē. Wā, ā'mēsē naqemg'iltewēx gwēg'ilasasa Gōsg'imoxwē. Wā, laem p!es'itsa lastowē q'lāsa lāxa Nāk!wax'da^xwē. Wā, laem'laē l'ēx'ēdes 55
 nēnōñtemxlāyāsa mōkwē sēsenats. Wā, g'il'mēsē gwālēxs lāa'l wāwalqālē Qwax'ilāsa q'lēnemē mēgwata. Wā, laem'laē Q!üm̄x'ōdē l'ēx'ēts'lōts lāxa mewēxla l'ōlqūlila qaxaēda Nāk!wax'da^xwē. Wā, hē'mis la L'āyolaats Qwāx'ilalē. Wā, laem l'ēgades Dōxülkwī'elakwē. Wā,

- 60 Q!üm̄x'öd (III 1) changed his own name, and his name was Wałálag'í-lak^u (III 1). | Now we shall stop calling him Q!üm̄x'öd (III 1), for his name was now | Wałálag'í-lak^u (III 1). T!agwisilayugwa (III 8) had no children, | for she did not remain long having Wałálag'í-lak^u (III 1) for her husband. Then she went home. |
- 65 Evidently on account of this Wałálag'í-lak^u (III 1) felt badly, || because his wife had gone home. He became ill; | and he had not been ill a long time before he died. Immediately | Lēl̄el̄gēmlilas (IV 4), the son of Wałálag'í-lak^u, | took the seat of his father, and he gave away property to the Nāk!wax'da^xu. | He took the name Q!üm̄x'öd (IV 4) for his name, because his mind was sick on account
- 70 of || what Qwax'ila (II 9) had done when he took away quickly his princess T!agwisilayugwa (III 8). | He thought they had killed his father. Therefore | the Nāk!wax'da^xu did not want the marriage names that | Qwax'ila (II 9) had given to the late Q!üm̄x'öd (III 1) to be used. Only | the four house-dishes and the nōñtem were kept
- 75 by the Nāk!wax'da^xu. || And now they scattered among the Nāk!wax'da^xu, and the | relatives of Q!üm̄x'öd (III 1) now all use the nōñtem. Now, | the numaym 'wālas wished Q!üm̄x'öd (IV 4) to marry, and to forget | his grief on account of the death of his father. They | wanted Q!üm̄x'öd (IV 4) to marry Ōmaēh'í-lak^u (IV 7), the
- 80 princess of the chief of the || numaym Kwēkwaēnox^u, Lek'emaxōd

- 60 laemxaāwisē L!āyoxlā Q!üm̄x'ōdē. Wā, laem lēgades Wałálag'í-lakwē. Wā, la'mens gwāl lēqelas Q!üm̄x'ōdē lāq, qaxs lē'maē lēgades Wałálag'í-lakwē. Wā, laem'laē hēwāxa xūngwadex'īdē T!agwisilayugwa, qaxs k'lēsaē gāla lā'wades Wałálag'í-lakwaxs lāa'ē nā'nakwa.
- Wā, hēx'st!aak^uem'lāwis la 'yākogūlīdzems nāqa'yas Wałálag'í-lakwē quēs genemaxs laē nā'nakwa. Wā, la'mē yāwas'īd qelxwalila. Wā, k'lē'slat!a gaēl qelgwihēxs lāa'ē wik'!ex'ēda. Wā, hēx'ida'mēsē Lēl̄el̄gēmlilasē, yix begwānemē.xūnōx^udes Wałálag'í-lax^udē lāx^ustōdxēs ōmpdē. Wā, laem p!es'īdxa Nāk!wax'da^xwē. Wā, hēt!a āx'ētsōsē Q!üm̄x'ōdē qa's lēgema, qaxs ts!ix'ilaēs nāqa'yē qa
- 70 gwēx'idaasas Qwax'ilāxs laē geyōl wātaxōdxēs k'lēdēlē T!agwisilayugwa. Wā, hē'mis k'ōdēl g'a'yalsēs ōmpdē. Wā, hē'mis lāg'ilasa Nāk!wax'da^xwē 'nēx' qa ā'mēs 'wī'la k'!eyāx'widē Lēl̄el̄gēmg'elxla'yasa g'igāma'yē Qwax'ila lāx Q!üm̄x'ōdex'dē. Wā, lēx'a'mēs axēlax^usa Nāk!wax'da^xwa mowēxla lōelqūlila lē'wa nōñte-
- 75 mēxa la gwē'īd lāxa Nāk!wax'da^xwē, qaxs laē 'nāxwaem la āxnōgwadē lēl̄el̄lāls Q!üm̄x'ōdex'dāsa nōñtemē. Wā, la'mēsē 'nēk'ē 'nē'mēmotasa 'wālasē, qa geg'adēs Q!üm̄x'ōdē, qa's layingema-yōqēxs ālaē q!āk'ax gwēx'idaasasēs ōmpdē. Wā, hēt!a gwe'yōs qa genems Q!üm̄x'ōdē Ōmaēh'í-lakwē, yix k'lēdēlas g'igāma'yasa
- 80 'nē'mēmotasa Kwēkwaēnoxwē lāx Lek'emaxōdē, yixs ālak'lalāē

(III 9), for he was the | head chief of the Gwawaēnox^u. Then | 81
 Q!ūmx'ōd (IV 4) and his mother Wāwalaxelag'ielak^u (III 6), and
 her | daughter Qwāx'ilal (IV 3) — for they did not let her be named |
 Dōxülkwielak^u (IV 3) — were told by his numaym 'wālas to || go 85
 ahead and do quickly what they were wishing. Then he was given
 property by all | the Nāk!wax'da^x^u, for there were five numaym in
 all. | Each gave one pair of blankets to the | chief Q!ūmx'ōd (IV 4),
 every man of the numayms, | as though he would wipe off his tears
 with the pair of blankets, because he was still crying || for his past 90
 father. After they had finished giving blankets, the | five numayms
 of the Nāk!wax'da^x^u got ready | to pay the marriage money for the
 princess of Lek'emaxōd (III 9), who was living in the village of the
 Gwawaēnox^u | at Hēgēms. When they arrived at Hēgēms, | they
 paid the marriage money at once, while the Nāk!wax'da^x^u remained
 sitting || in their canoes. They had twenty-two large traveling- 95
 canoes. | After they had paid the marriage money, Lek'emaxōd
 (III 9) | and his younger brother Penqūlas (III 10) came, holding in
 each hand slaves, | each holding two by their hands as they came and
 stood outside of the | house; and with them came their princess
 Ōmaēlielak^u (IV 7), with || two female slaves. Ōmaēlielak^u (IV 7) stood 800
 between her father, | Lek'emaxōd (III 9) and her uncle Penqūlas

xamagemē g'igāma^{yē} Lek'emaxōdāsa Gwawaēnoxwē. Wā, āemsē 81
 Q!ūmx'ōdē lē^{wē} ābempē Wāwalaxelag'ielakwē lē^{wis} ts!edāqē
 xūnōkwē Qwāx'ilalē, qaxs lē^{maē} k'les la hēlq!ōlem lēgades Dō-
 xülkwielakwē. Wā, āmēsē wāxaxēs 'ne^{mēmota} 'wālasē, qa wā-
 g'ēs āem hal'ilāxēs wāldemē. Wā, la^{mē} p!edzēlasō'sa 'nāxwa 85
 Nāk!wax'da^{xwa} lāxēs sek'lasgemak'lūts!ēna^{yē} lāxēs 'nā^{ne}mē-
 mats!ēna^{yē}. Wā, laem p!edzēlasa 'na^{ne}mexs p!elxelasgem lāxa
 g'igāma^{yē} Q!ūmx'ōdē lāxēs 'nā^{ne}mōk!wēna^{yē} begwānema, yīxs
 'nemāx'isāē lō^ē dēstōtsa 'nā^{ne}mexsa p!elxelasgem lāqēxs q!wāsāē
 qaēs ōmpdē. Wā, g'il^{mēsē} gwāla p!edzēlāxs laē hēx'ida^{em} xwā- 90
 na^{ida} 'wīlēda sek'lasgemak'lūsē 'nā^{ne}mēmatsa Nāk!wax'da^{xwē},
 qa's lā qadzēlax k'lēdēlas Lek'emaxōdāxs hāē g'ōkūlaxa Gwa-
 waēnoxwē āxās Hēgēmsē. Wā, g'il^{mēsē} lāg'aa lāx Hēgēmsaxs laē
 hēx'idaem qādzēl'ida, yīxs hē^{maē} ālēs k'lūdze^{salēla} 'ya Nāk!wax-
 da^{xwē} lāxēs yaē'yatslēxa hāma'ts!āqālā āl āwā xwāxwāk!ūna 95
 yaē'yatslē. Wā, g'il^{mēsē} gwāla qadzēlāxs g'āxaē Lek'emāxōdē
 lē^{wis} ts!ā^{yē} Penqūlasē 'wī^{wax}sōits!anālaxa q!āq!Ek'o moēma^{lō}-
 kwēs nēnexba^{lts}lānēsē^{waxs} g'āxaē q!wāg'aēls lāx l'āsana^{yasēs}
 g'ōkwē; wā, hē^{misē} k'lēdēlasē Ōmaēlielakwē g'āx qāse^{mtsōsa} ma-
 'lōkwē ts!ēdāq q!āq!Ek'ā. Wā, la lā^{lex}ulsē Ōmaēlielakwaxēs ōmpē 800
 Lek'emaxōdē lē^{wis} q!ūlē^{yē} Penqūlasē. Wā, ā^{mis}la la āxse-

- 2 (III 10). They | told the six slaves to stand in a row, facing sea-ward; and | when they all had turned seaward, Penqūlas (III 10), the | younger brother of Lek'emaxōd (III 9), spoke, and asked
- 5 Q'ūmx'ōd (IV 4) to || take care, "because our princess (mine and my brother's) | has a heavy weight. Now, come, son-in-law Q'ūmx'ōd (IV 4), to your wife!" | Thus he said, and stopped speaking. Then Q'ūmx'ōd (IV 4) arose | in his canoe. Penqūlas (III 10) had told him to stand up | and listen to his words. Then Penqūlas (III 10)
- 10 asked Ōmaēli'lak^u (IV 7) || to go to her husband with the six slaves. | Immediately three slaves went, one after another. | Ōmaēli'lak^u (IV 7) followed close behind the three | slaves, and three other slaves followed Ōmaēli'lak^u (IV 7). | They went down the beach into
- 15 the canoe of Q'ūmx'ōd (IV 4). || There they sat down, and Q'ūmx'ōd (IV 4) sat next | to his wife Ōmaēli'lak^u (IV 7). Then Penqūlas (III 10) spoke again, | and said, "These six slaves are the marriage mat of our princess, | that the princess of Q'ūmx'ōd (IV 4) may not sit on the floor of your | house, son-in-law, when she goes in. Now,
- 20 this Dzōnoq!wa || house-dish, the wolf house-dish, the grizzly-bear house-dish, and the beaver | house-dish shall go. These are the house-dishes for Ōmaēli'lak^u's (IV 7) food, for all the tribes, | which are given by her father, Chief Lek'emaxōd (III 9); and | you shall have this name, son-in-law. Your name shall be Q'ōmoqâ (IV 4),


- 2 'wēda q!EL'ākwē q!āq!Ek'ō, qa denxūlsē L'lāl'asgemala. Wā, g'il-
'mēsē 'nāxwa la L'lāl'asgemālaxs laē yāq!eg'a'lē Penqūlasē, yix
ts!ā'yās Lek'emaxōdē. Wā, la'mē hāyāl'ōlax Q'ūmx'ōdē qa yā-
- 5 L'lāwēs, "qaxs gwagūntselilaqōs lāxg'a k'!ēdēlg'anu'x' L'ōgūn 'nem-
weyōtek'. Wā, gēlag'a, negūmp, Q'ūmx'ōdā lāxg'as gēnemg'ōs,"
'nēk'exs laē q!wē'ida. Wā, hēx'ida'mēsē Q'ūmx'ōdē L'āx'ūlexsa
lāxēs yā'yatslē. Wā, lā āxsō qa's L'ax'wūxsalē yis Penqūlasē,
qa's hōlēlēx wāldemas. Wā, la'mē āxk'!ālē Penqūlasax Ōmaēli-
- 10 'lakwē, qa lālag'is lāxēs lā'wūnemē L'ēwa q!EL'ākwē q!āq!Ek'ā.
Wā, hēx'ida'mēsē qās'idēda yūdukwē q!āq!Ek'owa denoxl'alaxs
laē qās'ida. Wā, lā qās'idē Ōmaēli'lakwē nexwāxlaxa yūdukwē
q!āq!Ek'owa. Wā, lā elxla'ya yūdukwē q!āq!Ek'ōx Ōmaēli'lakwaxs
laē hōqūnts!ēsela, qa's lā hōx'watexs lāx yā'yats!ās Q'ūmx'ōdē,
- 15 qa's k'lūs'ālexsē lāq. Wā, g'il'mēsē la k'!wāk!ūg'alexsē Q'ūmx'ōdē
L'ewis gēnemē Ōmaēli'lakwaxs laē ēdzaqwa yāq!eg'a'lē Penqūlasē.
Wā, lā 'nēk'a: "Yūem lē'waxsēsa k'!ēdēlaqenuxwa q!EL'ākwēx
q!āq!Ek'ā, ālōx wūltalil'ōx k'!ēdēlaxsg'a Lek'emaxōdek' lāxēs
g'ōkwaōs, negūmp, qaxō laēlō. Wā, la'mēsēk' lālg'a dzōnoq!wak'
- 20 lōqūlila, L'ēwa ālanemē lōqūlil L'ēwa nānē lōqūlil, L'ēwa ts!āwē
lōqūlila. Hēem ha'maats!ēsō Ōmaēli'lakwē qag'a 'nāxwag'a lēlqwā-
lala'ya lāxg'as g'igāmēk' ōmpēg'a Lek'emaxōdek'. Wā, hē'misa
lēgemē qa's lēgemōs, negūmp, laems lēgadelts Q'ōmoqâ. Wā,

and | Qwāx'ilāl (IV 3) shall be Ts!Endegemg'ielak^u (IV 3), and also
 this || house of my chief, which has a name. Now you shall have 25
 the | house Wīwax^usem. The ends of the beams are wolves, | and
 the four posts are wolves, and | your dance shall be the great dance
 from above, son-in-law; and in the winter dance your name shall be
 G'ilgemalis (IV 4).'' | Thus he said. "That is all, son-in-law.
 Now, come || warm yourself in the house of Lek'emaxōd (III 9), you 30
 and your crew, son-in-law!'' | Thus he said. Then he stopped
 speaking. Immediately the Nāk!wax'da^x went ashore | out of
 their canoes; and when all were in the house, | Q'üm^xōd (IV 4) and
 his wife went ashore and went in. | Then Lek'emaxōd told Q'üm^xōd
 (IV 4) and his wife Ōmaēli^ulak^u (IV 7) to sit down in the rear of the
 house. || Q'üm^xōd (IV 4) and his wife went | right on and sat 35
 down. The | six slaves were still sitting in the canoe of | Q'üm^xōd
 (IV 4), watching it. Now Lek'emaxōd (III 9) gave dried salmon to
 his son-in-law | and his crew, and as a second course he gave them
 cinquefoil-roots; || and after he had given them to eat, Lek'emaxōd 40
 (III 9) spoke, | and said, "Listen to me, chiefs of the Nāk!wax'da^x! |
 I shall ask you to stay here for four days at Hēgēms, | that I may get
 ready the cargo for Ōmaēli^ulak^u (IV 7).'' Thus he said, and stopped
 speaking. | The Nāk!wax'da^x agreed to what he said. || Then 45
 Lek'emaxōd (III 9) sent his hunters to go hunting | many seals.

la^mēsē lēgadlē Qwāx'ilālas Ts!Endegemg'ielakwē. Wā, hē^misa
 g'ōkwē, yīxg'a lēgadek' g'ōx^usen g'īgāmēk'. Wā, laems lāl g'ō- 25
 gwadełtsg'a Wīwax^usemk' g'ōkwa 'nāxwaemk' ālanemg'a ōbāg'asg'a
 k'ēk'ātēwēg'a lē^wa mōts!aqē lēlāma 'nāxwaem ēalanema. Wā,
 laems 'wālas'axaax^ulōl, negūmp. Hē^mēts lēgemlosē G'ilgemalisē
 lāxa ts!ēts!eqa," 'nēk'ē. "Wā, yū^mōq, negūmp. Wā, gēlag'a
 tełts!a lāxg'a g'ōx^ug'as Lek'emaxōdē lē^wōs k!wēmaqōs, negūmp," 30
 'nēk'exs laē q!wē^uida. Wā, hēx'ida^mēsē 'nāxwa la hōx'wūłtāwēda
 Nāk!wax'da^xwē laxēs yaēyats!ē. Wā, g'il^mēsē 'wī^ulaēlexs laē
 Q'üm^xōdē lē^wē genemē hōx'wūłtā laxēs yāyats!ē, qa's lā hō-
 gwīla. Wā, la^mē 'nēk'ē Lek'emaxōdē, qa lās k!wāk'ūgōlēwalilē
 Q'üm^xōdē lē^wis genemē Ōmaēli^ulakwē. Wā, hē'nākūla^mēsē 35
 Q'üm^xōdē lē^wis genemē Ōmaēli^ulakwē, qa's lā k!ūs'ālil lāq. Wā,
 laemlē k!ūd^zexsalalayēda q!ēl!ōkwē q!āq!ēk'ō lāx yāyats!ās
 Q'üm^xōdē q!āq!alālaq. Wā, la^mē yīnēsē Lek'emaxōdāxēs negūmp
 lē^wis k!wēmē yīsa xa^masē. Wā, lā hēlēg'ıntsa t!ēx^usōsē lāq.
 Wā, g'il^mēsē gwāla yīnēsasēwaxs laē yāq!ēg'a^ulē Lek'emaxōdē. 40
 Wā, lā 'nēk'a: "Wāentsōs hōlela g'āxen g'īg'īgāmēs Nāk!wax'da^x.
 Hēden wāldemla qa's mōp!ēn^xwa^sēsēs 'nālaōs yō lōx Hēgēmsēx,
 qen xwāna^ulē qa memwālasōx Ōmaēli^ulakwēx," 'nēk'exs laē q!wē^u-
 'ida. Wā, ā^mēsē 'nāxwa ēx'ak'ēda Nāk!wax'da^xwax wāldemas.
 Wā, la^mē Lek'emaxōdē 'yālaqasa hānhānl'ēnoxwē, qa lās mamē- 45

46 The hunters went out | in the evening in eight canoes. | They stayed
away for three days. Then they came back home. | They had one
50 hundred and ten seals in their || eight canoes. The hair of the seals
was already singed off, | and they were cut open. Then LĒK'EMAXŌD
(III 9) | gave them as a marriage gift to his son-in-law Q!ŪMX'ŌD
(IV 4), and also the feast name | MENLESID (IV 4). "That is all
now," said LĒK'EMAXŌD (III 9) | to Q!ŪMX'ŌD (IV 4). "Now, get
55 ready to go home, || son-in-law, with your wife." Thus said Chief
LĒK'EMAXŌD (III 9). | Then the NĀK!WAX'DAX^u got ready in the |
evening; and in the morning, when day came, they loaded their |
canoes, and put aboard the four house-dishes and the hundred | and
60 ten seals; and the NĀK!WAX'DAX^u went aboard || their canoes.
When they were all aboard, | Q!ŪMX'ŌD (IV 4) and his wife, ŌMAĒLI-
LAK^u (IV 7), and the six slaves walked down | the beach and went
aboard Q!ŪMX'ŌD's canoe; | and as soon as they had sat down, the
NĀK!WAX'DAX^u started paddling. | In the evening they arrived at
65 their village. || There they unloaded the four house-dishes and the |
hundred and ten seals, and carried them into the house of Q!ŪMX'ŌD
(IV 4). | As soon as everything was out of the canoe, Q!ŪMX'ŌD
(IV 4) | called his numaym, the 'wālas, into his house | to discuss

46 gwat!ax q!ēnema mēgwata. Wā, hēx'ida'mēsē lāx'daxwēda hānhān-
L'ēnoxwaxa la dzāqwaxa ma'lgūnałts!aqas yaē'yats!ā hānhānL'ē-
noxwē. Wā, yūdūx^up!ēnxwa'sē 'nālāsēxs g'āxaē nā'nakwēda hān-
hānL'ēnoxwē 'nemx'sōgūg'iyōt!a yānemas hāgā mēgwata lāxēs
50 ma'lgūnałts!aq!ēna'yēs yaē'yats!ē lāxēs g'wālelaē ts!enkwa mē-
gwatē. Wā, lāxaē g'wālelaem yīmelkwa. Wā, la'mē Lēk'EMAXŌDē
wāwałqālas lāxēs negūmpē Q!ŪMX'ŌDē. Wā, hē'misa menlEXLā-
yō lēgema, yīx Menlesidaas. "Wā, laem 'wīla laxēq," 'nēk'ē Lēk'-
maxōdāx Q!ŪMX'ŌDē. "Wāg'a xwānał'idex qa's lālag'aōs nā'na-
55 kwa, negūmp, lē'wōs gēnemaqōs," 'nēk'ēda g'igāma'yē Lēk'EMAX-
xōDē. Wā, hēx'ida'mēsē 'nāxwa xwānał'idēda NāK!WAX'DAXwaxa
dzāqwa. Wā, g'il'mēsē 'nāx'idxa gāālāxs laē 'nāxwa mōxsaxēs
yaē'yats!ē. Wā, g'āx'ma mewēxla lōelqūlila lē'wa memx'sōgū-
g'iyuwē mēgwata. Wā, la'mē 'nāxwa hōx'wałexsēda NāK!WAX'-
60 daxwē lāxēs yaē'yats!ē. Wā, g'il'mēsē 'wīłxsaxs g'āxaē Q!ŪM-
x'ōDē lē'wis gēnemē Ōmaēli'lakwē lē'wa q!EL!ōkwē q!āq!ēk'ō hō-
qūnts!ēsala qa's lāx'daxwē hōx'wałexs lāx yā'yats!ās Q!ŪMX'ŌDē.
Wā, g'il'mēsē k!ūs'āłEXSEXs laē 'nemāx'id sēx'widēda NāK!WAX'-
daxwē. Wā, la'mēsē dzāqwaxs laē lāg'aa lāxēs g'ōkūlasē. Wā,
65 hēx'ida'mēsē mōłtoyowēda mewēxla lōelqūlila lē'wa 'nemx'sō-
gūg'iyowē mēgwata, qa's lā mewēLElayo lāx g'ōkwas Q!ŪMX'ŌDē.
Wā, g'il'mēsē 'wīlōltā lāx yā'yats!ās laē hēx'ida'mē Q!ŪMX'ŌDē
Lē'lāxēs 'nē'mēmota 'walasē, qa g'āxēs 'wīlaēLEla lāx g'ōkwas,

what they would do with the seals and when the feast was to be given. || When all were inside, Q!üm̄x'öd (IV 4) spoke, and | said, 70
 "O numaym 'wālas! I called you to think | about it, when I shall give a feast with these hair-seals." Thus he said to his | numaym 'wālas. After he had spoken, | one of the men of the numaym said, "Go on! || Just send them to get fire-wood to cook the seals, so that | 75
 our tribe the Nāk!wax'da'x^u may eat." Then | four young men of the numaym 'wālas were sent out | to get much fire-wood. The four young men | launched the large canoe to get fire-wood, and || started. 80
 They went to a place where there was much driftwood; and when they had gone, | Q!üm̄x'öd (IV 4) asked the harpooneers of his numaym 'wālas | to cut up ten large seals, to take off the blubber, | and to cut the blubber off spirally, thus:  | for he was going to give one of these strips to the chief of each one of the four numayms; that is, of the || other numayms, not the 85
 'wālas; and he had | ten seals cut into short strips, in this way:¹ | These were to be given to the people of low rank. They give the limbs | to the chiefs next to the head chiefs, for the | head chiefs receive the brisket of the seal. This is done in || lesser seal-feasts. That is not the custom in a 90
 great | feast of more than a hundred seals, for generally a

qa's hāwalilagâlē qaēda mēgwatē lāx k!wēlasdeMLasēs. Wā, 70
 g'il'mēsē g'ax 'wīlaēLEXS lae yāq!eg'a'fē Q!üm̄x'ōdē. Wā, lā 'nēk'a: "Hēden Lē'lalēlōL, 'nē'mēmōt 'wālas, qa's aaxsilaōsaxs nēnāqa'yaqōs lāxen k!wēlasdeMLasōxda mēgwatēx," 'nēk'ēxēs 'nē'mēmōta 'wālasē. Wā, g'il'mēsē q!wē'idēXS laē yāq!eg'a'fēda 'nēmōkwē lāx 'nē'mēmōtas. Wā, lā 'nēk'a: "Wēg'a, 75
 āem 'yālaqa qa lās ānēqax leqwā, qa L!ōpēsa mēgwatēx qa ālāsōx q!ESENS g'ōkūlōta Nāk!wax'da'xwēx," 'nēk'ē. Wā, hēx'ida'mēsē 'yālagēma mōkwē hā'yā'fa g'ayōl lāx 'nē'mēmōtasa 'wālasē, qa lās ānēqax q!ēnema leqwa. Wā, hēx'ida'mēsa mōkwē hā'yā'fa wī'x^ustēndxa 'wālasē xwāk'lūna, qa's ānēgats!ēx leqwā. Wā, la'mē 80
 lēx'ēda, qa's lā lāxa q!ēq!ādāxa q!ēxalē. Wā, g'il'mēsē lēx'ēdēXS laē Q!üm̄x'ōdē āxk!lāla xēselēwinowasēs 'nē'mēmōta 'wālasē; qa SESax^uSENDēsēxa neqasgemē āwā mēgwata qa sapōdēsēx xūsenā'yas, qa's t!ōtsē'stalēq, qa g'ilsg'ilt!ēsa xūsē'lakwē, g'a g'wālēg'a (fig.) qaxs dōqūlilaxa g'ig'igāma'yasa mōsgēmak!ūsē 'nāl'nē'mēmas 85
 ōgū'la lāx 'nē'mēmōtas Q!üm̄x'ōdēxa 'wālasē. Wā, lāxaē neqasgēma mēgwatē ām'āmāyastowē sakwa'yē g'a g'wālēg'a (fig.). Hēem laī k'alalxa begūlida'yē. Wā, lālē yāqūlē lāsālās lāxa mēmāk'īlaxa xēxamagēma'yē g'ig'igāma'yā, yīxs k'aak'ōmalaēda xamagēma'yē g'ig'igāmēsa 'nāl'nē'mēmasaxa hāq!wayowasa mēgwatē lāxa 90
 g'wasa'yē k!wēlatsa mēgwatē. Wā, lālē k'lēs hē g'wāla lāxa 'wālasē k!wēlatsa g'ix'sōgūg'iyowē mēgwatā, yīxs q!ūnālāē senāla mē-

¹ That is, by long parallel cuts crossing at right angles.

- 93 whole | seal is given to the head chief of each numaym, for | they only cut off the head; that is, when many seals are given at a feast. |
- 95 I just wanted to talk about this. || Now, the twenty seals that they had cut up were being cooked, | and ninety seals were left raw. It was almost evening when they | finished cutting up the twenty seals, and in the evening also those | who had gone after fire-wood came home. When they arrived on the beach, | the young men of the
- 900 numaym 'wālas went down || and carried up the fire-wood into the house of | Q!ūmx'ōd (IV 4); and when the fire-wood was all inside, they took baskets, | went down to the beach, and picked up stones, and | they carried up the baskets with stones into the house of Q!ūmx'ōd (IV 4). | When they thought they had enough, they made
- 5 a cross-pile of fire-wood in the || middle of the host's house; and when it was high enough, | they piled stones on it, so that they were ready when they wanted to put fire to it. | In the morning, when day came, another man of the | numaym 'wālas took boxes and | placed them
- 10 between the door and the fire. || After doing so, he drew water and poured it | into the boxes. When (the boxes) were half full, there was enough water in them. | After this they took red-pine wood | and made tongs, as many as there were | boxes. Then they asked

- 92 gwatē k'āx'edayāxa xamagemayē g'īgāmēsa 'ne'mēma, yixs lēx'a-maē lāwoyiwē xewēqwas lāqēxs q!ēnemaē k!wēladzemasā g'īgā-mayē mēgwata. Â'men 'nēx' qen g'wāgwēx'sex'idē lāq. Wā,
- 95 hēem l!ōpla ma!tsemg'ustāwē mēgwat la sakwas'wa. Wā, lā k'li'x'la nā'nemsōk!wa mēgwata. Wā, la'mēsē elāq dzāqwaxs laē gwāla sakwāxa ma!tsemg'ustāwē mēgwata. Wā, la'emxaāwisē dzāqwaxs g'āxaē nā'nakwa ānēqāxa leqwa. Wā, g'il'em g'āx'alisa ānēqāxa leqwāxs laē 'wī'lents!ēsēda hā'yāl'āsa 'ne'mēmōtasa 'wālasē,
- 900 qa's lā wāwig'alaxa q!ēxatē leqwa, qa's lā haēlēlas lāx g'ōkwas Q!ūmx'ōdē. Wā, g'il'mēsē 'wī'laēlēda leqwāxs laē āx'ēdxa laelxa'yē, qa's lā hōqūnts!ēs lāxa l!ema'isē, qa's lā xeqwaxa t!ēsemē, qa's lāxat! k'!ōgwilelaxa t!ētse!āla laelxē lāx g'ōkwas Q!ūmx'ōdē. Wā, g'il'mēsē k'ōtaq laem hēlalaxs laē hawanaqostālaxa leqwa lāx
- 5 āwāgawalilasa k!wēladzats!ēlē g'ōkwa. Wā, g'il'mēsē hēlalaxs laē xeqūyindālasa t!ēsemē lāq, qa gwalilēs qo tsēnabotsōlex g'alēlas 'nāx'idlex gaālala. Wā, lāxaē ōgū'laem begwānem g'ayōl lāxa 'ne'mēmōtasa 'wālasa āx'ēdxa k'lik'limyaxla qa's g'āxē mex'ālilalas lāx āwāgawayasa t!ēx'ila lē'wa legwile. Wā,
- 10 g'il'mēsē gwālexs laē tsēx'itse'wēda 'wāpē, qa's lā gūxts!ālayo lāxa k'lik'limyaxla. Wā, g'il'mēsē benk'!ōts!exs laē hēla-ts!ēwēda 'wāpē. Wā, g'il'mēsē gwālexs laē āx'ētse'wēda wūnāgūlē, qa's k'lip!ālag'ilase'wē, yixs hē'maē wāxa k'lip!ālaē 'wāxasgema-sasa k'lik'limyaxla. Wā, g'il'mēsē gwālexs laē hēlase'wēda nā-

the song-leaders || to sing the feasting-song, and | the numaym 15
 'wālas learned to sing the song that night. When | they all knew
 the feasting-song, they went out of | the host's house. In the morn-
 ing, when day came, they | lighted the fire in the middle of the house;
 and when it began to blaze up, they || cleared out the house. After 20
 they had done so, the stones were red-hot. | Then all the young men
 of the | numaym 'wālas were asked to help put red-hot | stones into
 the boxes to cook the seal. They came and took | each a pair of
 tongs, picked out the red-hot || stones, and placed them in the boxes 25
 for cooking the | seals; and when the water boiled, they put in the |
 butchered seal. When (the boxes) were nearly full, they stopped
 putting in more | butchered seal. They took the tongs and | put
 more stones on top of the || butchered seal. When the water was 30
 boiling, they | took mats and spread them over them; and when
 they were all | covered with mats, the young men | took their tongs
 and went to invite the four | numayms of the Nāk!wax'da'x^u on
 behalf of Menlesid (IV 4), for || Q!ūmx'ōd (IV 4) was already using 35
 this name, as he was giving a feast. The young men went into | the
 houses and called every one by name, | standing inside of the door-
 way of the house of whomever they were inviting; and when | they

gadē, qa's denx'ēdēsa k!wēlayalayowē q!Emdema. Wā, laem 15
 q!Emdēlaxa la gānūlaxa 'nē'mēmōtasa 'wālasē. Wā, g'il'mēsē
 'nāxwa la q!ālaxa k!wēlayalayo q!Emdēmxs laē hōqūwels lāxa
 k!wēladzatslēlē g'ōkwa. Wā, g'il'mēsē 'nāx'idxa gāālāxs laē tsē-
 nabōtse'wa la gwalila laqawalilē. Wā, g'il'mēsē x'iqōstāxs laē ēx-
 'witse'wēda g'ōkwē. Wā, g'il'mēsē g'wālexs laē mēmēntsemx'ī- 20
 dēda t!ēsemē. Wā, hēx'ida'mēsē la āxse'wēda 'nāxwa hā'yā'asa
 'nē'mēmōtasa 'wālasē, qa g'āxēs g'iwāla k'lipstālasa x'ix'exsemāla
 t!ēsem lāxa k'lik'!imyaxlā q!ōlats!ēlxa mēgwatē. Wā, g'āxda'xwē
 'wīla ā'misē 'nā'nēm'x'idxa k'liplālaa qa's k'lip!ēdēxa x'ix'exse-
 māla t!ēsem, qa's lā k'lipstālas lāxa k'lik'!emyaxlā q!ōlats!ēlxa 25
 mēgwatē. Wā, g'il'mēsē medelx'widēda 'wāpaxs laē āxstālayuwēda
 sāg'ikwē mēgwat lāq. Wā, g'il'mēsē elāq qōt!axs laē g'wāl āxstālasa
 sāg'ikwē mēgwat lāqēxs laē ēt!ēd āx'ēdxa k'liplālaa, qa's ēt!ēdē
 k'lip!ēd lāxa x'ix'exsemāla t!ēsema, qa's lāxat! ēt!ēd k'lipēyindālas
 lāxa sāg'ekwē mēgwata. Wā, g'il'mēsē ālax'īd maemdelqūlaxs laē 30
 āx'ēdxa lē'wa'yē qa's lēpeyindēs lāq. Wā, g'il'mēsē 'nāxwa la
 lēpeyaax'usa lē'wa'yaxs laē hēx'idaem la 'wīlamālēda hā'yā'a
 dālaxēs k'lik'!ēplālaa. Wā, laem lāl lē'lālaxa mōsgemak'ūsē 'nāl-
 'nē'mēmōtasa Nāk!wax'da'xwē qa Menlesidaasē, qa's lē'maē yāwa-
 s'īdē Q!ūmx'ōdē lēgadesēxs k!wēlasaē. Wā, la'mē lāl!ēsalaxa 35
 g'ōkūlaxa hā'yā'a lēlēqelax lēlēgemasēs lē'lālase'wē lāxēs q!wa-
 stālats!ēna'yē lāx t!ex'ilāsa g'ig'ōkwasēs lē'lālase'wē. Wā, g'il-

38 had called out the names of all those who lived in the one house, | one
 of the young men said, "On behalf of Menlesid (IV 4)." They ||
 40 continued saying this until they had gone into all the houses of the
 four | numayms. The guests did not come quickly, | because they
 were afraid of the many seals that were to be given in the feast, for |
 often those who are not accustomed to eat seal-blubber vomit. | It
 45 took the men a long time to call again and to get the || four numayms
 to go in. | First of all came the head numaym, the G'ëxsem. | They
 went in and sat down in the rear of the house; and when all were
 inside, | the second numaym, the Sisenl!ë, came in, and they sat
 down | at the right-hand side of the house; and after they were all
 50 in, the || Tsëtsemëleqāla came in and sat down | towards the rear,
 on the left-hand side of the house; and finally the | numaym Tem-
 temtels came and sat down next to the | numaym Tsëtsemëleqāla.
 When the four | numayms of the Nāk!wax'da'x were inside, they
 55 were told to sing their feasting-songs. || Then the first to sing their
 song were the head | numaym G'ëxsem; and after they were through, |
 the numaym Sisenl!ë sang their song; and when they were through, |
 the numaym Tsëtsemëleqāla sang their song; and | when they had
 60 ended their song, || the numaym Temtemtels sang their song; | and

38 'mēsē 'wīla lēleqelax lēlegemasa g'ōkūla lāxa 'nemsgemsē g'ōkwa
 laē 'nek'ēda 'nemōkwē lāxa hā'yāl'a "qa Menlesidaasai'." Wā, hē-
 40 x'sā'mēsē gwēk'lāla 'wa'wiltots!axa g'ig'ōkwasa mōsgemak'lūsē
 'nāl'ne'mēmasa. Wā, lā k'lēs geyōl g'āx hōgwilēda lēlānemē
 qaxs ālaē lāk'!enā'ya q'lēnemē mēgwata, yīxs k'wēladzemaē, qaxs
 q'lūnālāē hōxsiwaya yāg'ilwatē lāx q'!esāxa xūdžasa mēgwatē. Wā,
 hēt!a la āla gēg'īlsēda hā'yāl'a ētsē'staxs g'āxaē lāl loxmalēda 'nāl-
 45 'ne'mēmāxs g'āxaē mōx'widasexs g'āxaē hōgwilela. Wā, laem
 g'ālaēlē 'mekūma'yas 'nāl'ne'mēmatslēna'yasxa G'ëxsemē, qa's
 lā k'lūs'ālil lāxa ōgwiwalilasa g'ōkwē. Wā, g'il'mēsē 'wīlaēlexs
 g'āxaē hōgwilēda māk'īla 'ne'mēmotasa Sisinl!a'yē, qa's lā k'lūs'ālil
 lāxa hēlk'lōdenēgwilasa g'ōkwē. Wā, g'il'mēsē 'wīlaēlexs g'āxaas
 50 hōgwilē 'ne'mēmotasa Tsëtsemëleqāla, qa's lā k'lūs'ālil lāxa 'nel-
 k'lōdoyālilasa gemxanēgwilasa g'ōkwē. Wā, g'āxē elxīa'ya 'ne-
 'mēmotasa Temtemtelsē, qa's lā k'wābalilax k'lūdželasasa 'ne'mē-
 motasa Tsëtsemëleqāla. Wā, g'il'mēsē 'wīlaēlēda mōsgemak'lūsē
 'nāl'ne'mēmatsa Nāk!wax'da'xwāxs laē wāxasōē qa's k'wēlalē den-
 55 xela. Wā, hēemxaāwis g'il k'wēlg'a'l denx'ēdēda 'mekuma'yē
 'ne'mēmotasa G'ëxsemē. Wā, g'il'mēsē q'lūlbē denxalayās laē
 k'wēlg'a'l denx'ēdēda 'ne'mēmotasa Sisinl!a'yē. Wā, g'il'mēsē
 q'lūlbē denxalayās laē k'wēlg'a'l denx'ēdēda 'ne'mēmotasa Tsē-
 tsēmëleqāla. Wā, g'il'mēsē q'lūlbē denxalayās laē k'wēlg'a'l den-
 60 x'ēdēda 'ne'mēmotasa Temtemtelsē. Wā, g'il'mēsē q'lūlbē den-

when all had sung, they took the drum and put it down | next to the 62
 door. Then they took the | four house-dishes, the marriage gift given
 to the father (III 1) of Q!üm̃x'öd (IV 4) by the chief | of the Kos-
 kimo (II 9)—the sea-otter house-dish, the sea-lion house-dish, the ||
 whale house-dish, and the sea-monster house-dish—and they put them 65
 down | at the left-hand side of the house. Then they took four
 other | house-dishes, the marriage gift to Q!üm̃x'öd (IV 4), given by
 the chief of the | Gwawaēnox, Lek'Emaxöd (III 9)—the Dzōnoq!wa
 house-dish, the wolf | house-dish, the beaver house-dish, and the
 grizzly-bear house-dish—and they || put them down at the right- 70
 hand side, inside the house. The | eight house-dishes had their
 heads towards the rear of the house; | and when they put them down,
 the speaker of Q!üm̃x'öd (IV 4), | whose name was Ha'mid, told the
 chiefs of the | four numayms about the four house-dishes—the sea-
 otter, || sea-lion, whale and | sea-monster house-dishes—which were 75
 obtained as a marriage gift by the dead father (III 1) | of Q!üm̃x'öp
 (IV 4) from Qwax'ila (II 9), the chief of the Koskimo. “And | these
 were obtained in marriage by my chief Q!üm̃x'öd (IV 4) | —the
 Dzōnoq!wa, wolf, beaver, || and grizzly-bear house-dishes—from Chief 80
 Lek'Emaxöd (III 9) | —Now take care, G'ēsxsem, Sisenl!ē, and
 Tsētsemēleqāla— | and you, Temlteml̃els—and really eat, for you |
 see what you will have to eat; for these | dishes have been selected

xelayāsēxs laē āx'ētse'wēda menats!ē, qas grāxē hāng'alilem 61
 lāxa max'stālilasa tlex'ila. Wā, hēx'ida'mēsē āx'ētse'wēda me-
 wēxla lōelqūlilasa geg'adānemas ōmpdās Q!üm̃x'ōdē lāx g'igāma-
 'yasa Gōsg'imoxwa, q!āsa lōqūlila, lē'wa l'lēxenē lōqūlila, lē'wa
 gwe'yimē lōqūlila, lē'wa hānagāts!ā lōqūlila, qas lā mex'alē'lem 65
 lāxa gemxotstālilasa g'ōkwē. Wā, lā āx'ētse'wēda mewēxla lōel-
 qūlila, yix geg'adānemas Q!üm̃x'ōdāxs hāē lāx g'igāma'yasa Gwa-
 waēnoxwē Lek'Emaxōdēxa Dzōnoq!wa lōqūlila, lē'wa ālanemē
 lōqūlila, lē'wa ts!āwē lōqūlila, lē'wa nānē lōqūlila, qas lā
 mex'alē'lem lāx hēlk!ōtstālilās āwilelāsa g'ōkwē; 'nāxwa'ma 70
 ma'lgūnālexla lōelqūlil gwēgwēgemāla lāxa ōgwiwalilasa g'ōkwē.
 Wā, g'il'mēsē 'wilgalilexs laē yāq!eg'a!ē elkwas Q!üm̃x'ōdēxa
 lēgadās Ha'midē. Wā, laem nēlaxa g'ig'igāma'yasa mōsge-
 mak!ūsē 'nā'ne'mēmasa, yisa mewēxla lōelqūlilxa q!āsa
 lōqūlila, lē'wa l'lēxenē lōqūlila, lē'wa gwe'yimē lōqūlila, lē'wa 75
 hānagāts!ā lōqūlila, yixs hē'maē geg'adānems ōmp'wūlasa
 la Q!üm̃x'ōda lāx g'igāma'yasa Gōsg'imoxwē Qwax'ila. “Wā,
 g'a'mēs geg'adānems g'in g'igāmēg'ēg'a Q!üm̃x'ōdek', yixg'ada
 Dzōnoq!wak' lōqūlila, lōgwada ālanemk' lōqūlila, lōgwada ts!āwēk'
 lōqūlila, lōgwada nānēk' lōqūlila, lāxa g'igāma'yē Lek'Emāxōdē. 80
 Wā, la'mēsen hayāl!ōlālōl G'ēssem, lōs Sisenl!ē, lōs Tsētsemēle-
 qāla; wā, sō'mēts Temlteml̃els, qas ālax'idēlōs hāmx'idēl, qaxs
 dōqūla'maaqōs lāxg'as hēmaats!ēlg'ōs, yixs ālēk' senyaax'g'a gwē-

- 85 from the animals of the woods, and also from the || chiefs of the animals of the ocean, so that you may eat from them. | Try to eat everything that is in your dishes." Thus said Ha^mid. | Then they took the boiled seal and put them into the | eight house-dishes; and when everything was in, Q!ūmx'ōd (IV 4) | arose and gave the
- 90 Dzōnoq!wa dish and the sea-monster dish || to the head numaym, the G'ēxsem. The | young men of the numaym 'wālas took up the two house-dishes with | blubber and put them in front of the numaym G'ēxsem; | and after they had done so, Q!ūmx'ōd spoke again, and said, | "SīsenL!ē^e, the whale dish and the wolf dish are for you," and
- 95 the || young men put the whale dish and the wolf dish | in front of the numaym SīsenL!ē^e. After this was done, | Q!ūmx'ōd (IV 4) spoke again, and said, "This sea-lion dish and grizzly-bear dish are for you, Tsētsemēleqāla;" | and the young men went and put the
- 1000 two | house-dishes in front of the numaym Tsētsemēleqāla. || And after this had been done, Q!ūmx'ōd (IV 4) spoke again, and said, | "This beaver dish and sea-otter dish are for you, Temlteml̄els." Then | the young men went and put the two house-dishes in front of the | numaym Temlteml̄els. And when the eight | house-dishes with
- 5 blubber had been put down, Q!ūmx'ōd (IV 4) sat down. || Then his speaker, Ha^mid, arose, and spoke. He said, | "Now, go ahead, you

- gūx^usdemgras g'īg'īgāmēsa āLlēx g'ilg'aōmasa. Wā, laxaak' āla
- 85 g'īg'īgāmēsa aōwak'ēxgras lēlōqūlaḡ'ōs, qas ālēlōs ha^mmāpL, qas 'wā^ewilg'iltse!wēlō lāxgras lēlōqūlaḡ'ōs," 'nēk'e Ha^midē. Wā, la^mmē āx'ētse^ewa L!ōpē sākwēla^x mēgwata, qas lā āxts!ālayo lāxa ma^elgūnālexla lōelqūlila. Wā, g'il^emēsē 'wiltslāxs laē Q!ūmx'ōdē lāx'ūlila, qas k'āk'!eg'alēsa Dzōnoq!wa lē^ewa hānagats!ē lōelqūlil
- 90 lāxa 'mekūmālasē 'nē^emēmotsa G'ēxsemē. Wā, lā hēx'ida^mmē hā'yā^eāsa 'nē^emēmotasa 'wālasē āx'ālilaxa ma^elexla lōelqūlil xwēxūts!āla, qas lā k'ax'dzamōlilas lāxa 'nē^emēmotasa G'ēxsemē. Wā, g'il^emēsē gwālexs laē ēdzaqwē Q!ūmx'ōdē 'nēk'a: "Lōqūlas SīsīnL!a'yē gwe'yīm lē^ewa ālanēmē lōqūlila." Wā, hēx'ida^mmxāā-
- 95 wisē hā'yā^ela la k'ax'dzamōlilasa gwe'yīmē lē^ewa ālanēmē lōqūlil lāxa 'nē^emēmotasa SīsīnL!a'yē. Wā, g'il^emēsē gwālexs laē ēdzaqwē Q!ūmx'ōdē: 'nēk'a: "Lōqūlas Tsētsemēleqāla L!ēxen lē^ewa nānē lōqūlila." Wā, hēx'ida^mmxāāwisēda hā'yā^ela la āx'ālilaxa ma^elexla lōelqūlila, qas lā k'ax'dzamōlilas lāxa 'nē^emēmotasa Tsētsemēleqāla.
- 1000 Wā, g'il^eemxāāwisē gwālexs laē ēdzaqwē Q!ūmx'ōdē 'nēk'a: "Lōqūlas Temlteml̄elsē ts!āwē lē^ewa q!āsa lōqūlila." Wā, hēx'ida^mmēsēda hā'yā^ela la āx'ālilaxa ma^elexla lōelqūlila, qas lā k'ax'dzamōlilas lāxa 'nē^emēmotasa Temlteml̄elsē. Wā, g'il^emēsē 'wilg'alilēda ma^elgūnālexla xwēxūts!āla lōelqūlila laasē k!wāg'alilē Q!ūmx'ōdē. Wā, lā
- 5 lāx'ūlilē elkwāsē Ha^midē. Wā, lā yāq!eg'alē. Wā, lā 'nēk'a: "Wā,

four great numayms! Now it is well done. | Now eat as well as you 7
can, and eat it all." Thus he said | and stopped speaking. Then
Hēlāmas, the head chief of the | numaym G'ēxsem, arose and spoke.
He said, "Don't || sit in this way, Chief Yāqok!wālag'ilis (he meant 10
the chief of the | numaym Sisenl!ē); and also Hāqelal (the head
chief | of the Tsētsemēleqāla); | and you, Ts!ex'ēd (he meant the
chief of the | numaym Temltemlēs)! Stand up, and let us | show
that we have sweet food to eat!" Thus he said; and when || he 15
stopped speaking, the four chiefs arose. | They were naked, and they
took hold of a | long strip of blubber and ate it. Then the men of
low rank | also arose and took the blubber of the seal | and ate it.
They all stood while they were eating it. They do not || eat the skin 20
of the seal-blubber at a great | seal-feast. After they had eaten
enough, | they sat down. Then the young men of the numaym |
ēwālas took the house-dishes and carried them out of the house and |
put them down outside. Afterwards they gave the || whole raw seals 25
to the chiefs, and they cut in two pieces | the seals which they gave
to the people of low rank. When they had || finished, the numaym
ēwālas assembled in one place in the house, and they sang the new |
feasting-songs of Q!ūmx'ōd (IV 4), and then | his sister, Qwāx'ilal

wāg'illa mōsgemak^u ēwālas ēnēmēm. La^{mō} aēk'aakwa, qa's wāg'i- 6
lōs hamx'ideḷqō, aēk'!ales ha'mapleqō, qa's wī'elēlōsaq^u, "ēnēk'exs
laē q!wē'ida. Wā, lā lāx'ūlilē Hēlāmasaxa xamagemayē g'igāmēsa
ēnēmēmotasa G'ēxsemē, qa's yāq!ēg'a'lē. Wā, lā ēnēk'a: "Gwāllas
hē gwaēlē, g'igāmē Yāqok!wālag'ilis," yix g'igāmayasa ēnēmēmō- 10
tasa Sīsīnl!a'yē gwē'yōs; hēmisē Hāqelal, yix xamagemayē g'igā-
mēsa Tsētsemēleqāla, "lōs g'igāmē Ts!ex'ēd," yix g'igāmayasa
ēnēmēmotasa Temltemlēsē gwē'yōs; "qa's lāx'ūlilāōs wī'ela qens
āwūlx'eyamēxg'ins ēx'p!asewēlek' lāxens ha'maēnēlēx," ēnēk'exs
laē q!wē'ida. Wā, hēx'ida'mēsē ēnāxwa q!wāg'ililēda mōkwē g'ig'i- 15
gāmayā lāxēs xāxenalaēna'yē. Wā, lā ēnāxwa dāx'īdex ōba'yasa
g'ilsg'ilt!a xūdzā, qa's q!ēs'ēdē. Wā, lā ēnāxwa'mēda bēbegūhida'yē
ōgwaqa lāx'ūlilāla, qa's ōgwaqē lā dōlts!āla lāxa xūdzāsa mēgwatē,
qa's q!ēsēq lāxēs ēnāxwa'maē lāx'lēwīlēxs q!ēsāē. Wā, lā k'!ēs
ōqwaqaēm q!ēsaxa k'lūdžēg'a'yasa xūdzāsa mēgwatē lāxa ēwālasē 20
k!wē'latsa mēgwatē. Wā, g'il'mēsē ēnāxwa hē'ak'!ēs laqēxs laē
k'lūs'ālīla. Wā, hēx'ida'mēsa g'āyōlē lāxa hā'yā'āsa ēnēmēmotasa
ēwālasē la āx'ālītaxa lōelqūlilē, qa's lā lāwēlsas lāxa g'ōkwē, qa's lā
mēx'ēlsas lāx lāsanā'yas. Wā, g'il'mēsē gwālēxs lae k'ax'idayo-
wēda sēsenāla k'ilx' mēgwat lāxa g'ig'igāmayē. Wā, lā mēma't- 25
ts!aakwa mēgwatē k'ax'idayoxa bēbegūhida'yē. Wā, g'il'mēsē gwā-
lēxs laē q!ap!ēg'ililē ēnēmēmotasa ēwālasē, qa's denx'ēdēsa altsemē
k!wē'laya'layo q!ēmdēms Q!ūmx'ōdē. Wā, hēmis la yix'widaats

30 (IV 3), danced. When the song of the || numaym was at an end, Ha^émid said that Qwāx'ila^l (IV 3) had changed her name, for now | her name was Ts!Endegemg'i^élak^u (IV 3); and Q!ūmx'ōd (IV 4) | also had changed his name, and his name was now Menlesid (IV 4). Thus he said, and | he stopped speaking. Then all the guests went out.

Now | I shall talk about the sister of Q!ūmx'ōd (IV4), Ts!Ende-
 35 gemg'i^élak^u (IV 3). || Now, the princes of the chiefs of the | various tribes wanted to marry her, for they had seen the eight house-
 dishes. | The chief of the numaym Q!ōmk'ut!es of the | Gwa^ésela, L!āsōtiwalis (III 11), asked her in marriage for his prince Sēsaxâlas
 40 (IV 8); | and the Gwa^ésela came to woo her at Baās, for || all the Nāk!wax'da^éx^u had gone there with their houses, and did not go
 back to Tēgūxstē. | It was evening when they arrived outside of Baās. | Then L!āsōtiwalis (III 11) spoke to his tribe, and said, |
 "Listen to me, tribes! I do not wish to | pay the marriage money in
 45 the evening. Let us sleep here, and go in the morning || to pay the marriage money, when the Nāk!wax'da^éx^u wake up!" | Thus he said. Immediately the speaker Pengwid arose, | and also spoke. He said,
 "What you say is good, | chief, for you are going to make really war against Ts!Endegemg'i^élak^u (IV 3), the | princess of Q!ūmx'ōd

wūq!wāsē Qwāx'ila^lē. Wā, g'il^émēsē la q!ūlbē denxalayāsa 'ne^émē-
 30 māxs laē nēfē Ha^émidās Qwāx'ila^laxs le^émaē L!āyoxlā yīxs le^émaē lēgades Ts!Endegemg'i^élakwē. Wā, hē^émisē Q!ūmx'ōdāxs le^émaē ōgwaqa L!ayoxlā, yīxs le^émaē lēgades Menlesidaasē, 'nēk'ēxs laē q!wēfīda. Wā, la^éme hōqūwelsēda klwēfē lāxēq. Wā, la^émēsen gwāgwēx'sex^éide^l lāx wūq!was Q!ūmx'ōdē lāx Ts!Endegemg'i^éla-
 35 kwē. Wā, la^émē āwūlqap!esōsa L!ōlaelgāma^éyas g'ig'igāma^éyasa ālogūxsemakwē lēlqwāla^éya, qaxs laē dōgūla ma^élgūna^élexla lōelqū-
 lila. Wā, hēt!a g'igāma^éyasa 'ne^émēmotasa Q!ōmk'ut!esasa Gwa-
^ésela yīx L!āsōtiwalisē gāgak'laq qaēs lāwūlgāma^éyē Sēsaxâlasē. Wā, g'āx^émē gāgak'lasōsa Gwa^ésela lax Baāsē, qaxs g'āxaē māwa
 40 'nāxwēda Nāk!wax'da^éxwē lāq. K'lē^s la aēdaaqa lāx Tēgūxsta^éyē. Wā, hē^émaasēxs g'āxaē g'āx^éalela lāx āwig^éa^éyas Baāsaxa la dzā-
 qwa. Wā, lā yāq!eg^éa^éfē L!āsōtiwalisaxēs g'ōkūlōtē. Lā 'nēk'a:
 "Wāentsōs hōlēlax g'ōlg'ūkūlōt, qaxg'in k'lē^sēk' 'nēx' qens qādzēlēxwa dzāqwax, qens yū^émē mēx^éēdōx, qens lālēnsax gaālala,
 45 qens hā qadzēldemlē qō lā^é'nāxwax'st!aax^ule ts!ex^éidla Nāk!wax'-
 da^éxwax," 'nēk'ē. Wā, hēx^éida^émēsē lax^éūlilexsē elkwasē Pen-
 gwidē, qa^és ōgwaqē yāq!eg^éa^éla. Wā, lā 'nēk'a: "Ēx^émis wāldemōs, g'igāmē, qaxs ālēlaqōs wīna^l laxōx Ts!Endegemg'i^élakwax k'lēdē-
 laq!es Q!ūmx'ōdē. Wā, hē^émis ēk'ēltsēs wāldemōs g'igāmē, qens

(IV 4¹), and therefore your word is good, chief. Let us || meet in the 50
daytime and talk with the Nāk!wax'da^{xu} about the marriage, for
I | think there will be a sham-fight for the princess of Chief
Q!ūmx'ōd (IV 4)." | Thus he said and stopped speaking. His
tribe agreed to | what he had said. |

Now they slept; and in the morning, when day came, || the 55
men of the Gwas^eela dressed themselves. When they had | finished,
they started in four large canoes; | and when they arrived at the
island in front of Baās, | the four canoes stopped. Then L!āsōti-
walis (III 11) arose and spoke. | He said, "Now, Chief Sēwid, you,
chief of the || numaym G'ig'ilgām, now go and ask Chief | Q!ūmx'ōd 60
(IV 4) for his daughter in marriage;—and you, Chief Gwāyōle-
lasemē^e—you, chief of this numaym | Sīsēnl!ē^e,—go and ask in mar-
riage the daughter of Chief Q!ūmx'ōd (IV 4);— | and you, Pengwid,
of my numaym Q!ōmk'!ut!ēs, | go and listen behind our chiefs.—
Now, you, my || young men, paddle for these chiefs." Then he 65
stopped speaking; and they went | into one canoe, the fastest trav-
eling canoe; and | the young men paddled very fast, and arrived at
the beach of the | house of Q!ūmx'ōd (IV 4). Then the two chiefs, |
Sēwid and Gwāyōlelasemē^e, and the speaker of Q!ūmx'ōd, || Pengwid, 70
went ashore, and went into the house of Chief Q!ūmx'ōd (IV 4). |





nengālil lāxens wāldemla L^ewa Nāk!wax'da^{xwax}, qaxg'in k'ōta- 50
^emēg'ins amāqasōl qaōxda k'!ēdēlaqlēsa g'igāma^eyaē Q!ūmx'ōdē,"
^enēk'exs laē q!wēf'ida. Wā, ā^emisē ^enāxwa ēx^eak^eē g'ōkūlōtasēx
wāldemas.

Wā, hē^emisē la mēx^eēdē. Wā, g'il^emēsē ^enāx^eidxa gaālāxs laē
^enāxwa q!wālx^eidēda bēbegwānemasa Gwa^esela. Wā, g'il^emēsē 55
gwālexs laē ^enāxwa sep!ēdēda mōts!aqē āwā xwāxwāk!ūna yā^eya-
ts!ēs. Wā, g'il^emēsē lāg'aa lāx ^emekūma^eyas Baāsaxs laē mēxala^eyē-
da mōts!aqē yā^eyats!ēs. Wā, lā lāx^eūlexsē L!āsōtiwalisē, qa^es yāq!ē-
g'a^elē. Wā, lā ^enēk'a: "Wāg'il la g'igāmē Sēwidā, g'igāma^eyaqōs
^enē^emēm G'ig'ilgēm. Laems lāl wālaqag'ilēla^e lāxa g'igāmā^eyaē 60
Q!ūmx'ōdā, sō^emēts g'igāmē Gwāyōlelasemē, g'igāma^eyaqōs ^enē^emēm
Sīsēnl!ē^e laems lāl wālaqag'ilēla^e lāxa g'igāmā^eyaē Q!ūmx'ōdā.
Wā, sō^emēts Pengwidā, g'āyolaēx lāxen ^enē^emēmota Q!ōmk'!ut!ēsē,
laems lāl hōlēlēg'ilxens g'ig'igāma^eyēx. Wā, la^emēts lālōl nōs
ha^eyāl^ea sēxwa^exwa g'ig'igāma^eyēx," ^enēk'exs laē q!wēf'ida. Wā, lā 65
hōgūxs lāxa ^enēmts!aqē xwāk!ūnaxa yīnga^eyas yaē^eyats!ās, qa^es
sēx^ewidaēda ha^eyāl^ea yāyana. Wā, g'il^emēsē lāg'aa lāx L!ēma^eisas
g'ōkwas Q!ūmx'ōdāxs laē hōx^ewūltāwēda mā^elōkwē g'igāma^eya, yix
Sēwidē Lō^e Gwāyōlelasema^eyē, L^ewa Elkwas Q!ūmx'ōdē, yix Pen-
gwide, qa^es lā hōgwilela lāx g'ōkwas g'igāma^eyē Q!ūmx'ōdē, qa^es lā 70

¹ She is really his sister.

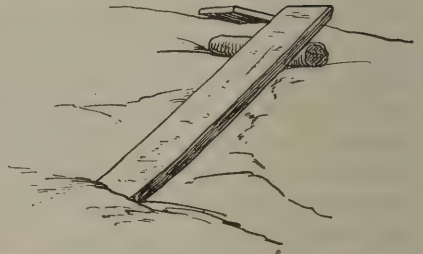
- 71 They went and sat down inside of the door of the house. Then | the chief of the numaym G'ig'ilgām, Sēwid, spoke, and said, | "Now turn your face this way, Chief Q'ūmx'ōd (IV 4), and | listen to what brought us here!" (That is the way they talk in great orations.) ||
- 75 "Now we have come to ask in marriage your | princess Ts!endegemg'i'lak" (IV 3), Chief Q'ūmx'ōd (IV 4), for the prince of our chief | L!āsōtiwalis (III 11), Sēsaxālas (IV 8)." Thus he said, and he stopped speaking. Then | Q'ūmx'ōd (IV 4) replied, and said, "Tell | Chief
- 80 L!āsōtiwalis (III 11) that I accept his prince || Sēsaxālas (IV 8), because he is of the same rank as my princess." Thus he said, and he stopped speaking. | Then the chief Gwāyōlēlasemē^e arose and | spoke. He said, "Indeed, I never fail to get | what I want and what I try to get. Thank you, Chief Q'ūmx'ōd (IV 4), | that you do not
- 85 refuse what we offered. Now || I shall turn back and take your good word, great chief, | to my chief L!āsōtiwalis (III 11). Now, come, Chief Sēwid,—and | you, Pengwid,—and let us go now!" Thus he said. When they had | stopped speaking, Chief Q'ūmx'ōd (IV 4)
- 90 spoke again, and | said, "Please wait a while, chiefs, and || carry along my princess Ts!endegemg'i'lak" (IV 3)!" Thus he said, and took | three pairs of blankets, and he gave each | of them one pair.

- 71 k!ūs'ālil lāx āwilelās t!ex'ilāsa g'ōkwē. Wā, hē'mis yāq!eg'a'lē g'igāma'yasa nē'mēmotasa G'ig'ilgāmē, yix Sēwidē. Wā, lā 'nēk'a: "Wāg'il la hēlgemlile gwāsgemlilōl g'igāmē Q'ūmx'ōd, qā's hōlēla-ōsaxg'anu'x^u g'āxēnēk'." Lāxōx gwēgwasaxsa 'wā'walatsilax wāldē-
- 75 ma. "Wā, g'āx'menu'x^u wālaqag'ililēla lāl, g'igāmē Q'ūmx'ōd, qā'ōs k'lēdēlax lāxōx Ts!endegemg'i'lakwax, qā lāwūlgāma'yasa g'igāma'yē L!āsōtiwalisē, yix Sēsaxālasē," 'nēk'exs laē q!wēl'ida. Wā, lā Q'ūmx'ōdē nā'naxmēq. Wā, la 'nēk'a: "Wāga, āem āxa g'igāma'yaē L!āsōtiwalisaxg'in daēla'mēg'ax lāwūlgāma'yasē, lāx Sēsaxālasa, yixs 'namālasō'maa lōgūn k'lēdēlek'," 'nēk'exs laē q!wēl'ida. Wā, hē'mis la lāx'ūlilatsa g'igāma'yē Gwāyōlēlasema'yē, qā's yāq!eg'a'lē. Wā, lā 'nēk'a: "Qen wālē, qaxg'in k'lēsek' wiyōl'ē-
- 80 nox^uxen gwe'yā qen lālōl'ase'wa. Wā, gēlak'as'la, g'igāmē Q'ūmx'ōd, qaxs k'lēsaēx āem lālagwālxg'in wāldemk'. Wā, la-
- 85 'mēsen lāl qwēsgemalatsg'as ēx'g'ōs wāldemag'ōs 'wālas g'igāmē lāxen nōsa g'igāma'yē L!āsōtiwalisa. Wā, gēlag'a g'igāmē Sēwid lō's Pengwid qens lālag'i," nēk'exs laē q!wāg'ilila. Wā, g'il'mēsē q!wēl'idexs laē ēdzaqwa yāq!eg'a'lē g'igāma'yē Q'ūmx'ōdē. Wā, lā 'nēk'a: "Wēg'aemsl ēselax, g'ig'igāmē, qā's lē'maōs q!lēlqē-
- 90 laxg'in k'lēdēlek', lāxg'a Ts!endegemg'i'lakūk'," 'nēk'exs laē āx'ēd-xa yūduxūssa plēlxelasgema, qā's lā ts!ewanaqelasa 'nāl'nemxsa laqēxs yūdukwaē. Wā, g'il'mēsē gwālexs laē hōqūwelsēda yūdu-

After this the three | chiefs went out, singing their sacred songs as 93
 they went along. They went aboard | the traveling-canoe. The
 young men were sitting in the canoe, || waiting for them. Then they 95
 paddled back to where the other | canoes were left. The three chiefs
 were still standing, | carrying in their arms the blankëts, and singing
 their sacred songs. When | they arrived, the speaker of Q!üm̃x'öd,
 Pengwid, spoke and | said, "O Chief L!äsōtiwalis (III 11)! || you will 100
 now see these chiefs coming, carrying in their arms the wife of
 Sēsaxâlas (IV 8). | They are so great, that they obtain what they
 want, on account of their greatness. | Now, get ready, and let us pay
 the marriage-money!" Thus he said, and | he stopped speaking.
 Then L!äsōtiwalis (III 11) thanked him for what he had said, and |
 all the strong young men were put into two canoes || to be ready for a 5
 sham-fight. After this had been done, | the bows of the canoes were
 put in line, and they started. Now on each side of the | canoes (2 and
 3) with the young men, were the canoes used by the
 weaker men and by the | chiefs (1 and 4). ¹  When they
 had nearly arrived at the beach of the house ²  of | Q!üm̃x'öd
 (IV 4), they did not see a single man || walk-
 they had all gone into the house of their chief | ³  ing about, for 10
 4), and they saw a long roof-board stand- ⁴  Q!üm̃x'öd (IV
 at the bank in front of Baās, in front of ing on end |
 the house of

kwē g'ig'igāma^əya yiyālagūtāwēsēs yiyāla^uLENē, qa^əs lā hēxsela 93
 lāxēs yā^əyats!ā xwāk!ūna, qaxs k!ūd^əexsalax'sa^əmaēda ha^əyāl^əa
 ēselaq. Wā, lā sēx^əwida, qa^əs lā aēdaaqa lāx mēxâlasasēs waōx^u- 95
 ts!aqela xwāxwāk!ūna lāx lāxLEXŭxsalax'sā^əmaēda yūdukwē
 gēgenālā^əEXSxa ^ənāl^ənēm^əssa p!ElxELasgema yiyālaqūla. Wā, g'il-
^əmēsē lāg^əaaxs laē yāq!Eg^əa^əlē Elkwās Q!üm̃x'ōdē, yix Pengwidē.
 Wā, lā ^ənēk^əa: "Wēg^əa dōqwa^əlax g'igāmē L!äsōtiwalis g'ā-
 xemg^əa g'ig'igāmēk^ə genālā^əEXsg^əas genēm^əlg^əas Sēsaxâlas. Hēlo- 100
 laxaēg^əa wiyōl laxg'ins g'ig'egāmēk^ə qaōs āwāwaasēx. Wā,
 wēg'il la xwāna^əl^əidEX, qENS lālag'i qād^əzīt^əēda," ^ənēk^əEXS laē
 q!wēl^əida. Wā, la^əmē mōlē L!äsōtiwalisas wāldemas. Wā, la^əmē
 q!ap!lēg^əaalEXdzema lēlākwē ha^əyāl^əa lāxa ma^əlts!aqē xwāxwāk!ūna,
 qa^əs g^əwāla^əlē qō amaqasolaxō. Wā, g'il^əmēsē g^əwā^əEXS laē ^ənēmāg'iwa- 5
 lēs xwāxwāk!unāxs laē sep!ēda. Wā, la^əem ^əwāx^əsagawa^əyē xwāxwā-
 k!ūnāsa hā^əyāl^əa lāx yā^əyats!ā waōyats!āla bēbegwānema lē^əwis
 g'ig'igāma^əyē (fig.). Wā, g'il^əmēsē Elāq lāg^əaa lāx L!ema^əisas g'ōkwās
 Q!üm̃x'ōdāxs laē dōx^əwāLElaqēxs k!ēāsaē ^ənēmōk^u. begwānem
 g'ig'ilse^əla, qaxs lē^əmaaxōL ^əwi^əlaēLEla lāx g'ōkwāsēs g'ig'igāma^əyē 10
 Q!üm̃x'ōdē. Wā, laxaē dōx^əwāLElaxa ēk^ə!Ebalisē g'ilt!a wadzō saōkwa
 lāx ōsgemdzā^əyas Baāsē lax neqemālisas g'ōkwās Q!üm̃x'ōdē, g'a g^əwā-

- 12 Q!üm̄x'ōd (IV 4), in this manner: |
 Its name is Climbing-Board.
 Not all the Gwa'sela knew | what
 it meant, why the roof-board was
 15 put up. Only one among the || old
 men knew what it meant, and then
 all the Gwa'sela were forbidden |
 by that one old man to paddle.



- As soon as | they all stopped paddling, the old man, whose |
 name was Hayalk'in, spoke, and said, "Now, take care, | young
 men, of the roof-board that I see standing on end! It is
 20 called || Climbing-Board, for it means a mountain as it is stand-
 ing on the beach. | Ts!Endegemg'i!ak^u (IV 3) will come and sit
 on top of what represents a mountain, and you, | young men, will
 be called upon to go up towards her whom we want to get in
 marriage; | and if one of you young men succeed in going up to
 the seat of | Ts!Endegemg'i!ak^u (IV 3), you must stand by her
 25 side || and just stand still, and let our chief speak, for | then we shall
 claim Ts!Endegemg'i!ak^u (IV 3). If you | do not reach the seat of
 the princess (IV 3) of Chief Q!üm̄x'ōd (IV 4), | then we can not get
 her whom we came to get in marriage. I mean that | all of you
 men must take care." Thus he said, and he stopped speaking.
 30 Immediately || they all paddled, and came to the beach in front of the
 house of | Q!üm̄x'ōd (IV 4). Now, the bows of the four canoes |

- 13 lēg'a (*fig.*). Hēm lēgades Naxedzowē. Wā, la'mē k'!ēs 'nāxwa q!āle-
 lēda Gwa'selāx hēg'ilas gwaēsa saōkwē. Wā, hēt!a q!ālanokwēda
 15 q!ūlsq!ūlyakwaq. Wā, lā belase'wēda 'nāxwa Gwa'sela, qa's gwāl
 māwislē sēxwa, yisa 'nemōkwē q!ūlyak^u begwānema. Wā, g'il-
 'mēsē gwāl 'nāxwa sēxwaxs laē yāq!ēg'a'fēda q!ūlyakwē begwāne-
 ma lēgades Hayalk'inē. Wā, lā 'nēk'a: "Wēg'a yāl!ālex hā-
 'yāl' qaen dōgūla lāēsēx g'ildedzō saōkwa. Yūem lēgades Na-
 20 xedzowōx, yixs nek'i!akwaēx lāxōs gwaēdzasēx. Wā, g'āxlē Ts!en-
 degemg'i!akwa k!waxtewixwa nek'i!akwēx. Wā, la'mēts lē'lā-
 lasōlōl 'nāxwa ha'yāl'a, qa's laōs nāxa lalōl!alxens qādzēlasōlax.
 Wā, hēmaasēxs lāg'ustāwēlē 'nemōx^ula lāl ha'yāl'a lax k!wālaasas
 Ts!Endegemg'i!akwē, qa's laōs lāx'walela lāx āpsālelās. Wā,
 25 ā'mēts selt!ālela qa g'āsg'ins g'ig'igāmēk' yaēq!ent!āla, qaxg'ins la-
 'mēk' lālex Ts!Endegemg'i!akwē lāxēq. Wā, hēmaaqasō wig'u-
 stālaxō lāx k!wālaasas k!lēdēlasa g'ig'igāma'yē Q!üm̄x'ōdē: wā, la-
 'mēsēns wiyōllaxxens gāgak'!ase'wēxen nēnakilē, qa's ā'maōs 'nā-
 xwa yāl!āx'da'xwa yūl ha'yāl'a," 'nēk'exs laē q!wēfida. Wā, hēx'i-
 30 da'mēsē 'nāxwa sēx'wida, qa's lā lāg'alīs lāx l!ēma'isas g'ōkwās
 Q!üm̄x'ōdē. Wā, la'mē 'nemāgiwālaaxa mōts!aqē xwāxwāk!ūna

were in line on the beach; and first Chief Sēwid spoke, | and told the 32
 Nāk!wax'da^{ex} to go and get in marriage the princess of | Q!ūmx'ōd
 (IV 4), Ts!Endegemg'i^{el}ak^u (IV 3). As soon as he stopped speak-
 ing, || the other chief, Gwāyōtelasemē^e, | spoke also, and said the 35
 same as the other one had said to the | Nāk!wax'da^{ex} about their
 coming to get in marriage the princess of Q!ūmx'ōd (IV 4), | Ts!Ende-
 gemg'i^{el}ak^u (IV 3). Thus he said, and took up a blanket. Then
 he called | one of his young men to go and stand by his side in the
 canoe. Then he || counted five pairs of blankets, which he put on 40
 his shoulders; and after | he had put on the five pairs of blankets, he
 said, "Now I shall marry you with these five pairs of blankets." |
 The young man went up the beach and carried them | into the house
 of Q!ūmx'ōd (IV 4), and put them down in the rear of the house of |
 Q!ūmx'ōd (IV 4). | The Nāk!wax'da^{ex} remained in the houses, and
 not || one of them showed himself outside. Then he counted five 45
 more pairs of | blankets on the shoulders of another young man, and
 Gwāyōtelasemē^e | said, "Carry these five blankets." They con-
 tinued doing this, and did not stop until | two hundred and twenty
 blankets had been given out of the canoe. | After this had been done,
 he said, "That is all." Then he turned || towards the Gwa^esela, 50
 spoke, and said, "Now, Gwa^esela, | we have finished. Now let us
 see what is coming, how they will turn | my word into war." Thus

k'egēsxa l!emaⁱsē. Wā, hē^emis g'il yāq!eg'a^{el}ē g'igāma^eyē Sēwidē. 32
 Wā, laem nēlaxa Nāk!wax'da^{ex}wasēs gāgak!aēna^eyax k'lēdēlas
 Q!ūmx'ōdē lāx Ts!Endegemg'i^{el}akwē. Wā, g'il^emēsē q!wēlⁱidexs laē
 lāx^ewūlexsēda 'nemōkwē g'igāma^eyē Gwāyōtelasema^eyē. Wā, la^emē 35
 yāq!eg'a^{el} ōgwaqa. Hēemxat! āem wāldemsēs nēlēna^eyaxaaxa
 Nāk!wax'da^{ex}wasēs gāgak!aēna^eyax k'lēdēlas Q!ūmx'ōdē lāx Ts!en-
 degemg'i^{el}akwē, 'nēk'exs laē dāx^eidxa p!elxelasgemē qa^s lē^{el}alōxa
 g'ayōlē lāxa hā^eyā^{el}a qa lās lāxwaxdzēxa xwāk!ūna. Wā, lā hō-
 ts!eyap!endālasa sek!^{el}axsa p!elxelasgem lāq. Wā, g'il^emēsē sek!^{el}ax- 40
 saxs laē 'nēk'a: "La^emen qādzēlasēq sek!^{el}axsa p!elxelasge-
 mai'." Wā, hēx'ida^emēsēda hē^{el}a lā lāsdesas qa^s lā gemxēlas
 lāx g'ōkwas Q!ūmx'ōdē, qa^s lā gemxalīlas lāx ōgwiwalīlas g'ōkwas
 Q!ūmx'ōdē, yīxs hēx'sā^emaē 'wīlaēlēlēda Nāk!wax'da^{ex}wē; k'leās
 'nemōx^u nēlemalag'īlsa. Wā, lā ēt!ēd hōts!eyap!entsa sek!^{el}axsa 45
 p!elxelasgem lāxa ōgū^{el}la^emaxat! hē^{el}a. Wā, 'nēk'ē Gwāyōtelase-
 ma^eyē dālxēq sek!^{el}axsa. Wā, hēx'sā^emēs la gwēk!^{el}ālē. Wā, āl-
 'mēsē gwālexs laē 'wīlōltāwēda hāma^{el}tsok'āla p!elxelasgema. Wā,
 g'il^emēsē gwāla laē 'nēk'a: "Wā, laem 'wī^{el}la." Lā gwēgemx^eid
 lāxa Gwa^esela, qa^s yāq!eg'a^{el}ēq. Wā, lā 'nēk'a: "Wa, Gwa^esel, 50
 la^emens gwāla. La^emēsens ōlastogwaalexsl, qa gwēbax^eidaaslas
 wāldemlasen wī^enēdē," 'nēk'exs laē k!wāg'aalexsa. Wā, g'il^emēsē

53 he said, and sat down; and when | he sat down in the canoe, the
uncle of Ts!Endegemg'i!lak^u (IV 3), | Qāsnomalas (III 14), came out
55 and stood in front of the house of Q!ūmx'ōd (IV 4). || He spoke, and
said, "Is that you, Gwa'sela? | Have you come to get in marriage the
princess of my chief | Q!ūmx'ōd (IV 4)? Now, take care, Gwa'sela!"
Thus he said, and | turned towards the door of the house of Q!ūmx'ōd
(IV 4), and said, | "Sham-fight!" As soon as he had said "Sham-
60 fight!" the || chiefs of the Nāk!wax'da'x^u came out, bent forward and
carrying short | poles representing spears, and went against the
Gwa'sela, who were still sitting in their | marriage canoes; and when
the chiefs had come out | of the house, then the young men came.
They did not carry anything. | They went right down to the beach;
65 and when they had gone down, || the chief of the Gwa'sela, L!āsōti-
walis (III 11), arose, and spoke | to his tribe. He said, "Don't sit in
this way, Gwa'sela! | Go and meet the great tribe!" and he said, |
"Wayâ'!" and when he said "Wayâ'!", all the young men | stood
70 up in their canoes, || jumped into the water, and went to meet
the young men of the Nāk!wax'da'x^u. Then | they took hold of
one another; and while they were fighting, | Ts!Endegemg'i!lak^u
(IV 3) went up to the top of the climbing-board, and | sat down on a
platform at the top of the board. They | had not seen when she

53 k!wāg'aahEXSEXs g'āxaas g'āxewelsē q!ūlēyas Ts!Endegemg'i!lakwē
yix Qāsnomalasē, qa's Lāx'ewelsē lāx L!āsanā'yasa g'ōkwās Q!ūm-
55 x'ōdē. Wā, lā yāq!eg'a!a. Wā, lā 'nēk'a: "Sō'maa Gwa'se-
lasa gagak!aswa lāxg'a k!lēdēlg'asg'in g'igāmēk' lāxg'a k!lēdēlg'as
Q!ūmx'ōdēwa? Wā, wēg'ilax'ōs yāl!āLEX, Gwa'sel," ā'mē 'nēkEXs
laē gwēgemx'id lāx t!ēx'ilās g'ōkwās Q!ūmx'ōdāxs laē 'nēk'a:
"Amaqayē'." Wā, g'il'mēsē q!ūlbē amāqaxaēna'yasēxs g'āxaē
60 sēsaxēsālē g'ig'igāma'yasa Nāk!wax'da'xwē dēdālaxa ts!elts!ox'ustowē
dzōmeg'a!a sesāyak'lālas lāxa Gwa'selāxs k!ūdzEXsālāē lāxēs gāga-
k!laats!ē xwāxwāk'lūna. Wā, g'il'mēsē 'wī!ewelsēda g'ig'igāma'yē
lāxa g'ōkwaxs g'āxaē g'āxāwelsēda 'nāxwa hā'yāl'a k!lēslā! da-
ax's, qa's lā hāyints!ēsela lāxa L!ema'isē. Wā, g'il'mēsē 'wī!ents!ē-
65 SEXs laē Lāx'wūlEXsē g'igāma'yasa Gwa'selē L!āsōtiwalisē, qa's yāq!E-
g'a!ēxēs g'ōkūlōtē. Wā, lā 'nēk'a: "Gwāllas hē gwālē, Gwa'sel,
wēg'adzā tāta'wālaxwa 'wālasēx lēlqwālala'yē," 'nēk'EXs laē 'nē-
k'a: "Wayâ!" Wā, g'il'mēsē wayāxaxs laē 'nemāg'ilEXsēda hā-
'yāl'a q!wāg'ilEXs lāxēs yaē'yats!ē xwāxwāk'lūnāxs laē 'nāxwaEM
70 dēxūmsta, qa's tāta'wālēx hā'yāl'āsa Nāk!wax'da'xwē. Wā, la'mē
dādegōx'wida. Wā, hē'mis ālēs yāla dādegālas laē Ts!Endegemg'i-
'lakwē ēk!lē'sta lāx ēk!ēba'yasa lāēsē naxēdzō saōkwa, qa's lā
k!wadzōdxa lalalela lāx ālōtba'yasxa g'a gwālēg'a.¹ Wā, la'mē
hēwāxa g'āyanōlē lāx'demas lāg'ostā lāq, qaxs lē'maē ālax'id la

¹ See figure on p. 1054.

went up there, for the || Gwa^ssela and the Nāk!wax·da^xu were really 75 fighting. When she | was seated, Qāsnomalas (III 14) stopped his tribe the Nāk!wax·da^xu, | saying that there had been enough sham-fighting. Immediately he was | obeyed by his tribe the Nāk!wax·da^xu, who went back | to the top of the bank of the village Baās, and they all stood behind || the top of the climbing-board. The Gwa^ssela, 80 on their part, | went into their canoes. Then Qāsnomalas (III 14) spoke | and said, "O Gwa^ssela! we have finished the sham-fight, for we have made a name | for the future child of Ts!ēndegemg·i^lak^u (IV 3), and our chief | Sēsaxâlās (IV 8). His name shall be el^lekûlas and Xōma^telas, || if by good luck they obtain a child. Now, take care, 85 Gwa^ssela, | on account of Ts!ēndegemg·i^lak^u (IV 3)! She is sitting now on top of a mountain. |—Now you, young men, try to get her! Go ashore from | your canoes, and try one at a time to run up | to the seat of this princess of Chief Q!ūmx·ōd (IV 4)!" || Thus he said, and 90 stopped speaking. Then Chief Q!ūmx·ōd (IV 4) | put down forty blankets on one side of the climbing-board, | and Chief Sēwid of the Gwa^ssela stood up and spoke. | He said, "Don't stay in this way, young men of the Gwa^ssela! Try to | get the wife for our chief Sēsaxâlās (IV 8)!" || Thus he said, and he stopped speaking. Imme- 95 diately the young men of the Gwa^ssela | went ashore out of their

xōma^ti^dēda Gwa^ssela lē^wa Nāk!wax·da^xwē. Wā, g·i^lmēsē gwā- 75 lē^welaxs laē Qāsnomalasē bēlk·!g·a^lxēs g·ōkūlotaxa Nāk!wax·da^xwē, qa hēlāx·idēs lāxa amaqaēna^yē. Wā, hēx·ida^mēsē nānagē-g·ēsōsēs g·ōkūlōta Nāk!wax·da^xwē. Wā, la^mē k·!ēk·ā, qa^s lā^wilg·u-stā lāx ōxwiwalasas g·ōx^udemsas Baāsē, qa^s lā^wila q!wāg·aels lāx ālōtbā^yasa naxedzowē saōkwa. Wā, g·i^lmēsē^l nāxwa lāxat! hōx^wa- 80 lēxsēda Gwa^ssela lāxēs xwāxwāk!ūnāxs laē yāq!ēg·a^lē Qāsnomalasē. Wā, lā^wēk·a: "Wā, Gwa^ssel, la^mēns gwā^talāxa amāqa, qaxg·ins lēqē-lēk· qa lēgēms xūnōx^widelaxas Ts!ēndegemg·i^lakwē lē^wa g·igāma^yōx Sēsaxālasax. Wā, la^mē lēgadelaxs el^lekūlase lō^w Xōma^telasē, qaxō wāwa^k·inala lāx xūngwadex^widō. Wā, wēg·illa yal!ālex, Gwa- 85^ssel, qag·a Ts!ēndegemg·i^lakwak· g·āxemk· k!waxte^wēxg·ada ne-g·āk·. La^mēsō g·āxlōs hā^yāl^lāq!ōs lalōl!alqek·. Wā, gēlag·a hōx^wūltā laxōs yaē^yats!āqōs, qa^s gūnx·idaōs^l nā^lnēmōk!umk·a nāxa lalōl!axg·a k!waxte^wēsōgwasg·a k·ēdēl^g·asen g·igāma^yē Q!ūmx·ōdē,"^l nēk·exs laē q!wē^lida. Wā, g·āxēda g·igāma^yē Q!ūmx·ōdē gem- 90 xelxelaxa mōx^sōkwē p!elxelasgemē lāx āpsenxa^yasa naxedzowē. Wā, lā lāx^wūlēxsē g·igāma^yasa Gwa^sselē Sēwidē, qa^s yāq!ēg·a^lē. Wā, lā^wēk·a: "Gwāllas hē gwēx·sē hā^yāl^lās Gwa^ssel, qa^s lālag·aōs wāweldzewa lalōl!ax genemlasens g·igāma^yōx Sēsaxālasē,"^l nēk·exs laē qwē^lida. Wā, hēx·ida^mēsēda hā^yāl^lāsa Gwa^ssela la hōx- 95^swūltā lāxēs yaē^yatslē, qa^s lā q!wāg·alis lāx ōx^sidzalisasa naxe-

- 97 traveling-canoes, and stood at the lower end of the | climbing-board; and the chiefs of the Gwa^sela stood | seaward from the young men. Then one young man tried to run up, | but he did not reach the top.
- 200 Then they gave him one pair of blankets. || They continued doing this. Now, there was one really skillful | young man, who was told by the chiefs to go last, when all the others had given it up. | He was the only one left to run. Then Chief | L!āsōtiwalis (III 11) spoke to him, and said, "Now go, child! You are the one who has | never given up. Now go and get the name for obtaining the princess of
- 5 Chief || Q!ūmx'ōd (IV 4)!" Thus he said, and stopped speaking. Immediately | the young man went. He stepped into the water to wet his feet, and then he | came back and ran up the climbing-board; and there he stood by the | side of Ts!Endegemg'i!ak^u (IV 3); and while he was standing there, | the chiefs of the Gwa^sela sang their
- 10 sacred songs. || Now Chief Q!ūmx'ōd (IV 4) gave five pairs of blankets | to the young man. The name of this young man was Gwāyōs-dēdzas. | Gwāyōsdēdzas did not stand there long when he came down with Ts!Endegemg'i!ak^u (IV 3), | and they went into the house of Q!ūmx'ōd (IV 4). Now Qāsnomalas (III 14) told the | Gwa^sela to
- 15 go back into their traveling-canoes for a little while, "for || you have obtained the princess Ts!Endegemg'i!ak^u (IV 3) of my chief. | Now listen to what I shall say to you, Chief Sēsaxālas (IV 8), to your | prince, Chief L!āsōtiwalis (III 11)! Now you will receive the

- 97 dzowē saōkwa. Wā, la^mmēsa g'igāma^syasa Gwa^sela q!waēs lāx L!āsalisasa hā^syā^sa. Wā, lā wāx' dzelx'ustāwēda 'nemōkwe hē^sa. Wā la^mmēsē wig'ustāxs laē ts!āsōsa 'nemxsa p!elxelasgema. Wā,
- 200 lā hēx'sā^mmēsē gwēg'ila. Wā, la 'nemōkwa ālak'lala ēx'sdek'ln hē^sa 'nēx'sōsēs g'ig'igāma^syē, qa ā^mmēLES lāl, qō lāl 'wī^slāl yāx'ēdlēs hā^syā^sa. Wā, g'il^mmēsē 'nemōx'ūm lāxs laē yāq'lēga^slēda g'igāma^syē L!āsōtiwalisē. Wā, lā 'nēk'a: "Wēg'il la xūnōk", sō^mmaas k'leās wiyō-lānema. Hā'g'al la, qa^s lēgadaōsasō lāLES lax k'lēdēlasa g'igā-
- 5 ma^syaē Q!ūmx'oda," 'nēk'exs laē q!wē^sida. Wā, hēx'ida^mmēsa hē^sa la taxt!a lax demsx'ē 'wāpa, qa^s k'lūnk'lūnxsēselēxs g'āxaē aēdaaqa. Wā, lā dzelx'ōstā lāxa naxedzowē, qa^s lā lāx^swalēla lāx āpsāLElās Ts!Endegemg'i!akwē. Wā, g'il^mmēsē la lāxwala laqēxs lāasē 'nāxwa yālaqwē g'ig'igāma^syasa Gwa^selāsēs yēyāla^sLENē. Wā,
- 10 la^mmēda g'igāma^syē Q!ūmx'ōdē yāx'witsa sek'laxsē p!elxelasgem lāxa hē^sa. Hēem lēgēmsa hē^sē Gwāyōsdēdzasē. Wā, k'lēst!a gāla lāxwalē Gwāyōsdēdzasaxs g'āxaē lāxa lō^s Ts!Endegemg'i!akwē, qa^s lē lāēL lāx g'ōkwas Q!ūmx'ōdē. Wā, la^mmē Qāsnomalasē āxk'lālaxa Gwa^sela, qa lās hōx^swalēxs lāxēs yaē^syats!ē yāwas'ida, "qaxs lē-
- 15 'maaxlāqōs lāLEX k'lēdēlasg'ln g'igāmēk' lāx Ts!Endegemg'i!akwē, qa^s hōlēlaōsaxg'ln wāldemLEk', lōL g'igāmē, Sēsaxālas, laxōs lā-wūlgāma^syaqōs g'igāmē L!āsōtiwalis. Wā, laem lāla mewēxla

four | house-dishes—the sea-otter house-dish, the sea-lion house 18
dish, the whale | house-dish, and the sea-monster house-dish. These
were given in marriage to the || dead father (III 1) of my chief here 20
Q!üm̄x'öd (IV 4), by Chief Qwax'ila (II 9) of the | Koskimo. Now,
Chief Sēsaxâlas's (IV 8) name will be | Kwax'ilanökümē (IV 8),
and the marriage mat of Ts!Endegem̄g'i'lak^u (IV 3) | will be a hun-
dred and twenty blankets,—else your wife, | Chief Sēsaxâlas (IV 8),
would sit down on the bare floor of your house,—and also these ten ||
boxes of crabapples and five boxes of | oil to be poured on the 25
crabapples, and also the house | which I obtained in marriage,
Aurora-Face, from Chief | Qwax'ila (II 9) of the Koskimo, and the
name for your dancer when you | give a feast. His name shall be
Melnēd. That is all || now. Now, come, Gwa'sela, and warm your- 30
selves in the house of | Q!üm̄x'öd (IV 4)! The fire is burning.”
Thus he said, and he stopped speaking. | Immediately the Gwa'sela
went ashore out of their canoes and | went into the house of Q!üm̄x'öd
(IV 4). When they had all gone in, | they were given dried salmon
to eat; and after eating, || Q!üm̄x'öd (IV 4) told his brother-in-law 35
Sēsaxâlas (IV 8) to stop over night at Baās, so that | Ts!Ende-
gem̄g'i'lak^u (IV 3) might get ready what she was going to take along.
Then | Sēsaxâlas (IV 8) obeyed what his brother-in-law Q!üm̄x'öd
(IV 4) had said. | In the morning, when day came, the Gwa'sela

lōelqūlitaxa q!āsa lōqūlīla Lē'wa L!ēxenē lōqūlīla Lē'wa gwe'yimē 18
lōqūlīla Lē'wa hānagats!ē lōqūlīla. Wā, hēem geg'ādanems ōmp-
'wūlasg'in g'igāmēk', yix'ga Q!üm̄x'ōdek' laxa g'igāma'yē Qwax'ilās 20
Gōsg'imoxwē. Wā, la'mēsa g'igāmayōx Sēsaxâlasēx lēgadelts
Kwax'ilanökūma'yē. Wā, lāk' lē'waxselag'a Ts!Endegem̄g'i'la-
kwaxa ma'itsōgūg'iyowē p!elxelasgema ālak' wūtalileg'a genem-
g'os, g'igāmē Sēsaxâlas laxēs g'ōkwaōs; g'a'mēsēg'a neqasgemk'
l̄enxstaats!ē k'lik'limyaxla. Wā, hē'misa sek'lasgemē dēdengwa- 25
ts!ē L!ē'na, qa klūngemaxsēsa l̄enxē. Wā, hē'misa g'ōkwē.
Hēemxaen geg'ādanema L!ēxL!exâgemē g'ōk' lāx g'igāma'yasa
Gōsg'imoxwē Qwax'ila. Wā, hē'misa lēgemē qaēs sēnatlaōs qasō
k!wēlas'idlō. Wā, la'mē lēgadelts Melnēdē. Wā, laem 'wī'la
lāxēq. Wā, gēlag'a Gwa'sel, qa's g'āxaōs telts!a lāxg'a g'ōk'gwas 30
Q!üm̄x'ōdē. Laemk' leqwēlakwa," 'nēk'exs laē q!wē'ida. Wā,
hēx'ida'mēsēda Gwa'sela 'nāxwa hōlwūltā lāxēs yaē'yats!ē qa's lā
hōgwēl lax g'ōkwas Q!üm̄x'ōdē. Wā, g'il'mēsē 'wī'laēlexs laē
hām̄gilasōsa ts!enkwē xamasa. Wā, g'il'mēsē gwāt ha'māpexs laē
āxk'lālē Q!üm̄x'ōdāxēs q!ūlēsē Sēsaxâlasē qa xa'māsē lāx Baāsē, qa 35
k'leswūlēs Ts!Endegem̄g'i'lakwaxēs memwālālē. Wā, la'mē nāna-
geg'a'yē Sēsaxâlasax wāldemasēs q!ūlēsē Q!üm̄x'ōdē. Wā, g'il'mēsē
'nāx'idxa gaālāxs laē mōxselaxēs yaē'yats!ēxa Gwa'selāsa l̄ēl̄enxsta-

loaded their canoes with the crabapple-boxes | and the boxes of oil
 40 and the four house-dishes; || and when all were aboard, Ts!Ende-
 gemg'i'lak^u (IV 3) came out | of the house of her brother Q!üm^xöd
 (IV 4) with her husband Sēsaxâlas (IV 8), and | she went aboard the
 canoe of her husband Sēsaxâlas (IV 8). When | they were seated,
 the Gwa^sela paddled away, | going home to their village Gwēk'ilis.
 45 As soon as they arrived || there, the father of Sēsaxâlas (IV 8),
 L!āsōtiwalis (III 11), told the | young men of his numaym to clear
 out the house, because he wished | a feast to be given at once by his
 prince Sēsaxâlas (IV 8), for he was proud of | the four house-dishes
 which he had obtained in marriage. When the young men had |
 50 cleared out the house, they went to invite the numaym || G'ig'ilgām
 and the SisenL!ē and the young men of the | numaym Q!ōmk'!ut!es.
 When they were all inside, they took ashore the | ten boxes of crab-
 apples and the five boxes | with oil, and also the four house-dishes.
 They | put them down inside the door of the house; and after they
 55 had || been put down, Chief L!āsōtiwalis (III 11) arose and | spoke.
 He said, "Now, look at these, you two | numayms, G'ig'ilgām and
 SisenL!ē! I went to marry Ts!Endegemg'i'lak^u (IV 3), | the princess
 of Chief Q!üm^xöd (IV 4); and | by good luck I obtained these ten
 60 boxes of crabapples || and these five boxes of oil to be poured | over

ats!ē Lē^swa dēdengwats!ē L!ē^sna. Wā, hē^smisēda mewēxla lōelqū-
 40 lila. Wā, g'il^smēsē 'wīlxsexs g'āxāē Ts!Endegemg'i'lakwē hōqūwels
 lāx g'ōkwāsēs wūq!wē Q!üm^xōdē Lē^swis lā^swūnemē Sēsaxâlasē, qā^s
 lā hōx^swālexs lax xwāk!ūnāsēs lā^swūnemē Sēsaxâlasē. Wā, g'il-
 'mēsē k!ūs^sālēxsexs laē 'nemāg'ilē sēx^swidēda Gwa^sela. Wā,
 la^smē lāl nā^sna^xl lāxēs g'ōkūlasē Gwēk'ilisē. Wā, g'il^smēsē lāg'aa
 45 lāqēxs laē hēx^sida^smēsē ōmpas Sēsaxâlasē, yīx L!āsōtiwalisē hēlaxa
 hā^syā^sasēs 'ne^smēmōtē, qā ēx^swidēsēx g'ōkwās, qaxs 'nēk'aē, qā
 hali^slālēs k!wē^slasēs lāwūlgāma^syē Sēsaxâlasē, qaxs yālaqalaasēs
 geg'adānema mewēxla lōelqūlila. Wā, g'il^smēsē gwālēda hā^syā^sa
 ēkwaxa g'ōkwaxs laē hēx^sidaem la lē^slālase^swēda 'ne^smēmōtasa
 50 G'ig'ilgāmē Lē^swa 'ne^smēmōtasa SisenL!a^syē, yīsa hā^syā^sāsa 'ne^smē-
 motasa Q!ōmk'!ut!esē. Wā, g'il^smēsē g'āx 'wī^slaēlexs laē mōltoyo-
 wēda neqāsgēmē lēlēnxstaats!ē k'lik'!īmyaxla Lē^swa sek'!āsgēmē
 dēdengwats!ē L!ē^sna. Wā, hē^smisēda mewēxla lōelqūlila, qā^s
 g'āxē mex^salilēlas lāx āwīlēlāsa t!ēx'ilāsa g'ōkwē. Wā, g'il^smēsē
 55 g'āx 'wī^sla mex^salilēxs laē lāx^sūlilēda g'igāma^syē L!āsōtiwalisē, qā^s
 yāq!eg'a^slē. Wā, la 'nēk'a: "Wēg'a dōqwa^sax ma^sltsema^x 'ne-
 'mēm, yūL G'ig'ilgām lōs SisenL!ē. Lāx'den gāgak'lax Ts!Endegem-
 g'i'lakūk' lāxg'a k'lēdēlg'asa g'igāma^syaē Q!üm^xōdē. Wā, g'a^smē-
 sen wāwālk'inēg'as lag'ōs dōgūlaxg'ada neqāsgēmk' lēlēnxstaats!ē
 60 k'lik'!īmyaxla lōgwa sek'!āsgēmk' dēdengwats!ē L!ē^sna k!ūngēma-

the crabapples. Now sing your feasting-songs, G'ig'ilgām, and you, 61
 SISENL!ē!" | Thus he said, and stopped speaking; and immediately
 the G'ig'ilgām sang their feasting-songs. | They sang two feasting-
 songs, and two | feasting-songs were also sung by the SISENL!ē.
 After they had sung their || feasting-songs, they poured the crab- 65
 apples into the four house-dishes; | and when they had poured one
 box into each one | of the house-dishes, they took one box of oil and |
 poured it into the four house-dishes. Then they | took many small
 dishes and put crabapples into them; || and when the crabapples had 70
 been put in, they poured oil over them. | Then all were wet with oil.
 Then L!āsōtīwalis (III 11) stood up | and spoke. He said, "Now I
 will distribute the dishes, | my numaym Q!ōmk'!ut!ēs." He said,
 "This | sea-otter dish and sea-monster dish are for you, G'ig'ilgām."
 Immediately the young men || put the sea-otter dish in front of 75
 the chief of the | G'ig'ilgām, Sēwid; and they put the sea-monster
 house-dish | in front of the prince of Sēwid, K'imgēd. After | this
 had been done, L!āsōtīwalis (III 11) spoke again, and said, "This |
 whale dish and sea-lion dish are for you, SISENL!ē!" and immedi-
 ately || the young men took up the whale house-dish and put it in 80
 front of | the chief of the numaym SISENL!ē, Gwāyō!ēlasemē; and |
 they took the sea-lion dish and put it in front of his prince | X'ilx'ēd.

xsāya. Wā, laēmēts wēg'il k!wēlalalōl G'ig'ilgām lōs SISENL!ē," 61
 'nēk'exs laē q!wēfida. Wā, hēx'idaēmēsē k!wēlg'a!ēda G'ig'ilgāmē.
 Wā, ma'itsemē k!wēlalayās q!ēmq!ēmdema. Wā, lāxaē ma'itsemē
 k!wēlalayās q!ēmq!ēmdemas SISENL!a'yē. Wā, g'ilēmēsē gwāla k!wē-
 'lalāxs laē gūxts!ālayōwēda lēnxsta lāxa mewēxla lōelqūlila. Wā, 65
 g'ilēmēsē gūxts!ōyowēda 'nāl'nemsgēmē k'lik'!myaxla lāxa 'nāl'ne-
 mēxla lōelqūlila, laē āx'ētse'wēda 'nemsgēmē dengwats!ē L!ē'na,
 qa's k!ūnq!eqēs lāxa mewēxla lōelqūlila. Wā, g'ilēmēsē gwālexs
 laē āx'ētse'wēda q!lēnemē lōelq!wa, qa's āxts!ālayāēda lēnxsta lāq.
 Wā, g'ilēmēsē 'wi'ltslāwēda lēnxsta lāqēxs laē k!ūnq!eqasōsa L!ē'na. 70
 Wā, g'ilēmēsē 'wi'la k!ūnq!ēgekūxs laē lāx'ūlilēda g'igāma'yē L!āsō-
 tīwalisē. Wā, lā yāq!ēg'a!a. Wā, lā 'nēk'a: "La'men k'āx'ide!ē
 nōs 'nē'mēmōt Q!ōmk'!ut!ēs," 'nēk'exs laē 'nēk'a: "Lōqūlas, G'ig'il-
 gām q!āsa lē'wa hānagāts!ē." Wā, hēx'idaēmēsa hā'yā!a la
 k'ax'dzamōlilasa q!asa lōqūlil lāxa g'igāma'yasa 'nē'mēmōtasa 75
 G'ig'ilgāmē Sēwidē. Wā, lā k'ax'dzamōlilēma hānagats!ē lōqūlil
 lāx nēxdzamōlilas lāwūlgāma'yas Sēwidē K'imgēdē. Wā, g'ilēmēsē
 gwālexs laē ēdzaqwa 'nēk'ē L!āsōtīwalisē: "Lōqūlas, SISENL!a'yē
 gwe'yīm lē'wa l'ēxenē lōqūlila." Wā, hēx'idaēmxaāwisēda
 hā'yā!a āx'alilaxa gwe'yīmē lōqūlila, qa's lā k'ax'dzamōlila lāx 80
 g'igāma'yasa 'nē'mēmōtasa SISENL!a'yē Gwāyō!ēlasema'yē. Wā, lā
 āx'ētse'wēda l'ēxenē lōqūlila, qa's lā k'ax'dzamōlilēma lāx lāwūlgā-

After this had been done, they put | small dishes, one in front of each
 85 four men (they call it || "Lä^εstaak^u" when there is one dish for every |
 man, and one dish for every chief and for | every prince). When
 they all had been put down, | L!äsōtiwalis (III 11) told them to go
 ahead and eat, and they all | began to eat; and after they were
 90 through, || L!äsōtiwalis (III 11) told them that now he had changed
 the name of his prince Sēsaxâlas (IV 8), and that | his name would
 be Kwax'ılanōkumē^ε (IV 8), and that the name of his dancer would
 be | Melnēd. Thus he said, and turned to his numaym the |
 Q!ōmk' lut!es, and said, "Don't sit in this way, numaym Q!ōmk' lu-
 t!es, | but go and get the marriage mat of Ts!endegemg'īlak^u
 95 (IV 3), the || hundred and twenty blankets, so that we may wipe off
 the mouths of our chiefs; | otherwise their mouths will be oily."
 Thus he said, and stopped speaking. | Immediately the young men
 went and took the blankets ashore out of | the canoe. They brought
 them in, and put them down inside of the door of the house. | Then
 300 L!äsōtiwalis (III 11) spoke again, and said to his || numaym Q!ōmk' lu-
 t!es, "Now let us wipe off the mouths of our chiefs | with these
 hundred and twenty blankets, the marriage mat of the princess of |
 Q!ūmx'ōd (IV 4)." Thus he said, and turned his face to the guests,
 and | said, holding one pair of blankets, "Now I will wipe off your
 mouth, | Chief Sēwid." Then a young man belonging to the ||

83 ma^εyasē X'īlx'ēdē. Wä, g'īl^εmēsē gwālexs laē k'ax'dzamōlī^εlema
 lōelq'wa lāxa 'nāl^εnemōkwē bēbegwānema. Hēem lēgades
 85 Lā^εstaakwē, yīxs 'nāl^εnexūlase^εwaēda lōelq'wāsa 'nāl^εnemōkwē
 bēbegwānema, lē^εwa g'īg'īgāma^εyaxs 'nāl^εnexūlaaxa lōelqūlīē
 lē^εwis lōlāelgāma^εyē. Wä, g'īl^εmēsē 'wilg'alīxax laē wāxasōs
 L!äsōtiwalisē, qa hām^εx'īdēs. Wä, hēx'ida^εmēsē 'nāxwa hām-
 x'īda. Wä, g'īl^εmēsē gwālexs laē nēlē L!äsōtiwalisaxs
 90 lē^εmaē L!āyōxlēs lāwūlgāma^εyē Sēsaxâlasē, qaxs lē^εmaē lēga-
 des Kwax'ılanōkūma^εyē. Wa, hē^εmis lēgemas sēnatasē, yix Melnē-
 dē, 'nēk'exs laē gwēgemx'īd lāxēs 'nē^εmēmota Q!ōmk' lut!esē.
 Wä, lā 'nēk'a: "Gwāllas hē gwaēlē, 'nē^εmēmota, Q!ōmk' lut!es,
 qa's laōs āx'ēdex lē^εwaxsa^εyas Ts!endegemg'īlakūk'xa ma'itsogū-
 95 g'iyowa p!elxelasgema, qens dāyaxstendayoxens g'īg'īgāma^εyē,
 āla xēnlēlax q!ēq!eldzēxstalalax," 'nēk'exs laē q!wēl'ida. Wä,
 hēx'ida^εmēsēda hā'yā^εa la āx'wūltōdxa p!elxelasgemē lāxa
 xwāk'lūna, qa's g'āxē āx'ālīlas lāx āwīlēlāsa t!ex'īlāsa g'ōkwē.
 Wä, lā L!äsōtiwalisē ēdzaqwa yāq!eg'a^εla. Wä, lā 'nēk'a lāxēs
 300 nē^εmēmota Q!ōmk' lut!esē: "La^εmens dāyaxstendēlxens g'īg'īgā-
 ma^εyē yisg'a ma'itsogūg'iyok^u p!elxelasgem lē^εwaxsēsa k'lēdēlaxs
 Q!ūmx'ōdā," 'nēk'exs laē gwēgemx'īd lāxa k!wēlē. Wä, lā 'nē-
 k'a: "Laem dālāxa 'nemssa p!elxelasgema. La^εmen dāyaxstend-
 lōl g'īgāmayai Sēwidē." Wä, lā lāx'ūlīdēda hē^εa g'ayōl lāx 'nē-

numaym of Kwax'ılanōkūmē^e (IV 8) took the one pair of blankets | 5
and gave it to Chief Sēwid; and | L!āsōtiwalis (III 11) took up
another pair of blankets, and said, | "Now I will wipe off your
mouth, Chief K'imgēd" (he meant the prince of | Sēwid); and this
also was given by a young man to K'imgēd; || and L!āsōtiwalis (III 10
11) continued doing this with the blankets; | and when all had been
given out to the numaym G'ig'ilgām, then he also | wiped off the oil
from the mouth of the SisenL!ē^e; and after this had been done, | the
guests went out. Ts!Endegemg'i!ak^u (IV 3) did not have a child |
by her husband Kwax'sē'stāla (IV 8), for she did not stay long ||
with her husband. Then they parted. Ts!Endegemg'i!ak^u (IV 3) 15
went home | to Baās. For two winters | Ts!Endegemg'i!ak^u (IV 3)
had no husband. Then she was asked in marriage by 'māxūlag'īlis
(IV 9) | of the numaym SēnL!ēm of the Kwāg'u!; but her | name
was no longer Ts!Endegemg'i!ak^u (IV 3), because her uncle ||
Qāsnomalas (III 14) made her dance, and her name was Lāl!ē!ē- 20
wēdzemga (IV 3), and | I shall call her so after this. When her
brother Q'ūmx'ōd (IV 4 | (but now the name of Q'ūmx'ōd (IV 4) was
no longer Q'ūmx'ōd (IV 4), for his name was | K'!ādalag'īlis (IV 4),
the name of his dead uncle K'!ādalag'īlis¹ (III 12), and | I shall now
name him thus, by this his new name) . . . || When 'māxūlag'īlis 25
(IV 9) finished speaking with K'!ādalag'īlis (IV 4), then 'māxūlag'ī-
lis | called the Kwāg'u! tribes into the house of his son | 'nemōgwis.

'mēmotas Kwax'ılanōkūma^{yē}, qa^s dāx'ēidēxa 'nemxxa p!Elxelasge- 5
ma qa^s lā ts!ās lāxa g'ig'āma^{yē} Sēwidē. Wā, lāxaē ēt!ēdē L!ā-
sōtiwalisē dāx'ēidxa 'nemxxa p!Elxelasgema. Wā, lāxaē 'nēk'a:
"La'men dāyaxstendLō! g'ig'āmayai' K'imgēdē," lāx lāwūlgāma^{yas}
Sēwidē gwe^{yōs}. Wā, lāxaē ts!ēwēsa hē!a lāx K'imgēdē. Wā, lā
hēx'sā gwēk'!ālaxs yāqwaē L!āsōtiwalisasa p!Elxelasgemē. Wā, 10
g'il'mēsē 'wilxtowē 'ne'mēmotasa G'ig'ilgāmāxs laē ōgwaqa dā-
yaxstendxa 'ne'mēmotasa SisenL!a^{yē}. Wā, g'il'mēsē gwā!ēxs laē
'wī!a hōqūwelsēda k!wēldē. Wā, k!ēst!a xūngwadex'ēidē Ts!Ende-
gemg'i!akwē lāxēs lā'wunemē Kwax'sē'stāla, qa^s k!ēsaē ālaem gāla
lā'wadesēxs laē k!asā. Wā, g'āx'ēm nā'nakwē Ts!Endegemg'i!a- 15
kwē lāx Baāsē. Wā, hēt!a la ma'ēnxē ts!āwūnxas k!ēās la lā-
'wūnemē Ts!Endegemg'i!akwāxs laē g'ayox'ēwitsōs 'māxūlag'īlisē
g'ayolē lāxa 'ne'mēmotas SēnL!ēmasa Kwāg'u!ē, yīxs le'maē gwā!
lēgades Ts!Endegemg'i!akwē, qaxs lax'dē sēnatsēs q!ūlē'yē Qāsnom-
alasē. Wā, laem lēx'ēdes L!āl!ē!ēwēdzemga lāq. Hē'mē- 20
sen lāl lēqelayoleq. Wā, g'il'mēsē wūq!wāsē Q'ūmx'ōdē, yīxs
le'maaxat! gwā! lēgadē Q'ūmx'ōdās Q'ūmx'ōdē; yīxs laē lēgades
K'!ādalag'īlisē lēgemasēs q!ūlēyōlāē K'!ādalag'īlis'wūla. Wā, hēem-
xaāwisen lāl lēqelōyōlqēs ālē lēgema. Wā, g'il'mēsē gwā!ē wā!-
demas 'māxūlag'īlisē lō^e K'!ādalag'īlisāxs laē lē!alē 'māxūlag'ī- 25
lisaxa 'nāxwa Kwākūg'u!a, qa lās 'wī!aē!ēla lāx g'ōkwasēs xūnō-

¹ See p. 1079.

27 (V 1), and then 'māxūlag'ilis (IV 9) told the chiefs that he had | asked in marriage L lāl!ēlēwēdzemga (IV 3), the princess of K' lādalag'ilis (IV 4), the chief | of the numaym 'wālas, and also that
 30 K' lādalag'ilis (IV 4) had || told him to marry his sister quickly. Thus said 'māxūlag'ilis (IV 9). | After he had told this to his chiefs, the Kwāg'u! agreed, | and told him to marry quickly. Immediately 'māxūlag'ilis (IV 9) counted | twelve hundred blankets with the youngmen of his numaym, | the SēnL!em; and when they had all been
 35 put down, the || chiefs told them to start, if the next day should be fine. After | they had finished talking, they went out and got ready. At | daylight in the morning he put the twelve hundred blankets | into four large canoes; and when they were all aboard, |
 40 they started. At noon they arrived on the island in front of || Baās; and when the four canoes came together, | the chief of the numaym SēnL!em, | Hāmiselal, arose and spoke. He said to the chiefs of the | Kwāg'u!, "Now, let us follow the words of our past old men | in regard to what we have to say when we go paddling to get a wife—
 45 Now, || Chief P!aselal, — and you, Chief Nōlis, — and you, Chie Kwax'sē'stālādžē, | — go and speak about the marriage to Chief K' lādalag'ilis (IV 4). Now | let the young men take you there, for you always succeed in what you want, | chiefs." Then he stopped

27 kwē 'nemōgwisē. Wā, la 'māxūlag'ilisē nēlaxa g'ig'egāma'yaxs g'a-yālaax L lāl!ēlēwēdzemga lax k' lēdēlas K' lādalag'ilisē lāx g'igāma-
 30 'yasa 'ne'mēmōtasa 'wālasē. Wā, hē'misē K' lādalag'ilisaxs lē'maē āem hanak'lūla, qa's lā qādzēlasē'wēs wūq!wa, 'nēk'ē 'māxūlag'ilisaxs laē ētālaxēs g'ig'egāma'yē. Wā, lā 'nāxwaem ēx'ak'ēda Kwākū-
 g'ulax hali'lāla gāgak'!a. Wā, hēx'ida'mēsē 'māxūlag'ilisē hōs'wūl-
 t!alilaxa ma'itsōgūnwāla p!ēlxelasgema lō'ē hā'yāl'āsēs 'ne'mēmōta
 SēnL!emē. Wā, g'il'mēsē 'wilg'alilēxs laasē 'nāxwa 'nēk'ēda g'ig'e-
 35 gāma'yē, qa's ālēx'wida'mēl qō ēx'la 'nālāx lensla. Wā, g'il'mēsē gwālē wāldemasēxs laē hoqūwēlsa, qa's xwāna'idē. Wā, g'il-
 'mēsē 'nāx'idxa gāālāxs laē mōxsasa ma'itsogūnwāla p!ēlxelasgēm lāxa mōts!aqē āwā xwāxwāk'lūna. Wā, g'il'mēsē 'wilxsexs laē
 40 sep'lēda. Wā, k'lēs'mēsē neqālaxs laē lāg'aa lāx 'mekūma'yas Baāsē. Wā, g'il'mēsē 'wī'la la q!ap!ēwālēda mōts!aqē xwāxwāk'lūnāxs laē lāx'wūlēxsē g'igāma'yasa 'ne'mēmōtasa SēnL!emē
 Hāmiselalē. Wā, la yāq!ēg'a'la. Wā, lā 'nēk'alāxa g'ig'egāma'yasa Kwākūg'u!ē: "La'men dāx'idLEX wāldemasens q!ūlsq!ūlyax'dā
 lāxwa g'āxaqens sē'wēna'ya gāgak'!ax wāldema, g'ig'egāmē. Laems
 45 lālōl, g'igāmē, P!aselal lōs g'igāmē Nōlis lōs g'igāmē Kwax'sē-
 'stālādžē wālaqag'ililēlalxa g'igēma'yaē K' lādalag'ilisa. Wā, la'mēts lāl sēxwasōltsa hā'yāl'ax, qaxs sō'maē k'lēas wīyōlanems
 g'ig'egāmē," 'nēk'exs laē q!wēl'ida. Wā, lā lāsē g'igāma'yasa

speaking. And the chief of the | numaym Laälax's'endayo, P!aselal, and the chief of the || numaym Kükwäklüm of the Q!ömoyâ'yē, 50 Nōlis; and the chief of the | numaym Dzendzenx'q!ayo, Kwax'sēstäladzē, went in one | canoe; and the young men paddled, going to the beach in front of | the house of K'!ädalag'ilis (IV 4). As soon as they arrived, the | three chiefs went ashore and into the house of || K'!ädalag'ilis (IV 4). There they sat down next to the 55 door; and | first Chief P!aselal arose and spoke, | and said, "Now sit up, Chief K'!ädalag'ilis (IV 4), and | listen to what I have to say. I come, sent by my chief | 'māxūlag'ilis (IV 9), to speak about the marriage, for I want to pay the marriage money for || your princess 60 L!äl!ēlewēdzemga (IV 3)." Thus he said, and stopped speaking. | Then he sat down again; and Chief Nōlis arose, and he also | spoke, and said, "Now you have heard it, Chief | K'!ädalag'ilis (IV 4). I come to speak about the marriage, sent by my chief | 'māxūlag'ilis (IV 9), who wants to marry your princess, Chief K'!ädalag'ilis (IV 4), || L!äl!ēlewēdzemga (IV 3)." Thus he said, and stopped speaking. | 65 Then he sat down, and | Kwax'sēstäladzē arose and spoke. He said, | "Indeed, it is necessary to speak in this way when we try to get the princess of a chief. | Listen to me, child, K'!ädalag'ilis (IV 4), for I | came here on account of a great thing. It is really from you that I try to get in marriage your princess, Chief || K'!ädalag'ilis 70 (IV 4). I come, sent by my friend 'māxūlag'ilis (IV 9), | to talk

'ne'mēmōtasa Laälax's'endayowē P!aselalē, lō' g'igāma'yasa 'ne-mēmōtasa Kükwäklūmasa Q!ömoyâ'yē Nōlisē, lō' g'igāma'yasa 50 'ne'mēmōtasa Dzendzenx'q!ayowē Kwax'sēstäladzē lāxa 'nēmōts!aqē xwäklūna lē'wa hā'yāl'a. Lā sēx'wida, qa's lā lax L!ēma'isās. g'ōkwās K'!ädalag'ilisē. Wā, g'il'mēsē lāg'aaxs lāē hēx'idaēm hōx'wültāwēda yūdukwē g'ig'egāma'yā, qa's lā hōgwīl lāx g'ōkwās K'!ädalag'ilisē, qa's k'lūs'alilē lax āwīlēlāsa t!ēx'ila. Wā, hē'mis 55 g'il lāx'ūlilēda g'igāma'yē P!aselalē, qa's yāq!ēg'a'lē. Wā, lā 'nēk'a: "Wēg'a, k!wāgemg'alilēx g'igāmē K'!ädalag'ilis, qa's hō-lēlāōsaxg'in wāldēmlek'. G'āx'men 'yālagēmsen g'igāma'yāē 'mā-xūlag'ilis, qen g'āxē wālaqag'ililēla. G'āx'men qādžēlaxs k'lē-dēlaq!ōs lāxōx L!äl!ēlewēdzemgāx," 'nēk'exs lāē q!wēl'ida. Wā, 60 la k!wāg'alilāxs lāē lāx'ūlilēda g'igāma'yē Nōlisē. Wā, lāxāē yāq!ēg'a'lā. Wā, lā 'nēk'a: "Laēms hōlēla g'igāmē, yōl K'!ädalag'ilis. G'āx'men wālaqag'ililēla 'yālagēmsen g'igāma'yāē 'mā-xūlag'ilis lāxōs k'lēdēlaq!ōs, g'igāmē K'!ädalag'ilis, lāxōx L!äl!ēlewēdzemgāx," 'nēk'exs lāē q!wēl'ida. Wā, lāxāē k!wāg'alilāxs lāē 65 lāx'ūlilē Kwax'sēstäladzē, qa's yāq!ēg'a'lē. Wā, lā 'nēk'a: "Qālaxs hēq!amaaxs gwēk'!ālag'ilēxwa lālōl!āx k'lēdēlāsa g'igāma'yē. Wēg'a, hōlēla g'āxen, xūnōk' K'!ädalag'ilis, yīxs 'wālasēg'in sēwēnēk'. Ālax'idēn gāgak'la lāxs k'lēdēlaq!ōs, g'igāmē K'!ädalag'ilis. G'āx'men 'yālagēmsen 'nemōkwaē 'māxūlag'ilis, qen 70

- 71 about the marriage. I come to pay the marriage-money for your princess, | Chief K' lādalag'ilis (IV 4), for L lāl!ēlewēdzemga (IV 3)."
After he had said so, he stopped | and sat down. At once Qāsnom-
alas (III 14), the | uncle of K' lādalag'ilis (IV 4), arose. He took one
75 pair of blankets, || spoke, and said, "Now you have her, chief. | Now
your wife will go with you, chiefs. Now come and pay the marriage-
money, | chiefs. Now your wife will go with you; namely, what I
carry here." | Thus he said, and gave two pairs of blankets to each
of the | three chiefs. Then Qāsnomalas (III 14) gave two pairs of ||
80 blankets to the chiefs, and said, "This is your wife, | these blankets."
Thus he said, and went out. Then | the three chiefs went out,
aboard their | canoe, and they paddled back. When they ap-
proached | the place where they had left the three canoes, they stood
85 up, || holding the blankets in their arms and singing their sacred songs.
When | they arrived, P!aselal spoke. He said, "Now look at me,
Chief | 'māxūlag'ilis (IV 9)! Now we come, carrying on our arms
your wife, | L lāl!ēlewēdzemga (IV 3). Now we have her, Kwāg'u.
We were told to go ahead and pay the marriage money | by Chief
K' lādalag'ilis (IV 4)." Thus he said, and stopped speaking. ||
90 Immediately strong young men went aboard one of the canoes, |
for it was known that the Nāk!wax'da'x^u always had a sham-fight

- 71 g'āxē wālaqāg'īlila. G'āx^{men} qādzēla lāxōs k'!ēdēlaq'ōs, g'īgā-
mē K' lādalag'ilis laxōx L lāl!ēlewēdzemgāx," 'nēk'ēxs laē q!wēl-
'ida, qā's k!wāg'alitē. Wā, hēx'ida'mēsē Qāsnomalasē, yīx q!ū-
lē'yas K' lādalag'ilisē lāx'ūlila, dālaxa 'nemxsa p!ēlxelasgema.
75 Wā, lā yāq!eg'a'la. Wā, lā 'nēk'a: "Laems lāla, g'īg'egāmē.
La'mēsek' lālg'as gēnemg'ōs lāxs lōt, g'īg'egāmē. Qēlag'a qādzēl'i-
dex, g'īg'egāmē. Wā, la'mēsek' lālg'as gēnemg'ōs yīxg'īn daā-
kūk," 'nēk'ēxs laē yāx'witsa maēma'ēxs p!ēlxelasgem lāxa yūdu-
kwē g'īg'egāma'ya. Hē'misē Qāsnomalasē la ts!āsa maēma'ēxs
80 p!ēlxelasgem lāxa g'īg'egāma'yē. Wā, lā 'nēk'a: "Yūems gēne-
mōxxwa p!ēlxelasgemēx," 'nēk'ēxs laē aēdaaqa. Wā, hēx'ida-
mēsē la hōqūwelsēda yūdukwē g'īg'egāma'ya, qā's lā hōx'wa'ēxs
lāxa xwāk!ūna. Wā, g'āx'mē sēx'wida. Wā, g'il'mēsē elāq lāg'aa
lāx mexālasasa yūdux'ts!aqē xwāxwāk!ūnaxs laē lāxūmg'aalēxs
85 gēgenalaxa p!ēlxelasgemē yiyālaqūlasēs yiyālax'LENē. Wā, g'il-
mēsē lāg'aaxs laē yaq!eg'a'le P!aselalē: "Wēg'a dōqwa'ax g'īgāmē
'māxūlag'ilisē. G'āx'menu'x^u gēnālxg'as gēnemg'ōs lāxg'a L lāl!ē-
lewēdzemgak'. La'mens lāleq, Kwākūg'u. Wāg'ilaens āem qādzēl-
'ida," 'nēk'ēda g'īgāma'yē K' lādalag'ilisē, 'nēk'ēxs laē q!wēl'ida. Wā,
90 hēx'ida'mēsē la hōgūxsēda lelākwē hā'yāl'a lāxa 'nemts!aqē xwāk!ū-
na, qaxs q!āla'maēda Nāk!wax'da'xwaxs hēmenalā'maē amāqaxs laē

when | any one of another tribe married their princess. After this 92
 had been done, | they put the bows of the marriage canoes in line |
 and paddled. When they came to the point of the || island in front 95
 of Baās, they saw the climbing-board standing up | in front of the
 house of K'!ādalag'īlis (IV 4), and there was nobody | walking about
 outside of the houses. Then the | four canoes arrived in front of the
 house of K'!ādalag'īlis (IV 4). | Then P!aselal arose, and spoke to
 the Kwāg'uł. || He said, "Now I will speak, Chief Nōlis, and Kwax'- 400
 sē'stāla, | the way our ancestors used to speak when they went
 wooing." | Thus he said, and turned his face towards the village of the
 Nāk!wax'da^{xu}; | and he spoke aloud, and said, "I come, great tribe, |
 Nāk!wax'da^{xu}, I come to woo L!āl!ē!ewēdzemga (IV 3), your ||
 princess, Chief K'!ādalag'īlis (IV 4)." Thus he spoke, and took a 5
 blanket, | and he said, "I get married with this one pair, two pairs,
 three pairs, | four pairs, ten blankets." Thus he said when there
 were five pairs of blankets. | And now the son of 'māxūlag'īlis (IV 9),
 'nemōgwis (V 1), carried the | blankets up the beach and put them
 into the house of K'!ādalag'īlis (IV 4); || and then P!aselal counted 10
 another five pairs of blankets and | put them on the shoulder of
 'nemōgwis, and he carried them into the house of | K'!ādalag'īlis
 (IV 4); and when there were five hundred blankets, | he spoke again
 while he was carrying the blankets. "Now I | carry these." Thus

gāgak'!ase^{wēs} k'!ēdēlasa ōgūxsemakwē lēlqwāla^{ya}. Wā, g'īl'mēsē 92
 gwā!exs laē 'nemāg'iwālē āg'iwā^{yas} qādzē!ats!ās xwāxwāk!ūna.
 Wā, lā sēx^{wida}. Wā, g'īl'mēsē tēx^{wid} lāx āwīlba^{yas} 'mekūma-
^{yas} Baāsaxs laē dōx^{wale}laxa naxedzowaxs lē^{maē} ēk'!Ebalis lax 95
 L!āsanā^{yas} g'ōkwas K'!ādalag'īlisē. Wā, lā k'!ēās 'nemōk^u
 begwānem g'īg'īlsela lāx L!āsanā^{yas} g'ōkūla. Wā, lā lāg'alisēda
 mōts!aqē xwāxwāk!ūna lāx neqents!ēsas g'ōkwas K'!ādalag'īlisē.
 Wā, lā lāx^{ūlexsē} P!aselalē, qā^s yāq!eg^a!ē lāxa Kwākūg'ulē. Wā,
 lā 'nēk'a: "La^{men} yāq!ent!ālā! g'īgāmē Nōlis, Kwax'sē'stāladzē 400
 lāx gwēk'!ālasasens q!ūlsq!ūlyax^{da} lāxwa gāgak'!ax wāldema,"
 'nēk'exs laē gwēgemx^{id} lāx g'ōx^udemsasa Nāk!wax'da^{xwē}. Wā,
 lā yāq!eg^a!a hasela. Wā, lā 'nēk'a: "G'āx^{men} 'wālas lēlqwāla^{lē},
 Nāk!wax'da^{xu}, g'āx^{men} gāgak'!axōx L!āl!ē!ewēdzemgāx lāxōs
 k'!ēdēlaq!ōs, g'īgāmē K'!ādalag'īlis," 'nēk'exs laē dāx^{id}xa p!elxe- 5
 lasgemē. Wā, lā 'nēk'a: "Qādzēlasēq nemxsa, mā!exs, yūduxs,
 mōxxa lastāai," 'nēk'exs laē sek!axsēda p!elxelasgemē. La^{mē}-
 sē xūnōkwas 'māxūlag'īlisē, yīx 'nemōgwisē, gemxūsdēsaxa p!el-
 xelasgemē, qā^s lā gemxēlax lāx g'ōkwas K'!ādalag'īlisē. Wā,
 lāxaē ēt!ēdē P!aselalē hōs^{id}xa sek!axsa p!elxelasgema, qā^s gem- 10
 xseyap!endēs lāx 'nemōgwisē. Wā, laxaē gemxēlas lāx g'ōkwas
 K'!ādalag'īlisē. Wā, g'īl'mēsē sek!āp!enyag'exa p!elxelasgemaxs
 laē ēdzaqwa 'nēk'a, laemxaa dālaxa p!elxelasgemē: "La^{men}

- 15 he said while he was counting another five pairs of blankets; || and when there were another five hundred blankets, then he said, "There | are one thousand blankets!" and he said again, | "Now I carry these blankets. I call her with these blankets." Then he counted | one hundred blankets and put them on the shoulders of ten | young men; 20 and when they went up the beach, P!aselal said, || "Now there are eleven hundred blankets." When the | young men came back, P!aselal said again, holding up a blanket, | "Now with these hundred blankets I lift your | princess, Chief K'!adalag'ilas (IV 4). I wish that | your princess come now into my canoe." Thus he said, || 25 and put five pairs of blankets on the shoulders of each of the ten | young men. They took them into the house of K'!adalag'ilis (IV 4); | and when the young men came back, they went aboard their canoes. | Then Qāsnomalas (III 14), the uncle of K'!adalag'ilis (IV 4), came and stood | in front of the house. He turned towards the door of the 30 house of || K'!adalag'ilis (IV 4), and called out aloud, and said, "Come, now, Chief | K'!adalag'ilis (IV 4), come out with your tribe and | take your princess to her husband, | 'māxūlag'ilis (IV 9)!" Thus he said, and stopped speaking. Then the | Nāk!wax'da'x^u went 35 out of the house of K'!adalag'ilis (IV 4) and stood in a row || in front of the house. Then K'!adalag'ilis (IV 4) followed them with his

- dālaxeq," 'nēk'exs laē hōs'idxa sek'laxsa p!elxelasgemē. Wā, 15 g'il'mēsē sek'lap!enyag'exa p!elxelasgemaxs laē 'nēk'a: "Laem lōxsemx'ida hēyag'owa p!elxelasgemē." Wā, lā ēdzaqwa; lā 'nēk'a dālaxa p!elxelasgemē: "La'men lē'lālasēq," lāxāē hōs'idxa lāk!endē p!elxelasgema, qa's k'lexseyap!endālēs lāxa neqākwē hā'yā!a. Wā, g'il'mēsē la hōx'wūsdēsēda hā'yā!axs laē 'nēk'ē 20 P!aselalē: "La 'nemx'sōgūnwalai'." Wā, g'il'mēsē g'āxēda hā'yā!a aēdaaqaxs laē ēdzaqwē P!aselalē dālaxa p!elxelasgemē. Wā, lā 'nēk'a: "La'men lāg'ililāsa lāk!endē p!elxelasgemē lāxs k'!ēdē- 30 lāq'lōs, g'igāmē K'!adalag'ilis, qaxg'in 'nēk'ek', qa g'āx'mesō g'ax'alēxsōs k'!ēdēlaq'lōs, g'igāmē, lāxg'in yā'yats!ēk'," 'nēk'exs laē gemxseyap!endālāsa sēsek'laxsa p!elxelasgem lāxa neqākwē hā'yā!a. Wā, lāxāē gemxēlas lāx g'ōkwās K'!adalag'ilisē. Wā, g'il'mēsē g'āx aēdaaqēda hā'yā!axs laē hōx'wā!ēxs lāxa xwāk!ūna. Wā, g'āxē Qāsnomalasē, yīx q!ūlē'yas K'!adalag'ilisē lāx'wels lāx 35 l!āsanā'yasa g'ōkwē. Wā, lā g'wēgemala lāx t!ex'ilās g'ōkwās K'!adalag'ilisē, qa's lelōxsā hāsēla. Wā, 'nēk'a: "Gēla, g'igāmē K'!adalag'ilisai'. Gēla hōqūwels lē'was g'ōkūlōtaq!osai', qa's lālōs taōdaxsasōs k'!ēdēlaq'lōs lāxg'a lā'wūnemg'asōx lāxg'a 'māxūlag'ilisa," 'nēk'exs laē q!wē!ida. Wā, g'āxē 'wīla hōqūwelsēda Nāk!wax'da'xwē lāxa g'ōkwās K'!adalag'ilisē, qa's yīpemg'aelsē 35 lāx l!āsanā'yasa g'ōkwē. Wā, g'āxē K'!adalag'ilisē elx!ālaxēs k'!ē-

princess | L!āl!ē!ēwēdzemga (IV 3). L!āl!ē!ēwēdzemga (IV 3) 36
 wore on her head a | hat covered with abalone shells, and she wore a
 blue blanket covered with abalone shell, | and she carried a copper
 named Looking-Sideways. They stood | in the middle of the line
 of their tribe. Then Qāsnomalas spoke, || and said, "Look at this, 40
 chiefs of the Kwāg'uł, at this | wife of 'māxūlag'īlis (IV 9)! This is
 the dress of my grandfather, | the way L!āl!ē!ēwēdzemga (IV 3) is
 dressed. Now come, chiefs, to this | wife of your chief, and let her go
 with her marriage mat, | the copper Looking-Sideways, which is
 worth fourteen hundred blankets; || and her dress has sixty | abalone 45
 shells, and your name will be Q!ēxētaso (IV 9), | son-in-law, and the
 name of your dancer will be | Hēmask'as'ō Q!ōmogwa and Hēlē'stēs
 and P!esp!edzēdzemga and | Ēx'ts!emalalililak^u and Hāmasi'elak^u;"
 for the chief had many children, and || therefore he received many 50
 names as a marriage gift. "Now come, and take | your wife,
 chiefs!" Thus he said, and he stopped speaking. Immediately |
 the three chiefs—P!aselal and Nōlis and Kwax'sē'stāladzē — | went
 ashore. They went to the place where L!āl!ē!ēwēdzemga (IV 3) was
 standing; and when | they reached there, K'!ādalag'īlis (IV 4) gave
 two pairs of blankets to || each of the three chiefs, and L!āl!ē!ēwē- 55
 dzemga (IV 3) | walked back with them. Then she sat down by the

dēlē L!āl!ē!ēwēdzemga. Laem letemālē L!āl!ē!ēwēdzemgāxa ēx- 36
 ts!emsgemāla letemla. Wā, lāxaē 'nēx'ūnālaxa ēxtsemala qō-
 tsema. Wā, lā dālaxa L!āqwa lēgades L!esaxelayuwē. Wā, lā
 q!wāg'aels lāx neq!egēlasasēs g'ōkūlōtē. Wā, lā yāq!eg'a'lē Qāсно-
 malasē. Wā, lā 'nēk'a: "Wēg'a dōqwalax g'ig'egāmēs Kwāg'uł lāxg'a 40
 genemg'asōx 'māxūlag'īlisēx. Hēem gwālaats!en gagempē laxg'a
 lāx gwālaatsg'a L!āl!ē!ēwēdzemgak. Wā, gēlag'a g'ig'egāmē lāxg'a
 genemg'asa g'ig'ama'yēx, qa lālag'isek' 'nemāxsela lōgwas lē'waxsēk'
 lāxg'a L!esaxelayōk^u, yīxs mōp!enyag'anālxwēk' yīsa p!elxe-
 lasgemē, lōgwas q!wāq!ūlax'lenk', yīxg'a q!el!esgemg'ustāk!wē- 45
 mak' ēx'ts!ema. Wā, hē'misa lēgemē laems lēgadełts Q!ēxētase'wē,
 negūmp. Wā, hē'misa lēgemlasēs sēnatlaōs, la'mē lēgadełts Hē-
 mask'as'ō Q!ōmogwa lō' Hēlē'stēs lō' P!esp!edzēdzemga lō' Ēx'ts!e-
 malalililak^u lō' Hāmasi'elakwē," qaxs q!ēnemaē sāsemasa g'ig'ama-
 'yēx, lāg'īlas q!ēnema lēgemg'elxla'yē. "Wā, gēlag'a dāxsaxg'as 50
 genemg'ōs g'ig'egāmē," 'nēk'exs laē q!wē'ida. Wā, lā hēx'ida'mē-
 da yūdukwē g'ig'egama'yē P!aselalē, lō' Nōlisē, lō' Kwax'sē'stāladzē
 la hōx'wūltā, qa's lā lāx lādzasas L!āl!ē!ēwēdzemga. Wā, g'īl'mēsē
 lāg'aaxs laē K'!ādalag'īlisē ts!ewanaqasa maēmalēxsa p!elxelasgem
 lāxa yūdukwē g'ig'egama'yā. Wā, g'āxē qāqelax L!āl!ē!ēwēdzemgāxs 55
 g'āxaē aēdaaqa, qa's g'āxē k!wāk!ūgogwaalexsas lē'wis lā'wūnemē

- 57 side of her husband | 'māxūlag'īlis. They did not run up the climbing-board, which was | just standing there. When L!āl!ē!ēwēdzemga (IV 3) was seated, | Qāsnomalas spoke, and said, "Now wait a
60 while, || Kwāg'uł, for the privilege-box of your wife, | 'māxūlag'īlis (IV 9)!" Thus he said, and ran into the house of K'!ādalag'īlis (IV 4). | And when he went in, the cannibal whistle and the | q!āmināgās whistle sounded, and the frog whistle of the frog war-dancer and the whistle of the | fire-dancer, and it was not long before
65 they stopped sounding. || Then Qāsnomalas came out of the house, swinging the | rattle of the assistant of the cannibal; and he told his tribe | the Nāk!wax'da'x^u to beat time fast; and when they were beating time, he caught in his hand the | supernatural power of the winter dance and threw it upon the Kwāg'uł. | Immediately L!āl!ē!ēwēdzemga (IV 3) told her husband's son, || Yāgwis (V 1), to get
70 excited, and then Yāgwis (V 1) uttered the cannibal cry. | He was excited, went ashore, and ran into the house. | Then Qāsnomalas (III 14) spoke, and said, "Now I | invite you in, friends, on behalf of my son-in-law 'māxūlag'īlis (IV 9), that we | may pacify Yāgwis (V 1)." Then he stopped speaking, and the || Kwāg'uł went ashore and went into the house of K'!ādalag'īlis (IV 4). | When they were all in the house, 'māxūlag'īlis (IV 9) and his wife | L!āl!ē!ēwēdzemga (IV 3) went in and sat down in the rear of the house; | and when they were seated, Qāsnomalas (III 14) spoke, and said, | "Now,
-
- 57 'māxūlag'īlisē. Wā, la'mē hēwāxa la nāx'idaasa naxedzowē. Wūł-
'em la laēsa. Wā, g'il'mēsē k!wāg'aalēxsē L!āl!ē!ēwēdzemgāxs
laē Qāsnomalasē yāq!ēg'a'la. Wā, lā 'nēk'a: "Wēg'aemasl ēselax,
60 Kwākūg'uł, qa lās'g'a k'lēs'ewats!ēk' g'ildatsōs genemaqōs, 'māxū-
lag'īlis," 'nēk'ēxs laē dzelwīla lāx g'ōkwās K'!ādalag'īlisē. Wā,
g'il'mēsē laēlēxs laasē hēk'!ēg'a'lē medzēsasa hāmats!a lē'wa
q!āmināgāsē, lē'wa xwāk!walāsa tōx'widē wūq!ēsa, lē'wa nōnltsē-
'stalalē medzēsas hēk'lāla. Wā, k'lēst!a gāla hēk'lālaxs laē q!wēł-
65 'ida. Wā, g'āxē Qāsnomalasē g'āxāwels lāxa g'ōkwē yatelaxa
yadenasōx hēlik'āsa hāmats!a. Wā, lā wāxaxēs g'ōkūlota Nā-
k!wax'da'xwē qa t!ēmsalēs. Wā, g'il'mēsē t!ēms'idēxs laē dāsgēmd-
xa 'nawālakwasa ts!ēts!ēqa, qa's meqēnts!ēsēs lāxa Kwāg'ułē. Wā,
hēx'ida'mēsē L!āl!ē!ēwēdzemga āxk'lālx xūnōkwāsēs lā'wūnemē
70 Yāgwisē, qa xwasēs. Wā, hēx'ida'mēsē Yāgwisē hamadzelaqwa.
Wā, la'mē xwāsa, qa's lōltāwē, qa's lā lāl!ē!ēlā lāxa g'ōkūla. Wā,
hēx'ida'mēsē Qāsnomalasē yāq!ēg'a'la. Wā, lā 'nēk'a: "La'men
lē'lalolai' 'nē'nēmokwai' qaen negūmpōx 'māxūlag'īlisēx, qens
yāfēx Yāgwisē," 'nēk'ēxs laē q!wēł'ida. Wā, lā hēx'ida'ma Kwā-
75 kūg'ułē hōx'wūltā, qa's lā hōgwīl lāx g'ōkwās K'!ādalag'īlisē. Wā,
g'il'mēsē 'wīlaēlēxs laē hōgwīlē 'māxūlag'īlisē lē'wis genēmē L!āl-
l!ē!ēwēdzemga, qa's lā k'lūs'ālīl lāxa ōgwiwalīlasa g'ōkwē. Wā,
g'il'mēsē k'lūs'ālīlēxs laē yāq!ēg'a'lē Qāsnomalasē. Wā, lā 'nēk'a

friends, Nāk!wax'da^xu, be ready to pacify || our great friend Yāḡwis 80
(V 1)." When he stopped speaking, | Yāḡwis (V 1) uttered the
cannibal cry at the door, and then | the Nāk!wax'da^xu sang four
songs; and when they had pacified | Yāḡwis (V 1), Qāsnomalas
(III 14) let him sit down at the seat of | 'māxūlag'ilis (IV 9). When
he was seated, Qāsnomalas (III 14) brought the || carved privilege- 85
box. On top of the box was a neck-ring | of red cedar-bark. Then he
turned to his | tribe the Nāk!wax'da^xu. He did not speak loud, |
and said, "What shall we say against this, what I carry here, my
tribe | Nāk!wax'da^xu? for this is what the late 'māxwā (II 1)
obtained in marriage || from the Āwik'lenox^u. Now, this shall go to 90
my son-in-law | 'māxūlag'ilis (IV 9), and also the name for this
cannibal. His | name shall be Hāmtsē'stāselag'ilis; and after a while
I shall give | names to the other three dancers when I pay the mar-
riage debt." Thus he said while he was putting | down in front of
Yāḡwis (V 1) the box containing the carved privileges. After || this 95
they gave food to the Kwāḡ'uī; and as soon as the | Kwāḡ'uī had
eaten, they went out, and Yāḡwis (V 1) | carried the carved box.
Then he went out of the house and | went aboard the canoe of his
father 'māxūlag'ilis (IV 9). Now | L!āl!ē!ēwēdzemga (IV 3), and

"Wēḡ'il la 'nē'nēmōk^u, Nāk!wax'da^xu, q!āḡemg'alīLEX, qens yāfi-
dēxens 'nēmōx^udzēk'asē lāx Yāḡwisē." Wā, g'il'mēsē q!wēf'idēxs 80
g'āxaē hāmts!eg'a!ē Yāḡwisē lāxa t!ēx'ila. Wā, la'mē denx'idēda
Nāk!wax'da^xwasā mōsgēmē q!ēmq!ēmdēma. Wā, g'il'mēsē yāf'idē
Yāḡwisaxs laē k!wāḡ'alī!ēms Qāsnomalasē lāx k!wāēlasas'māxūlag'i-
lisē. Wā, g'il'mēsē k!wāḡ'alī!ēxs g'āxaasē Qāsnomalasē dālaxa
k!lāwatslē k!lēsgēmala g'ildasa. Wā, lā wūlk'ēyalēda lēkwē k!lā- 85
watslēk'lināla qenxawē L!āḡekwa. Wā, lā ḡwēḡemg'alī lāxēs
g'ōkūlōtaxa Nāk!wax'da^xwē. Wā, lā k!lē hāselaxs laē yāq!ē-
g'a!a. Wā, lā 'nēk'a: "Qa 'masēltsēs wāldēmlaōs, g'ōkūlōt,
Nāk!wax'da^xu; qag'in daākūk' yixs g'a'maē ḡēg'adānēms 'māxwōla
lāxa Āwik'lenoxwē. Wā, la'mēsīk' lāl lāxen nēḡūmpēx lāxōx 90
'māxūlag'ilisēx. Wā, hē'misa lēḡēmē qaēda hāmats!a. Laems
lēḡade!ts Hāmtsē'stāselag'ilisē. Wā, ā!ēmlwisen lēx'ēdLEX lēlēḡe-
masa yūduxwīda!a lēlēd, qenLō qōtex'alō," 'nēk'ēxs laē hāḡēmli-
lasa k!lāwatslē k!lēsgēmala g'ildas lāx Yāḡwisē. Wā, g'il'mēsē
ḡwā!ēxs laē hāḡ'īlase'wēda Kwākūḡ'u!ē. Wā, g'il'mēsē ḡwā!ēda 95
Kwākūḡ'u!ē ha'māpēxs laē hōqūwelsa. Wā, la hē'misē Yāḡwisē dā-
laxa k!lāwatslē k!lēsgēmala g'ildasaxs laē lāwels lāxa g'ōkwē, qa's
lā lāxs lāx xwāk'lūnāsēs ōmpē 'māxūlag'ilisē. Wā, lā elx!a!yē
L!āl!ē!ēwēdzemga lē'wis lā'wūnemē 'māxūlag'ilisaxs laē hōqūwels

500 her husband 'māxūlag'ilis (IV 9), went last || out of the house, and went aboard the canoe in which Yāgwis (V 1) was seated. When | all the Kwāg'uł had gone aboard, they started, and went home to Fort Rupert. | Late at night they arrived at Fort Rupert, and | immediately all the Kwāg'uł went ashore into their | houses. When
5 daylight came, in the morning, 'māxūlag'ilis (IV 9) invited || the Kwāg'uł to a feast in the house of his son 'nemōgwis (V 1), | for now his name was no longer Yāgwis (V 1), because it was no real | winter dance. When all the Gwētela, Q!ōmoyā'yē, | 'wālas Kwāg'uł, and Q!ōmk'!ut!ēs had come in, they were given breakfast; | and after
10 breakfast 'nemōgwis (V 1) took the copper || Looking-Sideways and told the four Kwāg'uł tribes that he was going to sell it. | At once the chief of the numaym | G'ig'īlgām of the Q!ōmoyā'yē, whose name was 'wālas, arose, and asked 'nemōgwis (V 1) for the copper. | Immediately 'nemōgwis (V 1) gave the copper | to the chief 'wālas.
15 He took it, and said that he || would buy it for fourteen hundred blankets. | When he stopped speaking, 'nemōgwis (V 1) thanked him for what he had said; | and after they had finished talking, the Kwāg'uł tribes went out | before noon. Then Chief 'wālas called to-
20 gether the | four Kwāg'uł tribes, to sit in the summer seat outside || of his house; and when all the Kwāg'uł had assembled, | 'wālas asked all the men to pay their blanket debts, and | immediately they paid him.

500 lāxa g'ōkwē qa's lā hōx'wālexs lax lā k!waxdzats Yāgwisē. Wā, g'il'mēsē 'wīlxsēda Kwākūg'ułaxs laē sep!ēda, qa's lā nā'nak' lāx Tsāxisē. Wā, la'mēsē gāla ganoLEXs laē lāg'aa lāx Tsāxisē. Wā, ā'misē hēx'idaem 'nāxwa la hōx'wūltāwēda Kwākūg'ułē, qa's lā lāxēs g'ig'ōkwē. Wā, g'il'mēsē 'nāx'idxa gāālāxs laē lē'lalē 'māxūlag'ilisaxa Kwākūg'ułē, qa, lās k!wēla lāx g'ōkwāsēs xūnōkwē 'nemōgwisē, qaxs lē'maē gwāl lēgades Yāgwisē, qaxs k!ēsāē ālaem ts!ēts!eqa. Wā, g'il'mēsē g'āx 'wīlaēlēda Gwētela lē'wa Q!ōmoyā'yē lē'wa 'wālasē Kwāg'uł lē'wa Q!ōmk'!ut!ēsē, laē gaaxstāla. Wā, g'il'mēsē gwāl gaaxstālaxs laē āx'ēdē 'nemōgwisaxa L!āqwa, lāx L!Esaxelayowē, qa's nēlēxa mōsgemakwē Kwākūg'ułEXs lē'maē lāxōd!eq.
10 Wā, hēx'ida'mēsē lāx'ūlilē g'igāma'yasa 'nē'mēmotasa G'ig'īlgāmasa Q!ōmoyā'yēxa lēgades 'wālasē. Wā, lā dāk'!ālaxa L!āqwa lāx 'nemōgwisē. Wā, hēx'ida'mēsē 'nemōgwisē la ts!āsa L!āqwa lāxa g'igāma'yē 'wālas. Wā, la'mē dāx'idēq. Wā, laem 'nēk'EXs lē'maē k'īlxwas mōp!enyag'anāla p!Elxelasgem lāxa L!āqwa, 'nēk'EXs laē q!wē'ida. Wā, hē'misē 'nemōgwisē mō'las wāldemas. Wā, g'il'mēsē gwālē wāldemasēxs laē hōqūwelsēda Kwākūg'ułaxa k!ēs'EM neqāla. Wā, hēx'ida'mēsa g'igāma'yē 'wālasē lēx'LElsaxa mōsgemakwē Kwākūg'uł qā lās k!ūts!ēs lāxa āwāgwasē lāx L!āsanā-
20 'yas g'ōkwās. Wā, g'il'mēsē 'wīlg'aelsēda Kwākūg'ułaxs laē gūgūnē 'wālasaxēs g'ig'ālaaxa 'nāxwa bēbegwānemaxa p!Elxelasgemē. Wā, lā

The Kwāg'ul did not stay there a long time. | They paid enough for 23
the price of the copper. Then | they bought it for fourteen hundred
blankets; and || after they had bought it, Yāgwis (V 1) became excited 25
again, and in the evening | he was pacified. Then he danced, wearing
around his neck the thick | cedar-bark ring which carried the winter
dance, and a thick head-ring of red cedar-bark, and he also | wore the
bear-skin blanket while he was dancing. After | they had sung four
songs for him, he was pacified. || Now he had the name given him in 30
marriage by K'!ādalag'ilis (IV 4). Now his name was | Hāmtsē-
'stāselag'ilis (V 1); and after this he was no longer called Yāgwis
(V 1); | and when he went into the sacred room, they gave away | the
fourteen hundred blankets to the four Kwāg'ul tribes; | and after the
blankets had been given away, the Kwāg'ul went out. || This was the 35
marriage mat given by L!āl!ē!ēwēdzemga (IV 3) to her husband, |
fourteen hundred blankets. Now | K'!ādalag'ilis (IV 4) is going to
pay the marriage debt to his brother-in-law 'māxūlag'ilis (IV 9) the
coming winter. | That is all about this. |

Now I shall answer what I have been asked by you about the late 1
chief | 'māxūyalidzē when he married Q!ēx'sēselas (III 7), the princess of
Q!ūmx'ōd (II 8). | Q!ūmx'ōd gave in marriage his name Q!ūmx'ōd | to

hēx'idaem gūnase'wa. Wā, k'!ēst!a gēx'g'asa Kwākūg'ulaxs lāe hē- 22
!alēda gūna'yē p!ēlxelasgēm lāx laōxwasa L!āqwa. Wā, hēx'ida-
'mēsē k'!īlxwasa mōp!enyag'anāla p!ēlxelasgēm lāxa L!āqwa. Wā, g'il-
'mēsē gwāla k'!īlxwaxs laē xwāsa ēt!ēdē Yāgwisē. Wā, lā gānul'idexs 25
laē yālasēwē Yāgwisē. Wā, g'il'mēsē yīx'widexs laē qenxālaxa lēkwē
k'!ōsenxawē L!āgēkwa lē'wa lēkwē qex'īmē L!āgēkwa. Wā, lāxaē
'nēx'ūnālaxa L!ents!emē 'nēx'ūnā'yaxs laē yīxwa. Wā, g'il'mēsē
gwāl q!ēmtasōsa mōsgēmē q!ēmq!ēmdemxs laē yāl'ida. Wā, la-
'mē lēgadesa lēgēmg'elxlā'yas K'!ādalag'ilisē. Wā, laem lēgades 30
Hāmtsē'stāselag'ilisē. Wā, laem gwāl lēgades Yāgwisē lāxēq.
Wā, g'il'mēsē lats!ālīt lāxa lēmē!ats!āxs laē yāx'wīdayowēda p!ēlx-
elasgēmē mōp!enyag'anāla lāxa mōsgēmak!ūsē Kwākūg'ula. Wā,
g'il'mēsē gwāla yāqwāsa p!ēlxelasgēmāxs laē 'wīla hōqūwelsēda
Kwākūg'ulē. Wā, hēem lē'waxsēs L!āl!ē!ēwēdzemga lāxēs lā'wū- 35
nema mōp!enyag'anāla p!ēlxelasgēma. Wā, la'mēsē qōtēx'alē
K'!ādalag'ilisaxēs q!ūlēsē 'māxūlag'ilisaxwa ts!āwūnx!ēx. Wā,
laem lāla lāxēq.

Wā, la'mēsen nā'naxmēlxēs wūlase'wōs g'axen lāxa g'īgāma'yōlāe 1
'māxūyalidzē yīxs laē gēg'ades Q!ēx'sēselas lāx k'!ēdēlas Q!ūm-
x'ōdē. Wā, lā'laē Q!ūmx'ōdē lēgēmg'elxlālaxēs lēgēmē Q!ūmx'ōdē

¹ This is the marriage of 'māxūlag'ilis, the narrator, to his second wife.

his son-in-law, *ᵐāxūyalidzē* (III 1). Then the name of *ᵐāxūyalidzē* ||
 5 was *Q!ūmx'ōd* after that. Then the father-in-law (II 8) of the one who
 had now the name *Q!ūmx'ōd* | gave property to his tribe, and then
 he had the name *Q!ūmx'elag'īlis* (II 8). | Now one of the family names
 of the chief *Q!ūmx'ōd* (II 8) had been given away in marriage, | for he
 gave him a name in marriage; for *Q!ūmx'ōd* had many family names |
 before he had given the name *Q!ūmx'ōd* to his son-in-law *ᵐā-*
 10 *xūyalidzē*. || His family names were *Neg'ā* and *Neg'ādzē*, and |
Neg'āēsīlak^u, and *Neg'āg'īlak^u*, and the other kind of mountain
 names | were *Q!ūmx'ōd*, and *Q!ūmx'elag'īlis*, and *Q!ūmx'āxelag'īlis*;
 and | as soon as he had given away in marriage one of his family
 names, he took | another one of his family names. When he gave
 15 away in marriage the name || *Q!ūmx'ōd*, he gave a potlatch to his
 tribe, and took the other | name *Q!ūmx'elag'īlis*; and his numaym
 had no word against it, | because they were his own family names. |
 And when the princess of *Q!ūmx'elag'īlis* married again, he | could
 20 give away in marriage the name *Q!ūmx'elag'īlis*. || He gave a pot-
 latch to his tribe, and took his other family name *Q!ūmx'āxelag'īlis*; |
 and when he had given these three family names in marriage | —
Q!ūmx'ōd, *Q!ūmx'elag'īlis*, and *Q!ūmx'āxelag'īlis*—then | he had
 the name *Neg'ā* and the other family names derived from mountain. |
 Therefore you know that I did not make a mistake when (I said that)
 25 he who had the name || *Q!ūmx'ōd* and gave the name *Q!ūmx'ōd*

lāxēs negūmpē ᵐāxūyalidzē. Wā, laem lēgādē *ᵐāxūyalidzās*
 5 *Q!ūmx'ōdē lāxēq*. Wā, lā^{laē} negūmpasa la lēgades *Q!ūmx'ōdē*
p!ēs'idxēs g'ōkūlōtē. Wā, laem lēgades *Q!ūmx'elag'īlisē*. Wā,
 laem *ᵐemsgemg'elxlālē lēxlēgemēlasa g'īgāma yīx Q!ūmx'ōdē*,
yīxs laē lēgemg'elxlālāq, *yīxs q!ēnemaē lēxlēgemēlasa Q!ūmx'ōdē*,
yīxs k'lēśmaē lēgemg'elxlālax Q!ūmx'ōdē lāxēs negūmpē ᵐāxū-
 10 *yalidzē*. Wā, g'a^{mēs} lēxlēgemēltsēg'a *Neg'ā*, lō^ē *Neg'ādzē*,
Neg'āēsīlak^u, *Neg'āg'īlak^u*. Wā, g'a^{mēs} *ᵐemx'sa neg'ā lēlē-*
gemē Q!ūmx'ōdē lō^ē Q!ūmx'elag'īlis lō Q!ūmx'āxelag'īlis. Wā,
 g'il^{mēsē} lēgemg'elxlālaxa *ᵐemsgemē lāxēs lēxlēgemīlē laē*
lēx'ētsa ᵐemsgemē lāxēs lēxlēgemīlē. Wā, hē^{maēxs} laē lēgem-
 15 *g'elxlālax Q!ūmx'ōde*. Wā, lā p!ēs'idxēs *g'ōkūlōtē*. Wā, lā
āx'ēdxēs ᵐemsgemē lēgemē Q!ūmx'elag'īlis. Wā, la k'lēās wāl-
dems ᵐemēmotasēq qaxs hās'maaq lēxlēgemīla.

Wā, g'il^{mēsē} *ēt!ēd lā^{wadē} k'lēdēlas Q!ūmx'elag'īlisē*, wā, lā
gwēx'idaasno^xem la lēgemg'elxlālax Q!ūmx'elag'īlisē. Wā, la
 20 *p!ēs'idxēs g'ōkūlōtē qa's āx'ēdēxs ᵐemē lēxlēgemīlē Q!ūmx'ela-*
g'īlis. Wā, g'il^{mēsē} *ᵐwīla la lēgemg'elxlālaxa yūdu^xsemē lēxlē-*
gemīltsē Q!ūmx'ōdē lō^ē Q!ūmx'elag'īlisē lō^ē Q!ūmx'āxelag'īlisē, laē
lēx'ēdes Neg'ā lē^{wēs} wāōkwē nānax'bala lēxlēgemīla. Wā,
hē^{mits} lāg'ilaōs q!ālelaxg'in k'lēśēk' lēxlēqūlīg'in lēk' nēx'qēxs

away in marriage, had the name | Q!üm̃x'elag'ilis. That is all 26
about this. |

Now¹ I shall talk about the children of Q!üm̃x'öd (III 1), K'ēsoyak'ē-
lis, | and Hāmdzid, and the two nephews of Q!üm̃x'öd; | for Āgwila
(III 12) was the younger brother of Q!üm̃x'öd. The name of the elder
one || of the children of Āgwila was Hāqelāx (IV 10), and the name of the 30
younger one was | Q!ēx'lāla (IV 11); and the marriage of Āgwila and
his wife was a disgrace, | for Āgwila never performed the marriage
ceremony with his wife Ālāk'ilayugwa (III 13). | Some men say that
Ālāk'ilayugwa was an Āwīk'lēnox^u woman, | and others say that she
was a Gwa^sela woman, and they are ashamed || to talk about them. 35
This is what the Indians call an irregularly married woman, | when she
just takes her husband without being formally married. | It is like the
female dog and the male dog sticking together. | These children of the
chief are not counted, because | their parents acted this way; and the
numaym of Āgwila was the || numaym of his elder brother Q!üm̃x'öd. 40
Āgwila was never treated well | by his people, because he had for
his wife Ālāk'ilayugwa, and | they were not formally married;
therefore his children were not well treated, for | they were a dis-
grace to his elder brother Q!üm̃x'öd. Then Q!üm̃x'öd pitied his |
two nephews; therefore he took them as his dancers. That || is all 45
about this. |

lēgemg'elxlalaē Q!üm̃x'ōdaxēs lēgemē Q!üm̃x'ōde. Wā, la lēgades 25
Q!üm̃x'elag'ilise. Wā, laem gwāla lāxēq.

Wā, la^mēsēn gwāgwēx's'āla lāx sāsēmas Q!üm̃x'ōdē lāx K'ēsoya-
k'elisē lō^e Hāmdzide lē^wa ma^lōkwē lō^lalēs Q!üm̃x'ōde, yīx
Āgwila yīxs ts!ā^yas Q!üm̃x'ōde. Wā, lā lēgādē 'nōlast!ēge-
ma^yas sāsēmas Āgwila yīs Hāqelāl. Wā, lā lēgādē ts!ā^yas 30
Q!ēx'lāla, yīxs q!ēma^yāē ha^yasek'ālaēna^yas Āgwila lē^wis ge-
nemē qaxs hēwāxāē Āgwila qādzēlaxēs genemē Ālāk'ilayugwa, yīxs
'nēk'aēda waōkwē begwānemqēxs Āwīk'laxsemaē Ālāk'ilayugwa.
Wā, lā 'nēk'ēda waōkwaqēxs Gwa^selaxsemaē. Laem māx'tsla
gwāgwēx's'āla lāq. Wā, hēem gwe^yāsa bāk!umē k!ūtēxsda^xa ts!ē- 35
dāqē yīxs wū^fmaē lā^wwadēx'itsēs lā^wwūnemē k!ēs qādzēlase^wa.
(Hē gwēx'sa 'wāts!āxs k!ūtēxsdaēda ts!edāqē 'wāts!ē lē^wa begwā-
nemē 'wat!sā.) Wā, hēem k!ēs gēlōkwē sāsēmasa g'īgāma^yaxs hāē
gwēx'idēs g'īg'aōlnokwē. Wā, hēem 'ne^mmēmots Āgwila yīx 'ne-
'mēmotasēs 'nōlē Q!üm̃x'ōdē. Wā, hēem hēwāxāem aēk'ilasō'sēs 40
g'ōkūlotē Āgwila qaxs laē geg'atsēs genemē Ālāk'ilayugwa yīxs
k!ēsaē qādzēlaq. Wā, lāxāē k!ēs aēk'ilase^wē sēsēmas qaxs
lē^māē q!ēmēsēs 'nōlē Q!üm̃x'ōdē. Wā, lā^lāē Q!üm̃x'ōdē wātsēs
ma^lōkwē lō^lalēya, lāg'ilas āx'ēdeq qa lās lāx sēnatas. Wā, laem
gwāla lāxēq. 45

¹ See p. 1034, line 89.

- 46 Now I shall talk about my wife's uncle, Qāsnomālas (III 14);¹ | for that is his shaman's name, for it is said that | Qāsnomālas was the name among people of olden times for a great shaman; and when he had a
50 son, | or even a daughter, the child was at once || washed in water to be purified, for they wished that when he grew up | he should be a shaman, for they wished the child to have the name Qāsnomālas. | Qāsnomālas the shaman never had a child, | and the name of Qāsnomālas is past, because he just died this summer | while he was fishing at Rivers Inlet. ||
- 55 Now I shall talk about his name as chief of the | numaym Temlteml̥els of the Nāk!wax'da^xu on his father's side | which was Yāqōḷas (III 14), for Yāqōḷas (I 5) was the father of P!āselal̥. | Lālep!alas was an only child |, — that is the mother of P!āselal̥ —, and her father was | Lēlāk'ēnx'ēid, head chief of the numaym ēwālas. Then
60 Lālep!alas made a potlatch || for her son P!āselal̥. Then she gave him the name | G'ēxsē^ēstalisema^{yē}. Now he was the head chief of the numaym ēwālas. | Now he obtained the name G'ēxsē^ēstalisema^{yē} from his mother's side; | for some chiefs of the tribes and their wives do that way. The chief and his | wife both gave a pot-
65 latch, and their son had || one name from the father's side and one name | from the mother's side. This is done by couples who do not

- 46 Wā, la^{mē}sen gwāgwēx's^ēālal̥ lāx q!l̥lē^yasen genemē Qasnomalas, yīxs l̥ēgadaas lāxēs pāxālaēnē^{yē} qaxs l̥ēgadaa^ālaēs g'ilgalisasa l̥ēgemōx Qasnomalasēxa ēwālasē pāxāla. Wā, g'il^{mē}sē xūngwadē^ēitsa bābagumē l̥ē^wa wāx^ēem ts!āts!adāgema laē hēx'idaem
50 g'ig'iltāla lāxa ēwāpē qa's q!lēqelēxs laē hēlak'!ōx^ēwida qaxs nēk'āē qa's pāxāla^xēidē qaxs nēk'āē qa's lālēxa l̥ēgemē lāx Qasnomalasē. Wā, lā^ēlaē hēwāxa wīyōlēda sāsēmⁿākūlāsa Qasnomalasaxa pāxāla. Wā, g'āxōx l̥ēgēms Qasnomalasdē qaxs ā^ēmaa wik'!ex'idxwa hēenxēx lāxēs k'ēḷasa Āwik'!ēnoxwē.
- 55 Wā, la^{mē}sen gwāgwēx's^ēālal̥ lāx l̥ēgemas lāxēs g'igāma^yaasa nē^{mē}mēmotasa Temlteml̥elsasa Nāk!wax'da^xwē lāxēs āsk'!ōtē Yāqōḷasē qaxs hē^ēmaē ōmps P!āselalē Yāqōḷasē. Wā, lā^ēlaē nēmōx^ēum xūnōkwē Lālep!alasē, yīx ābempas P!āselalasēs ōmpē Lēlāk'ēnx'ēidē, yīxs lāxuma^yaasa nē^{mē}mēmotasa ēwālasē. Wā, lā p!ē-
60 s'idē Lālep!alasē qaēs xūnōkwē P!āselalē. Wā, laem^ēlaē l̥ēx^ēēdes G'ēxsē^ēstalisema^{yē} lāq. Wā, laem lāxumēsa nē^{mē}mēmotasa ēwālasē. Wā, laem g'āyānemaxa l̥ēgemē G'ēxsē^ēstalisema^{yē} lāxēs ābāsk'!ōtē qaxs hē^ēmaē gwēg'ilatsa waōkwē g'ig'ēgāmēsa lēlqwālala^{yē} l̥ē^wis genemē; ā^ēmaē nēmāx^ēid p!ēsēda g'igāma^{yē} l̥ē^wis genemē qa
65 nēm^sgemēs l̥ēgemasēs xūnōkwē lāxēs āsk'!ōtē. Wā, lāxaē l̥ēgad lāxēs ābāsk'!ōtē. Wā, hēem hē gwēg'ila ha^yasek'āḷaxa yāx^ēstōsaq

¹ See p. 1063, line 20.

want | their names to go out of their family to their relatives 67 together with the seats and | the privileges. |

Now¹ I shall talk about Sēsaxâlas (IV 8), whose father's name had been || Sēsaxâlas (III 15). And Sēsaxâlas had a younger brother L!āsō- 70 tīwalis (III 11); | and Sēsaxâlas (III 15) had for his wife L!āl!Eqwasila (III 16), the princess of | Q!ēq!EX'Lāladzē (II 12), chief of the numaym of the G'īg'īlgām of the Gwa'sela; | and Q!ēq!EX'Lāladzē had for his wife Ēk'!ālahi'lak^u (II 13), and Ēk'!ālahi'lak^u was the princess of | Yāqōlas (I 5), head chief of the numaym Q!ōmk'!ut!es. || And Sēsa- 75 xâlas (III 15) had a son | with his wife L!āl!Eqwasila (III 16), and before the boy was two | years old his father Sēsaxâlas died. | Then the ancestors of the Gwa'sela wished that L!āsōtīwalis (III 11) should marry² | L!āl!Eqwasila, the widow of his elder brother Sēsaxâlas (III 15). And when || he married L!āl!Eqwasila (III 16), he gave the 80 marriage presents to her son; and | then the son of L!āl!Eqwasila gave a potlatch with the marriage gifts paid for his mother. | Then his name was Sēsaxâlas (IV 8), the name of his dead father, and | he gave an oil feast. Now his name was also Kwax'sē'stāla (IV 8), the | name of his uncle L!āsōtīwalis (III 11); for his feast name was || Kwāx'sē'stāla. Now the name Kwāx'sē'stāla was 85 given in marriage by | Q!ēq!EX'Lāladzē (II 12) to his son-in-law L!āsōtīwalis. Then | L!āsōtīwalis (III 11) treated his nephew Sēsaxâlas (IV 8) like his own son, and he gave him the feast

lāts!āwēs lēlēgēme laxēs lēlēlāla lē'wis lēlaxwa'yē lēwēs k'!ē- 67 k'!esō.

Wā, la'mēsen gwāgwēx's'āla! lax Sēsaxâlas, yix's āyadaasa lēgadō- 70 las Sēsaxâlasē. Wā, lā ts!ā'yanōkwē Sēsaxâlaswūlas L!āsōtīwalisē. 70 Wā, lā gēg'adē Sēsaxâlaswūlas L!āl!Eqwasila k'!ēdēlas Q!ēq!EX'Lā- ladzē, yixs g'īgāma'yaasa 'nē'mēmōtasa G'īg'īlgāmasa Gwa'sela. Wā, lā gēg'adē Q!ēq!EX'Lāladzās Ēk'!ālahi'lak^u, yixs k'!ēdēlaē Ēk'!ālahi'lakwas Yāqōlas laxuma'yasa 'nē'mēmōtasa Q!ōmk'!u- 75 t!esē. Wā, laemēlāwise xūngwadē Sēsaxâlaswūlasa bābagumē 75 lē'wis gēnemē L!āl!Eqwasila. Wā, k'!ēsē'emēlāwisē ma'lenxē ts!ā- wūnxasa bābagumaxs laē wik'!ex'idēs ōmpdē Sēsaxâlasē. Wā, hēx'idaemēlāwisa g'ālāsa Gwa'sela 'nēx' qa kwalōsēs L!āsōtīwalisax L!āl!Eqwasila lāx gēnemāsēs 'nōlax'dē Sēsaxâlasdē. Wā, g'il'mēsē qādzēlax L!āl!Eqwasila, yixs hē'maē ts!ēwēdē xūnōkwas. Wā, 80 hēx'ida'mēsē xūnōkwas L!āl!Eqwasila p!es'itsa qādzēlēmāx ābem- pas. Wā, la'mē lēgades Sēsaxâlas yix lēgēmasēs ōmpdē. Wā, lā k!wē'las'itsa L!ē'na. Wā, laemxaē lēgades Kwax'sē'stāla, yix lēgēmasēs q!ūlē'yē L!āsōtīwalisē qaxs hē'maē k!wēladzēxlāyōsē Kwax'sē'stāla. Wā, laem lēgēmg'elxla'yē Kwax'sē'stāla, yis 85 Q!ēq!EX'Lāladzē lāxēs nēgūmpē L!āsōtīwalisē. Wā, lā xwayenx'sila L!āsōtīwalisaxēs lōlē'yē Sēsaxâlas qa lās k!wēladzēxlāx

¹ See p. 1057, line 94.

² According to the levirate custom.

88 name | Kwax'sēstāla. Then he was the head chief of the numaym
 SisenLlē | in the seat of L!āsōtiwalis (III 11), for L!āsōtiwalis treated
 90 Sēsaxālas like his own son; || for L!āsōtiwalis (III 11) had no child of
 his own. | L!āl!eqwasila had only one child. | Now Sēsaxālas was the
 prince of L!āsōtiwalis. Then Sēsaxālas married my (present) wife, |
 and he was given in marriage the name | Kwax'īlanōkum. Then my
 95 wife, this || L!āleyig'īlis (IV 3), gave much oil to her husband | Sēsaxā-
 las as a marriage present, and at the same time the feast name Kwa-
 x'īlanōkum. | Then Sēsaxālas gave a feast with the oil to his tribe,
 the | Gwa'sela, to the two numayms, G'ig'īlgām and the | Q!ōmk'lu-
 100 t!es; for the numaym of Sēsaxālas (IV 8) were the SisenLlē, || and
 Sēsaxālas was the head chief of the numaym | SisenLlē. Next to
 his seat was the seat of L!āsōtiwalis (III 11), | next to the seat of his
 elder brother Sēsaxālas (III 15). Then Sēsaxālas had also a seat | in
 the numaym SisenLlē. Then Sēsaxālas had two | feast names in his
 5 numaym || SisenLlē. He had the name Kwax'sēstāla, when he was
 made to give a feast | by his uncle L!āsōtiwalis (III 11); and by his
 wife when his wife gave him | oil at the time of their marriage, he was
 given the feast name Kwax'īlanōkum. Next L!āsōtiwalis (III 11)
 died, | and immediately Sēsaxālas gave a potlatch. Then | Sēsaxālas
 10 had also the name L!āsōtiwalis. Now Sēsaxālas had two seats, || his
 own and that of L!āsōtiwalis. I think that is all about this. |

88 Kwax'sēstāla. Wā, laem^{laē} laxumēsa ^{ne}mēmōtasa SisenLlē
 lāx lāxwa^{yas} L!āsōtiwalisē, qaxs le^{maē} L!āsōtiwalisē xwā-
 90 yen^xsilax Sēsaxālasē qaxs k'lēāsaē t!anawaēs xūnōx^{us} L!ā-
 sōtiwalisē. Wā, lāxaē ^{na}wabewē xūnōx^{us} L!āl!eqwasila. Wā,
 laem lāwelgāma^{yē} Sēsaxālasas L!āsōtiwalisē. Wā, lā geg^{adex}'idē
 Sēsaxālasasg'īn genemk'. Wā, lāk' lēgemg'elxlāx Kwax'ī-
 lanōkum lāx Sēsaxālasē. Wā, laem lag'īn genemk' yīxg'a
 95 L!āleyig'īlis wāwadzesa q!ēneme L!ēna lāxēs lā^{wūnemē}
 Sēsaxālas qa ^{ne}mā^{na}kūlōtsa k!wēladzexplāyō lēgemē Kwax'īlanō-
 kumē. Wā, laem^{laē} Sēsaxālasē k!wēlas^{itsa} L!ēna lāxēs g'ōkūlota
 Gwa'sela lāxa ma^{ttsemak}!ūsē ^{na}ne^{mēmasaxa} G'ig'īlgāmē lē^{wa}
 Q!ōmk'lut!esē qaxs hāē ^{ne}mēmōts Sēsaxālaswūla SisenL!a^{yē}.
 100 Wā, hē^{mēs} lāx^{ste}wēsōs Sēsaxālasa lāxuma^{yē} lāxēs ^{ne}mēmōta
 SisenL!a^{yē}. Wā, lā māg^{ap}!a^{yē} lāxwa^{yas} L!āsōtiwalisē lāx
 lāxwa^{yasēs} ^{nōlōtē} Sēsaxālaswūlē. Wā, hē^{mis} la lāxwēs Sēsaxā-
 lasē lāxaaxēs ^{ne}mēmōta SisenL!a^{yē}. Wā, laem ma^{ttsemē} lēge-
 mas Sēsaxālasē lāxa k!wēladzexplāyō lēgem lāxēs ^{ne}mēmōta
 5 SisenL!a^{yē}. Wā, laem lēgades Kwax'sēstāla, yīxs laē k!wēlasa-
 matsōsēs q!ūlēyē L!āsōtiwalisē. Wā, la wāwadzesōsēs genemasa
 L!ēna. Wā, lā k!wēladzexplāx Kwax'īlanōkumē. Wā, lā wik'!e-
 x'īdē L!āsōtiwalisdē. Wā, hēx'ida^{mēsē} p!es'īdē Sēsaxālasē. Wā,
 laemxāē lēgadē Sēsaxālasas L!āsōtiwalisē. Wā, laem ma^{lox}^{us}sālē
 10 Sēsaxālasē lō^e L!āsōtiwalisē. Wā, laxst!aax^{us}em ^{wī}la lāxēq.

Now¹ I shall talk about Q!üm-x'öd (IV 4) and why he had the name | 11
 K!âdalag'îlis (IV 4); for Q!üm-x'öd married the niece of the chief | of the
 numaym G'ëxsem of the Nāk!wax'da'x^u, whose name was Wāyats!ōi-
 'lak^u (IV 12), | the daughter of L!āqwag'ilayugwqa (III 17) the sister
 of Sēwid (III 18), || head chief of the numaym G'ëxsem; but the father 15
 of Wāyats!ōi'lak^u was a Gwa'sela | whose name was K!waēlask'in
 (III 19), head chief of the | numaym Q!ōmk'!ut!es of the Gwa'sela.
 Therefore | Sēwid had Wāyats!ōi'lak^u for his princess, because |
 K!waēlask'in died early, when Wāyats!ōi'lak^u (IV 12) was a young
 child. || Sēwid took her for his princess, because he had no daughter. | 20
 When Wāyats!ōi'lak^u was grown up, Q!üm-x'öd | asked her in mar-
 riage from her uncle Sēwid. Then Q!üm-x'öd was accepted. | Then
 Q!üm-x'öd married Wāyats!ōi'lak^u | from her uncle Sēwid. And Sēwid
 gave a copper as a marriage present to || Q!üm-x'öd, and Sēwid gave him 25
 in marriage the name K!âdalag'îlis. | Q!üm-x'öd at once sold the cop-
 per. And when | the copper, whose name was Ängwāla, was sold, three |
 thousand blankets were the price of the copper. It was bought by
 Lēlak'inx'id, | chief of the numaym Ts!ēts!emēleqela. Then
 Q!üm-x'öd || gave a potlatch with the blankets to the five numayms 30
 of | the Nāk!wax'da'x^u; that is, besides to the Eagles, to the numayms
 G'ësxsem, | SisenL!ē, Tem!tem!els, and Kwākūg'u!l. The | num-

Wä, la'mēsen gwāgwēx's'āla! lāx Q!üm-x'ödē, yix lāg'ilas lēgades 11
 K!âdalag'îlis, yixs laē geg'adex'idē Q!üm-x'ödä lōlēgasas g'igāma-
 'yasa 'ne'mēmota G'ëxsemasa Nāk!wax'da'x^uxa lēgadās Wāyats!ōi-
 'lak^u, yix ts!ēdāqē xūnō'x^s L!āqwag'ilayugwa, yix weq!wās Sēwidē,
 yix lāxuma'yasa 'ne'mēmōtasa G'ëxsem. Wä, lāla Gwa'selē ompas 15
 Wāyats!ōi'la'x^uxa lēgadās K!waēlask'in, yix lāxuma'yasa 'ne'mē-
 motasa Q!ōmk'!ut!esasa Gwa'sela. Wä, g'a'mēs lāg'ilasa g'igā-
 ma'yē Sēwidē g'āx k'!ēdades Wāyats!ōi'lak^u, yixs geyōlaē wik!ex-
 ēdē K!waēlask'in'ōlaxs hē'maē ālēs g'inānemē Wāyats!ōi'lakwē.
 Wä, laem āx'ēdē Sēwidä qas k'!ēdēla qaxs k'!ēasā ts!ēdāq xūnō- 20
 kwa. Wä, g'il'mēsē ēxent!ēdē Wāyats!ōi'lakwaxs laē Q!üm-x'ödē
 g'ayāla lāx q!ūlē'yasē Sēwidē. Wä, hēx'ida'mēsē Q!üm-x'ödē daēle-
 ma. Wä, hēx'ida'mēsē Q!üm-x'ödē qādzēlax Wāyats!ōi'lakwē
 lāxēs q!ūlē'yē Sēwidē. Wä, la Sēwidē sāyabalasa L!āqwa lāx Q!üm-
 x'ödē. Wä, lā lēgemg'elx!āla Sēwidāx K!âdalag'îlis lāx Q!üm- 25
 x'ödē. Wä, hēx'ida'mēsē Q!üm-x'ödē lāxōdxa L!āqwa. Wä, g'il'mēsē
 k'ilxwase'wēda L!āqwaxa lēgadās Ängwāla, yixs yūdux'up!ēnaē lōx-
 semx'id p!elxelasgemē k'ilwa'yāxa L!āqwa, yis Lēlak'inx'idē, yix
 g'igāma'yasa 'ne'mēmōtasa Ts!ēts!emēleqela. Wä, la'mē Q!üm-x'öd
 p!es'ētsa p!elxelasgemē lāxa sek!āsgemak!ūsē 'nāl'ne'mēmasasa 30
 Nāk!wax'da'xwēxa ōgū'la lāxa kwēkwēkwēxa 'ne'mēmōtasa G'ëxsem
 lē'wa SisenL!ē lē'wa Tem!tem!elsē lē'wa Kwākūg'u!lē, yixs 'ne'mē-

¹ See p. 1063, line 23.

33 aym of Q!üm̄x'ōd was 'wālas. Then Q!üm̄x'ōd took at the potlatch the name K'!ādalag'īlis. | And these were the family names of
 35 Sēwid: || K'!ādōqā, K'!ādē, and K'!ādē'stāla, and also the name given in marriage to | Q!üm̄x'ōd, K'!ādalag'īlis. Now Sēwid had given one | of his family names to the husband of his niece Wāyats!ō-
 hēlak^u. | I think that is all about this. |

(Eagle and head chief are those who eat the long cinquefoil roots. ||
 40 Common people, low people, and speakers are those who | eat short cinquefoil roots.)

HISTORY OF THE DZENDZENX'Q!AYO

1 Now, I will talk about the chief of the numaym Dzēndzenx'-
 q!ayo, | who was called 'max'mewisagemē (II 1), when he went
 to marry | Lēyālag'ilayugwa (II 2), the princess of Q!aēd (I 1),
 head chief | of the Āwīl'ēdex, the head tribe of the Bellabella. ||
 5 The ancestors of the numaym Dzēndzenx'q!ayo went to get her in
 marriage; | and after they got her in marriage by (paying) fifty
 dressed elk-skins — | for they were married at once when they
 arrived at the beach of the house of the | one whose daughter he was
 to marry — when the elk-skins had been put ashore out of the |

33 madadaē Q!üm̄x'ōdāsa 'wālasē. Wā, laem lēgades K'!ādalag'īlis
 yīx Q!üm̄x'ōdē lāxēs p!esaē. Wā, g'a'mēs lēxlēgemēlts Sēwidēg'a
 35 K'!ādōqā Lōē K'!ādē Lōē K'!ādē'stāla; wā, hē'misē la lēgemg'elxlēs,
 yīx K'!ādalag'īlis lāx Q!üm̄x'ōdē. Wā, la'mē 'nemsg'emg'elxlālē
 lēxlēgemēlas Sēwidē lāx la'wūnemasēs Lōlēgāsē Wāyats!ōhēlakwē.
 Wā, lāx'st!aax'ūm 'wī'la lāxēq.

(Kwēk^u, ōgumē, xāmagēmē, lāxumē, g'īgāmē g'āstaem ha'māpxa
 40 Lāxabālisē. Begwānemq!āla, begūl'īdē, begwabā'yē, a'yīlk^u, g'āstaem
 ha'māpxa t!ex'sōs.)

HISTORY OF THE DZENDZENX'Q!AYO

1 Wā, la'mēsen g'wāgwēx's'āla lāx g'īgāma'yas 'ne'mēmāsa Dzen-
 dzenx'q!ayowēxa lēgadā 'max'mewisagemā'yē yīxs laē gāgak'!ax'ēi-
 dex Lēyālag'ilayugwa lāx k'!ēdēlas Q!aēd, yīxs xamagemā'yāē
 g'īgāmēsa Āwīl'ēdexwē, yīsa xamagemā'yasa Hēldza'qwē. Wā,
 5 la'mē 'wīl'wīlg'īlē lā qādzēlēda g'ālāsa 'ne'mēmāsa Dzēndzenx'q!a-
 yowē. Wā, g'īl'mēsē gwāla qādzēlēsa ālāg'īmāxs sek'!ax'sokwaē yīxs
 hēx'īda'māē qādzīl'ēdexs g'ālaē lāg'ālis lāx L'ema'isas g'ōkwasēs
 qādzēlēdē. Wā, g'īl'mēsē 'wīlōltāwēda ālāg'īmē qādzēlēma lāxa
 qādzēlatslē xwāxwāk!ūnāxs laē q!wāg'aelsēda mōkwē lāx āyīl-

marriage canoe, four of the speakers || of Q!aēd (I 1) arose and 10 invited the chief and his crew to come | and eat in his house; and he also called his | tribe to come and eat with his son-in-law. When they were all in, | the people who came to get the chief's daughter in marriage began to eat. After they had eaten, | the four speakers of Chief Q!aēd (I 1) arose and told || the tribe that Q!aēd (I 1) was 15 going to give the box with his privileges to his | son-in-law, namely, the cannibal dance, the tamer of the cannibal-dancer, the rattle, and the | rich-woman, and also the fire dance, all of which were in the box of privileges; | for, indeed, they kept in the privilege-box the | neck-rings of red cedar-bark, the head-rings of red cedar-bark, the leg-rings, || and the wrist-rings of red cedar-bark, and also the rattle of 20 the cannibal-tamer. | Then they took the privilege-box out of the bedroom. It was brought out | by the cannibal-dancer of Q!aēd (I 1). He carried it, for it was given in marriage | to 'max'mewisagemē' (II 1), and the names of the four | privileges were also given. The name of the cannibal-dancer was Q!ādanats!ē, || and the name of the rich- 25 woman dancer was Q!āmināwagās, and the name | of the cannibal-tamer was Ts!āqāxelas, and the name of the fire-dancer was | Xwadzēs; and then the privileges-box was given to | 'max'mewisagemē' (II 1) by his father-in-law (I 1), and also the secular names | Q!wēl-taak^u and Dōqūlāsela. That is the number of names || given to 30

kwas Q!aēd qa's Lē'wūltōdēxa g'īgāma'yē Lē'wis lēelōtē qa lās 10 'wēlōsdēsa qa's lā L'ēxwa lāx g'ōkwās. Wā, laemxaāwisē āxk' lālaxēs g'ōkūlōtē qa lās k!wamēla lāxēs negūmpē. Wā, g'īl'mēsē la 'wi-ēlaēLEXS laē L'ēxwilag'ila qadzeLELEla. Wā, g'īl'mēsē gwālālēLEXS laē lāx'ūlilē mōkwē ayilx^usa g'īgāma'yē Q!aēd. Wā, la'mē nēlaxēs g'ōkūlōtaxs Lē'maē lālē Q!aēdāsēs k'les'owats!ē g'ildas lāxēs 15 negūmpēxa hāmats!a Lē'wa hēlik'īlāLEla Lē'wis yadenē Lē'wa q!āmināwagās. Wā, hē'mislēda nonltsē'stalalē g'its!āxa k'les'owats!ē g'ildasa, yīxs lēx'a'mē āla g'iyīmts!āxa k'les'owats!ē g'ildasa L'ēL!agek!ūxawa'yē Lē'wa L'ēL!agekūma'yē Lē'wa L'āl!egēx^usīdza'yē Lē'wa L'āl!egēx^uts!ana'yē. Wā, hē'misa yadenasa hēlek'īlāLEla. Wā, 20 la'mē ax'ētse'wēda k'les'owats!ē g'ildas lāxa ōts!ālilē qa's g'āxē daax^us hāmats!āsa g'īgāma'yē Q!aēdē. Wā, lā dālax'sāemqēxs laē lāk'īl-g'alem lāx 'max'mewisagemā'yē Lē'wa LēLEgemasa mōx'ēwidala k'lek'!es'owa. Wā, hē'mis Lēgemsa hāmats!ē Q!ādanats!ē. Wā, hē'mis Lēgemsa q!āmināwagās Q!āmināwagās. Wā, hē'mis Lēgem- 25 sa hēlik'īlāLElē Ts!āqāxelasē. Wā, hē'mis Lēgemsa nonltsē'stalalē Xwadzēs. Wā, la'mē lāyowēda k'les'owats!ē g'ildas lāx 'max'mewisagemā'yasēs negūmpē. Wā, hē'misa baxūsē Lēgema, yīx Q!wēl-taak^u Lō' Dōqūlāsela. Wā, hēm 'wāxaatsa LēLEgemē g'āxyō lāx 'max'mewisagemā'yē yīsēs negūmpē Q!aēdē. Wā, 30

- 31 ^émax'mewisagemē (II 1) by his father-in-law, Q!aēd (I 1). | Now ^émax'mewisagemē (II 1) had the privilege-box, and the | names for the winter dance, and the secular names; and when | the speakers stopped speaking, ^émax'mewisagemē (II 1) expressed his thanks |
- 35 for the privilege-box and the secular names; || and when he stopped speaking, the carved posts of the house were given to him | by his father-in-law, Q!aēd (I 1). Now the house was given by Q!aēd (I 1) to | ^émax'mewisagemē (II 1); and when the speaker stopped speaking, the | Bellabella went out. |
- 40 Now, ^émax'mewisagemē (II 1) lived with his Bellabella || wife. ^émax'mewisagemē (II 1) was left by his | numaym the Dzendzenx'-q!ayo when they went home, and | ^émax'mewisagemē (II 1) just continued to visit his people with his | Bellabella wife at Ts!āde, for that is where the Dzendzenx'q!ayo lived. | Now ^émax'mewisagemē (II 1) staid for a long time with the Bellabella. || He had two sons and two | daughters. The name of the eldest son was | Lālēlil!a (III 1); and the next one was a girl, who was named | K'anēlk'as (III 2); and the third one was a girl, whose name was | L!āqwaēl (III 3); and the youngest one was a boy, whose name was Gwēnō (III 4). ||
- 50 And when Lālēlil!a (III 1) and K'anēlk'as (III 2) were grown up, | ^émax'mewisagemē (II 1) and his two children, | Lālēlil!a (III 1) and K'anēlk'as (III 2) went home; and he left behind his wife and | his

- 31 la^émē lālē ^émax'mewisagemā'yaxa k'!ēs^éowats!ē g'ildasa Lē^éwa lēlēgemē lāx ts!ēts!ēqa Lē^éwa bāxūsē lēlēgema. Wā, g'il^émēsē q!wēl^éidēda ā'yilkwaxs laē mōmelk'!ālē ^émax'mewisagemā'yasa k'!ēk'!ēs^éowats!ē g'ildasa Lē^éwa bāxūdzex!ayōwē lēlēgema. Wā,
- 35 g'il^émēsē q!wēl^éidexs laē wī^éla lāyowēda k'!ēx'k'!adzēkwē g'ōk'u lāxaaq yīsēs negūmpē Q!aēdē. Wā, la^émē g'ōkūlx!ē Q!aēdē lāx ^émax'mewisagemā'yē. Wā, g'il^émēsē q!wēl^éidēda elkwaxs laē hōqū-welsēda Hēldza^éqwē.

- Wā, la^émē ^émax'mewisagemā'yē ha^éyasek'āla Lē^éwis Hēldza^éq!wax-
- 40 semē genema. Wā, laem lōwa!emē ^émax'mewisagemā'yasēs ^éne^émēmotaxs g'āxaē nā^énakwēda Dzendzenx'q!ayowē. Wā, ā^émēsē ^émax'mewisagemā'yē hē^émenalaem g'āx bāgūns Lē^éwēs Hēldza^éq!waxsemē genem lāx Ts!ādē qaxs hē^émaē g'ōkūlatsa Dzendzenx'-q!ayowē. Wā, lā gāla hēlē ^émax'mewisagemā'ya Hēldza^éqwē.
- 45 Wā, la^émē sāsemno^ésa ma^élōkwē bābebaguma hē^émēsa ma^élōkwē ts!āts!ēdagema. Wā, la^émē lēgadēda ^énōlast!egema'yē bābagums Lālēlil!a. Wā, hē^émēs mak'ilaqēda ts!āts!ēdagemaqē lēgadās K'anēlk'asē. Wā, hē^émisēda q!āyā^éyē ts!āts!ēdagema lēgadās L!ā-qwaēl. Wā, lā āma^éinxā^éya bābagumē lēgadās Gwēnawē.
- 50 Wā, g'il^émēsē ha^éyalak'!ōx^éwidē Lālēlil!a lō^é K'anēlk'asaxs g'ā-xaē nā^énakwē ^émax'mewisagemā'yē Lē^éwa ma^élōkwē sāsems, yix Lālēlil!a lō^é K'anēlk'asē. Wā, la^émē lōwalasēs genemē Lē^éwa

two children,—Gwēnō (III 4), the third boy; | and the younger girl, his daughter, L!āqwaēl (III 3). They || were going to stay with their 55 mother among the Āwīl!ēdex. |

Then 'max'mewisagemē (II 1) went home with his two children, | taking along his privilege-box, every kind of | food, and two expensive coppers, Lēta and Sea-Lion, | for these were the names of the two coppers. When || they arrived at Ts!ādē, they were called in by 60 their tribe in the evening. | It was nearly winter-time when they arrived. After having eaten, | they all went out, and then his tribe went to eat with him. | When all had gone out, 'max'mewisagemē (II 1) sent his two | speakers to ask the chiefs of his numaym || Dzendzenx'q!ayo to come into the house of 'max'mewisagemē to a 65 secret meeting; | and when all the men and the women were asleep, | when it was past midnight, the four chiefs | of the Dzendzenx'q!ayo came in,—Hāmōtelasō, Q!ūmlēdnōl, | and Wadzē, and also Yāqolas,—and when all were seated, || they were told by 'max'- 70 mewisagemē (II 1) that he was going to give a winter dance in | winter with all the kinds of food that he had brought in his canoe, and | the two coppers; and then his prince | L!ālēl!a (III 1) was to disappear to be a cannibal-dancer; and his daughter | K'anēlk'as

ma!lōkwē lāxēs sāsemē yīx Gwēnawēxa q!āyā'yē bābaguma, wā, 53 hē'misLēs āmayadza'yē ts!āts!ēdagēm xūnōkwē L!āqwaēlē. Wā, la- 'mē hēx'sāeml lāda Āwīl!ēdexwē Lē'wis ābempē. 55

Wā, g'āx'mēsLā 'max'mewisagemā'yē Lē'wis ma!lōkwē sāsem mālaxa k'!ēs'ōwats!ē g'ildasa Lē'wa 'nāxwa qa's gwēx'sdema hē-maōmasē Lē'wa maltsemē lēla'xūla L!āl!ēqwa yīx Lēta Lō Mawa- k'!a qaxs hē'maē Lēlēgēmsa ma!tsemē L!āl!ēqwa. Wā, g'il'mēsē lāg'aa lax Ts!ādāx lae hēx'idaem lālē'lālasōsēs g'ōkūlōtaxa dzā- 60 qwāsēs lāg'alisdēmēxa la elaq ts!āwūnxa. Wā, g'il'mēsē gwāl ha'mā- pexs laē hoqūwēlsa Lē'wa g'āxē k!wamēlēq yīx g'ōkūlōtasēq. Wā, g'il'mēsē 'wīl'wūlsax laē 'max'mewisagemā'yē 'yālaqasa ma!lōkwē lāxēs āyīlkwē, qa lās āwābenōlemāxa g'ig'igāma'yasēs 'nē'mēmōtēda Dzendzenx'q!ayowē, qa g'āxēs 'wīla lāx g'ōkwas 'max'mewisage- 65 mā'yē, qō lāt 'wīla mēx'idla 'nāxwa bēbegwānem Lē'wis ts!ēdaqē. Wā, g'il'mēsē la gwāl negēg'exs g'āxaē hōgwīleda mōkwē g'ig'egā- mā'yasa Dzendzenx'q!ayowē, yīx Hāmōtelasē'wē Lō Q!ūmlēdnōlē Lō Wadzē; wā, hē'misē Yāqolasē. Wā, g'il'mēsē 'nāxwa k'lūs'a- lilexs laē nēlē 'max'mewisagemā'yaxs lē'maē yāwix'ilāxa ts!ā- 70 wūnxē yīsēs māya 'nāxwa ōgūq!ēmas hēmaōmasa. Wā, hē'misa ma!tsemē L!āl!ēqwa; wā, hē'misēxs lē'maē x'is'idlē lāwēlgāma- 'yas, yīx L!ālēl!a, yīxs hāmats!ēlē; wā, hē'misa ts!āts!ēdagēm xū- nōx'sē K'anēlk'asaxs lē'maē x'is'idlē lāxēs q!āmināwagāsēlē. Wā,

- 75 (III 2) was to disappear to be a rich-woman dancer; || and after he had spoken, LĀLĒLĪ!a (III 1) disappeared when it was nearly daylight; | and in the evening disappeared the girl K'anēlk'as (III 2), who was to be a | rich-woman dancer. Then he took two young men from | among the nearest relatives, who were to disappear on the following day, to be a | fire-dancer and a cannibal-tamer. Now ||
- 80 'max'mewisagemē (II 1) gave a winter dance to his tribe with what he received in marriage from the | Āwīl!ēdex of the Bellabella. Now he had the first cannibal-dancer | and rich-woman dancer and fire-dancer and cannibal-tamer. | After he had given his winter dance, he changed the name of LĀLĒLĪ!a (III 1); and his | cannibal name was Q!ādanats!ē; and the rich-woman dancer name of
- 85 K'anēlk'as (III 2) was || Q!āmināwagās; and the name of the fire-dancer was Xwadzēs; | and the name of the cannibal-tamer was Ts!āqāxelas. Thus | the Bellabella dances and names came first to the Kwakiutl. | Then he wooed the princess of Lālak'ōts!a (II 3), the head chief | of the Tem!tem!els, one of the numayms of the Mamalē-
- 90 leqāla, || for LĀLĒLĪ!a (III 1); for now he had changed his name for his secular name, and | his name was now Dōqūlāsela (III 1). The name of the princess of Lālak'ōts!a (II 3) was Lēlendzewēk'ē (III 5). | Now he had her for his wife; and | Dōqūlāsela (III 1) had not been married long to her when they had a boy. | They called him
- 95 Pengwēd (IV 1). This name was obtained || from his father-in-law

- 75 g'il'mēsē gwālē wāldemasēxs laē x'is'idē LĀLĒLĪ!āxa la elāx 'nāx'ida. Wā, lā dzāqwaxs laē x'is'idēda ts!āts!ēdagēmē yīx K'anēlk'asēxa q!āmināwagāsēlē. Wā, la'mē āx'ēdxa ma'lōkwē hā'yā'ā g'ayōl lāxēs māk'meg'ilē LĒLELĀla, qa x'is'idaxa lāxat! 'nāx'ida, qa nōnt-tsēstālāla Lē'wa hēlēk'ilalelāxa hāmats!a. Wā, la'mē yāwix'ī-
- 80 lālē 'max'mewisagemā'yē qaēs g'ōkūlōtasēs geg'adānemē lāxa Āwīl!ēdexwasa Hē'idza'qwē. Wā, la'mē hāmdzadasa g'ālē hāmats!a, Lē'wa q!āmināwagāsē, Lē'wa nōnt-tsēstālāla, Lē'wa hēlēk'ilalela. Wā, g'il'mēsē gwālēxs yāwix'īlāē, laē L!āyoxlayē LĀLĒLĪ!a. Wā, la'mē hāmdzEXLālx Q!ādanats!ē. Wā, lāxaē K'anēlk'asē q!āmināwage-
- 85 dzEXLālx Q!āmināwagāsē. Wā, lāxaē Lēgadēda nōnt-tsēstālālas Xwadzēsē. Wā, hē'mis!al Lēgēmsa hēlik'ilalelē Ts!āqāxelasē. Wā, hēem g'il g'āx lēlētsa Hē'idza'qwē, Lē'wa Lēlēgemē lāxa Kwāg'ulē. Wā, la'mē g'āyox'wītse'wē k'!ēdēlas Lālak'ōts!āxa xamāgemā'yē g'īgā-mēsa Tem!tem!elsēxa 'nemsgemakwē 'nemēmōt lāxa Mamalēleqāla,
- 90 qa LĀLĒLĪ!a, yīxs le'maē L!āyoxlāxat! lāxa bāxūsē. Wā, la'em Lēgades Dōqūlāsela, yīxs Lēgadaē k'!ēdela Lālak'ōts!ās Lēlendzewēk'ē. Wā, la'mē geg'adex'its. Wā, k'!ēst!a gāla lā hāyasek'āla Dōqūlāsēlāxs laē xūngwadēx'itsa bābagūmē. Wā, hēx'ida'mēsē Lēx'ides Pengwēdē lāxēs xūnōkwē. Wā, la'mē g'āyanemāxa Lē-
- 95 gēmē lāxēs negūmpē lāx Mamalēlēxk'!ōt!Ena'yasēs xūnōkwē.

on the Mamalēleqāla side for their son. | Then they had another 96
child, a girl, and she was called | Melēd (IV 2). Then they had
another child, a girl, | who had the name Menlēdaas (IV 3); and
they had another child, | a boy, who was named Laq!eyōs (IV 4). ||
Lālak'ots!a (II 3) gave these names to his son-in-law Dōqūlāsela 100
(III 1) to be the | names of his children. Now the marriage debt was
paid by Lālak'ots!a (II 3) to Dōqūlāsela (III 1); | and he gave as privi-
leges to his son-in-law the speaker's dance, and the great dance from
above, | and the war-dance, and the double-headed-serpent dance;
and the name of the | speaker's dance was Aōmalā; and the name of
the great dance from above, || Nōng'āxtā'yē; and the name of the 5
war-dance, 'wilenkūlag'ilis; | and the name of the double-headed-
serpent dance was 'wāx'sgemlis. And the secular | name of Dōqūlā-
sela (III 1) was now 'wālas Kwax'īlanōkūmē, | and (those mentioned
before) were the names of his children. Then he | went back to his
tribe at Ts!ādē, and that winter he gave a winter dance. || He used 10
the names which he had received in marriage from Lālak'ots!a (II 3) |
for his children; and thus the names of the Mamalēleqāla came to
the | Dzendzenx'q!ayo, and the winter dances. This is all about
the | Bellabella and the Mamalēleqāla. |

Now I will talk about K'anēlk'as (III 2). She || married the chief 15
of the Q!ōmoyā'yē, Yāqok!wālag'ilis (III 6). | He received the house

Wā, laxaē ēt!ēd xūngwadex'itsa ts!āts!ēdagēmē. Wā, la'mēsē lēx'ē- 96
des Melēdē lāq. Wā, laxaē ēt!ēd xūngwadex'itsa ts!āts!ēdagēmē.
Wā, laxaē lēgādex'īdēs Menlēdaasē. Wā, laxaē xūngwadex'itsa
bābagūmē. Wā, lā lēx'ēts Laq!eyōsē lāq. Wā, la'mē hēx'sāmē
Lālak'ots!a ts!āsa lēlēgemē lāxēs negūmpē Dōqūlāsela, qa lēlē- 100
gēmsēs sāsēmē. Wā, la'mē qōtex'īdē Lālak'ots!āx Dōqūlāsela.
Wā, la'mē k'lēsoḡūlx!ālaxa hāyāq!entelālē, lē'wa 'wālas'axaā-
kwē, lē'wa tōx'widē, lē'wa sīseyūlēlālē; wā, hē'mis lēgēmsa
hāyāq!entelālē, Aōmalālē; wā, hē'mis lēgēmsa 'wālas'axaākwe
Nōng'āxtā'yē; wā, hē'mis lēgēmsa tōx'widē 'wilenkūlag'ilisē; wā, 5
hē'mis lēgēmsa sīseyūlēlālē 'wāx'sgemlisē; wā, hē'mis bāxūs lēlē-
gēmsē, yix Dōqūlāsela. Wā, laēm lēgādes 'wālasē Kwax'īlanō-
kūma'yē. Wā, hē'mis lēgēmas sāsēmas. Wā, laēmxaē g'āx
nā'nakwa lāxēs g'ōkūlasē lāx Ts!ādē. Wā, la'mē yāwix'īlaxa la
ts!āwūnxa. Wā, la'mē lēx'ētsa lēlēgemg'elx!ā'yas Lālak'ots!a 10
lāxēs sāsēmē. Wā, g'āx'mē lēlēgēmasa Mamalēleqāla lāxa Dzen-
dzenx'q!ayowē lē'wa lēlēdāsa ts!ēts!ēqa. Wā, laēm ḡwāl lāxa
Hē'īdza'qwē lē'wa Mamalēleqāla.

Wā, la'mēsen ēdzaqwaḡ ḡwāḡwēx's'alāl lāx K'anēlk'asaxs laē
lā'wadex'īd lāxa Q!ōmoyā'yē yīs ḡ'igāma'yasē Yāqok!wālag'ilisē. 15
Wā, la'mē lāyowēda g'ōkwē lāq, lē'wa hāmats!a, lē'wa hōlik'ī-

- 17 and the cannibal dance, and the cannibal-tamer | dance, and the rich-woman dance, and the fire-dance, and the names; | and therefore the Q!ōmoyâ'yē have Bellabella names. | This is all about the
- 20 Q!ōmoyâ'yē; for Yāqok!wālag'īlis (III 6) had only one || child with K'anēlk'as (III 2), a boy, who was named | Pōlēlas (IV 5). He received the name from Dōqūlāsēla (II 1). | K'anēlk'as (III 2) did not stay long with Yāqok!wālag'īlis (III 6), who | was chief of the numaym Yaēx'āgemē of the Q!ōmoyâ'yē. |
- 25 Now I will talk about Dōqūlāsēla (III 1), who next || took for his wife the princess of the chief of the Ts!ēts!ēlwālagāmē, | a numaym of the Nimkish—Lax'lēlidzemga (III 7), the princess of | L!āqolas (II 4). They had a boy, who received the name | Yāqolas (IV 6); and they had another child, Pengwēd (IV 7). As soon as | he began
- 30 to grow up, Yāqolas (IV 6) married the princess (IV 8) of || Hāmisk'ēnis (III 8), chief of the G'īg'īgām of the Nimkish. Now | Yāqolas's (IV 6) name was Dōqwāyis, for he changed his name. Now the marriage debt was paid to | Dōqwāyis (IV 6) by Hāmisk'ēnis (III 8). Then he gave him the names | A'māwīyus and K'!ādē for his secular names, and Lānalag'īlis for the | hāmshāmts!ēs-dance, and G'īgā-
- 35 mēq!ōlēla for the great-fool dance, || and 'wīlenkūlag'īlis for the war-dance, and Nenq!ōlēla for the | great-bear dance. These were his four names for the winter dance. | Now they changed the name of

- 17 laLēla, Lē'wa q!āmināwagāsē, Lē'wa nōnttsē'stālālē, Lē'wis Lēlēgemē. Wā, hē'mis lāg'īla Hē'ldza'q!wālē Lēlēgemasa Q!ōmoyâ'yē. Wā, laemxaē gwāl lāxa Q!ōmoyâ'yē, qaxs 'nemōx'umaē xūnōx-
- 20 'widās Yāqok!wālag'īlisē lāx K'anēlk'asēxa bābagūmēxa lēgades Pōlēlasē. Wā, laemxaē hēem g'ayōla lēgemē Dōqūlāsēla, yīxs Lōmaē 'nemāl'id lā'wadē K'anēlk'asas Yāqok!wālag'īlisē, yīxa g'īgāma'yasa Yaēx'āgema'yasa Q!ōmoyâ'yē.

- Wā, la'mēsen gwāgwēx's'ex'idēl lāx Dōqūlāsēlaxs, laē gaga-
- 25 k'!ex'id lāx k'!ēdēlasa g'īgāma'yasa Ts!ēts!ēlwālagāmā'yasa 'nemēmōtē lāxa 'nemgēsē, yīx Lax'lēlidzemga, yīxs k'!ēdēlaas L!āqolasē. Wā, lā xūngwadex'itsa bābagūmē, yīxa lēgadās Yāqolasē. Wā, lāxaē ēt!ēd xūngwadex'its Pengwēdē. Wā, g'īl'mēsē q!ūlyax'widē Yāqolasaxs laē gēg'adex'itsa k'!ēdēlas Hāmisk'ē-
- 30 nīsē, g'īgāma'yasa G'īg'īgēmasa 'nemgēsē. Wā, laem lēgadē Yāqolasas Dōqwāyisaxs laē L!āyoxlā. Wā, la'mē qōtēx'itse'we Dōqwāyisas Hāmisk'ēnisē. Wā, la'mē lēgemg'elx!ālasa yīsōx A'māwīyusē lō' K'!ādē lāxa bāxūsē. Wā, lā lēgades Lānalag'īlisē lāxa hāmshāmts!ēsē; wā hē'mis G'īgāmēq!ōlēla lāxa 'wālasē nulemāla.
- 35 Wā, hē'mis 'wīlenkūlag'īlisē lāxa tōx'widē lō' Nenq!ōlēla lāxa 'wālasē nāna. Wā, laem lēlēgēms lāxa ts!ēts!ēqaxa mōsgēmē lēlēgēma. Wā, la'mē L!āyoxlā'yē Lax'lēlidzemgās 'nā'nempl'en-

lax'lelidzemga (IV 8) to 'nā'nemp!Eng'ilayugwa (IV 8) | because 38
 her father paid the marriage debt. Now they had a | daughter, who
 was named by Hāmisk'enis (III 8), 'māxūlayugwa (V 1). || Then 40
 Dōqwāyis (IV 6) came to Fort Rupert with his wife, | 'nā'nemp-
 !Eng'ilayugwa (IV 8), and their princess, 'māxūlayugwa (V 1).
 Before | 'māxūlayugwa (V 1) had grown up, Dōqwāyis (IV 6)
 became sick; | and the chief did not lie down long before he died. |
 Dōqwāyis (IV 6) left a copper, the great expensive copper || Lōbīlila, 45
 which he had obtained from his father-in-law Hāmisk'enis (III 8)
 when the latter paid his marriage debt; | and when those who had
 buried Dōqwāyis (IV 6) came home, | Āwadē invited all the men of
 the Gwētela (that is, the real | Kwāg'uł) and the Qlōmoyā'yē. He
 did not invite the | 'wālas Kwāg'uł, for the dead chief, Dōqwāyis
 (IV 6), belonged to them. || And when all had come into the house of 50
 Āwadē, he told them | why he had called them in. He said, "Now
 we will go and comfort | 'māxūlayugwa (V 1), because she was the
 princess of the past Dōqwāyis (IV 6); for | the girl 'māxūlayugwa
 (V 1) is the only daughter of Dōqwāyis, | although Dōqwāyis (IV 6)
 had a younger brother, Pengwēd (IV 7); but || he could not take the 55
 place of his elder brother, because Dōqwāyis (IV 6) had | 'māxūla-
 yugwa (V 1) for his daughter, and she belonged to the elder line of the
 head family of | 'max'mewisagemē (II 1). The eldest brother and
 his descendants are always the head family; | and they could not

g'ilayugwaxs laē qōtēx'idēs ōmpē. Wā, la'mē xūngwade- 38
 x'itsa ts!āts!edagemē. Wā, lā lēx'edē Hāmisk'enisas 'māxūla-
 yugwa lāq. Wā, g'āx'mē Dōqwāyisē lāx Tsāxisē lē'wis.genemē 40
 'nā'nemp!Eng'ilayugwa lē'wis k'ledēlē 'māxūlayugwa. Wā, k'lēs-
 'mēsē laem ēxent'ledē 'māxūlayugwāxs laē ts!ex'q!ex'idē Dō-
 qwāyisē, wā k'lēst!a gaēl qelgwihēxs laē wik!ex'idēda g'igāma-
 yōla. Wā, la'mē l!āqwaēlālē Dōqwāyisaxa 'wālasē lāxūla l!āqwē
 Lōbīlila, yix g'āyānemas lāxēs negūmpē Hāmisk'enisaxs laē qōtē- 45
 x'aq. Wā, g'il'mēsē g'āx nā'nakwa wunemtāx Dōqwāyisaxs laē
 lēlts!ōdē Āwadōlaxa 'nāxwa bēbegwānemsax Gwētēlaxa ālak'lāla
 Kwāg'uła, lē'wa Qlōmoyā'yē. Wā, laem k'lēs lālēlts!ōtk'inaxa
 'wālasē Kwāg'uła, qaxs hē'maē g'ixgwahēx Dōqwāyisdē. Wā,
 g'il'mēsē g'āx 'wī'laēl lāx g'ōkwax Āwadāxs laē nēlasēs lē'lālē- 50
 laxa 'nāxwa begwānema. Wā, la'mēs 'nēk'a qa's lā ts!elwaqax
 'māxūlayugwa lāx k'ledēlas Dōqwāyisdē, qaxs 'nemōx'maē xū-
 nōx'des Dōqwāyisdēda ts!āts!edagemē, yix 'māxūlayugwa, yixs
 wāx'maē tsālyanōkwē Dōqwāyisdās Pengwēdē. Wā, la k'leās
 gwēx'idaas hē lax'stōdxēs 'nōlax'dē, qaxs xūngwadaē Dōqwā- 55
 yisdās 'māxūlayugwa, yixs 'nōlawālīlāē, qaxs kwēkwaē 'max'-
 mewisagemayōlē. Wā, hēx'sā'mēs kwēkwa 'nōlawālīlēxa g'a-
 yāwē lāq. Wā, lāxāē k'leās gwēx'idaas lāyowa 'wālasē l!āqwē

- give the great copper | Lōbilila to Pengwēd (IV 7). Therefore
 60 Āwadē wished to go || and comfort 'māxūlayugwa (V 1) who was to
 take the place of her past father. | When Āwadē stopped speaking,
 the men went out | and entered the house of 'māxūlayugwa (V 1)
 and all the | 'wālas Kwāg'uł were inside and sitting down with
 'māxūlayugwa (V 1) in the rear | of the house. Then the Gwētela
 65 sat down at the right-hand side, || inside the house; and the Q!ō-
 moyā'yē sat down on the left-hand side | of the house; and when
 they were all in, the head chief | of the Maāmtag'ila, Āwaxelag'ilis,
 stood up and comforted her; | and when he had ended his speech, he
 sat down. Then the | head chief of the Kūkwāk'lūm, Ōdzē'stālis,
 70 stood up and comforted her, || and when he had ended his speech he
 sat down; then the | head chief of the G'ig'īgām of the Q!ōmoyā'yē,
 Yāqoładzē, arose and | comforted 'māxūlayugwa (V 1), and when
 he had ended his speech | he sat down; then the head chief of the
 Yaēx'agemē, | Lālak'ōts!a, stood up and comforted her, and when
 75 he had ended his speech || he sat down. Now four chiefs had spoken. |
 Then Hāmasaqa, chief of the Dzēndzenx'q!ayo, stood up. | He
 carried the great expensive copper, Lōbilila, and he | promised to sell
 it to give property to all the tribes on behalf of 'māxūlayugwa (V 1).

- Lōbilila lāx Pengwēdē. Wā, hē'mis lāg'ilas Āwadē 'nēx' qa's lā
 60 ts!elwaxax 'māxūlayugwa, qaxs le'māē lāx'stōdēlxēs ōmpdē. Wā,
 g'il'mēsē q!wē'īdē Āwadāxs laē 'wī'la hōqūwelsēda bēbegwānemē,
 qa's lāx'da'xwē lāx g'ōkwas 'māxūlayugwa. Wā, la'mē 'wī'laēLE-
 lēda 'wālasē Kwāg'uł k!wēsēmēlex 'māxūlayugwa lāxa ogwiwālilas
 g'ōkwas. Wā, ā'misē k!ūs'alilēlēda Gwētela lāxa hēlk'ōts!ālilas
 65 āwīlēlāsa g'ōkwē. Wā, hēt!alāda Q!ōmoyā'ya gemxots!ālilas āwī-
 lēlāsa g'ōkwē. Wā, g'il'mēsē 'wī'laēLEXs laē lāx'ūlilē xamāge-
 ma'yasa Maāmtag'ila, yix Āwaxelag'ilisē; wā, lā ts!elwax'ēda.
 Wā, g'il'mēsē lābē wāldemas laē k!wāg'alila. Wā, lā lāx'ūlilē
 xamāgema'yasa Kūkwāk'lūmē Ōdzē'stālisē qa's ts!elwax'ēdē. Wā,
 70 g'il'mēsē lābē wāldemas laē k!wāg'alila. Wā, lā lāx'ūlilē xamā-
 gema'yasa G'ig'īgēmasa Q!ōmoyā'ya, yix Yāqoładzē, qa's
 ts!elwax'ēdēx 'māxūlayugwa. Wā, g'il'mēsē lābē wāldemas laē
 k!wāg'alila. Wā, la lāx'ūlilē xamāgema'yasa Yaēx'agemā'yē, yix
 Lālak'ōts!a, qa's ts!elwax'ēdē. Wā, g'il'mēsē lābē wāldemas laē
 75 k!wāg'alila. Wā, la'mē mōkwa g'ig'īgāma'yē yaq!eg'a'la. Wā,
 la'mēs lāx'ūlilē Hāmasaqa, yix g'ig'īgāma'yasa Dzēndzenx'q!ayowē.
 Wā, la'mē dālx Lōbililaxa 'wālasē lāxula l!āqwa. Wā, la'mē dzō-
 xwas qaēda 'nāxwa lēlqwālala'ya qa 'māxūlayugwa. Wā, laem

Now | he changed her name to Dōqwāyis (V 1). Then they gave blankets || to the head man. That is all about this. | 80

Now Dōqwāyis (V 1) was wooed by Wāg'idis (V 2) | head chief of the Laā^εlax's^εendayo, soon after Dōqwāyis (V 1) had invited | all the tribes.¹ |

Dōqwāyis had not had Wāg'idis for her husband for a long time when she had a || son . . . Then his name was Tsāxis (VI 1) [of that 85 boy,] | because he was born in Tsāxis. When he was ten months old, | the thunder-bird rings were put on him . . . |

Not long after this Dōqwāyis (V 1) gave away blankets on behalf of her son (VI 1). | Now Dōqwāyis herself spoke, and said to her numaym, || the Dzendzenx'q'layo, that her son would take the | 90 head seat, and that she, Dōqwāyis (V 1), would stand at the end of the | Dzendzenx'q'layo, and that the name of Dēyad (VI 1) would be Dōqwāyis (VI 1). | His mother's name was now Yāqolas (V 1). It was not | long before Wāg'idis (V 2) and his wife (V 1) Yāqolas had another son (VI 2); || and when he began to grow up, then 95 Wāg'idis (V 2) gave away blankets | on behalf of his new son (VI 2). He was going to place him in the seat | of his own father, of the numaym Laā^εlax's^εendayo, who had died, and who was named | LELBEX'sālag'ilis (IV 9). Now the new child of Wāg'idis (VI 2) had

L'lāyoxlā, laem lēgades Dōqwāyisē. Wā, laem yāqwasō^ε lāxa kwēkwē. Wā, laem gwał laxēq. 80

Wā, la^εmē gagak'lex'ēit^εsewē Dōqwāyisas Wāg'idisē, yix xama-gema^εyasa Laā^εlax's^εendayowē nexwāg'ēqēxs lāx'dē lēlēlē Dōqwāyisaxa ^εnāxwa lēlqwalala^εya.¹

Wā, k'lestla gāla lā^εwadē Dōqwāyisa Wāg'idisaxs laē xūngwadix'ēitsa bābagūmē . . . Wā, la^εmē lēgades Tsāxisē, yixs bābagū- 85 maē, qaxs hāe māyōleme Tsāxisē. Wā, lā hēlogwīlaxs laē kūnxwēdekwa . . .

Wā, k'lestla ālaem gālaxs laē ples'idē Dōqwāyisē qaēs xūnōkwē. Wā, la^εmē xamōda^εmē Dōqwāyisē nēlaxēs ^εne^εmēmotēda Dzendzenx'q'layowaxs le^εmaē lalēs xūnōkwē L'lāyostōdleq lāxa 90 kwēkwē. Wā, ā^εmisē Dōqwāyisē la lāxwāla lāxa gwāxsde^εyasa Dzendzenx'q'layowē. Wā, la^εmē lēgadē Dēyadās Dōqwāyisē. Wā, ā^εmisē lā ābempas la lēgades Yāqolasē. Wā, k'lestla ālaem gālaxs laē ētlēd xūngwadex'īdē Wāg'idisē lē^εwiās genemē Yāqolasē. Wā, g'il^εmēsē q'lwāq'lūlyakwālaxs laē ples'idē Wāg'idisē 95 qaēs ālē bābagūm xūnōkwa. Wā, la^εmē lax^ustōts lāx laxwa^εya-sēs ōmpwūlē lāxa ^εne^εmēmotē, yixa Laā^εlax's^εendayowēxa lēgadōlas LELBEX'sālag'ilisē. Wā, la^εmē lēgadēda ālē xūnōx^us Wāg'idisas.

¹ Here follows the description of the customs relating to pregnancy and birth, p. 649. In regard to this marriage, see also p. 1111.

a name. | Then the grandfather (III 8) of Yāqolas (V 1) — that is, the
 200 father (III 8) of the mother (IV 8) of Yāqolas (V 1), — || died, for her
 father was Hāmisk'enis (III 8). He was the chief of the numaym |
 Ts!ēts!Elwālagāmē of the Nimkish; and the mother of | Yāqolas
 (V 1), 'na'nemp!Eng'ilayugwa (IV 8), had no time to take her
 father's seat, when | she also was taken ill and died. Now Yāqolas
 (V 1) | was with child, and the chiefs of the Nimkish wished in vain ||
 5 for Yāqolas (V 1) to take the seat of her grandfather, Hāmisk'enis
 (III 8). | Then Yāqolas (V 1) said that she would take it after a
 while. Then she had another | son (VI 3); and when he began to
 grow up, | Yāqolas (V 1) and Wāg'idis (V 2) gave blankets to the
 Nimkish, | and then the new child took the seat of Hāmisk'enis
 10 (III 8) in his numaym the || Ts!ēts!Elwālagāmē; and his name was
 Hāmisk'enis (VI 3), although he was | a child, and he also
 took his seat. That is all about this. |

Now I will speak again about Wāg'idis (V 2), when he wooed the
 princess of | 'māxwa (V 3), head chief of the Māmalēleqāla on behalf
 of his eldest son | Dōqwāyis (VI 1); for the princess of 'māxwa (V 3)
 15 was Hāmdzid (VI 4). Now || Dōqwāyis (VI 1) married her. It was
 not a long time before they had | a son (VII 1). When the son of
 Dōqwāyis (VI 1) was | ten months old, he was given the name
 Wāwālk'inē (VII 1), for this is the name of the child | of Dōqwāyis.
 Now the child got a name from his | mother's side. Then 'māxwa

Wā, la'mē le'le gagempās Yāqolasē, yix ōmpas ābempas Yāqo-
 200 lasē, yixs āyadaas Hāmisk'enisē, yixa g'igāma'yasa 'ne'mēmāsa
 Ts!ēts!Elwālagāma'yasa 'nemgēsē. Wā, wisomālat!a ābempas
 Yāqolasē, yix 'nā'nemp!Eng'ilayugwa la lax'stōdxēs ōmpāxs laē
 ōgwaqa ts!ex'q!ex'ida, wā, lā wik!ex'ēda, yixs la'maaxaa Yāqo-
 lasē bewēkwēkwa. Wā, laem wāx'a g'ig'egāma'yasa 'nemgēsē'nēx'
 5 qa hē'misē Yāqolasē lā lax'stōdxēs gagempdē Hāmisk'enisdē.
 Wā, lā 'nēk'ē Yāqolasē, qa's hayalālēs la. Wā, la'mē ēt!ēd
 xūngwadex'ida, yisa bābagūmē. Wā, g'il'mēsē q!wāq!ūlyax'wi-
 dālaxs laē Yāqolasē lō' Wāg'idisē p!ets!elēlaxa 'nemgēsē. Wā,
 la'mē lax'stōdēda ālē xūnōx'sēx Hāmisk'enisdē lāxēs 'ne'mēmota
 10 Ts!ēts!Elwālagāma'yē. Wā, la'mē lēgades Hāmisk'enisa wāx'mē
 g'inānema. Wā, laemxaē lālex k!wa'yas. Wā laemxaē gwāl lāq.

Wā, la'mēsen ēdzaqwaLES Wāg'idisaxs laē gagak!ax k!lēdēlas
 'māxwa, yix xāmagemā'yē g'igāmēsa Mamalēleqāla qaēs lawūl-
 gāma'yē Dōqwāyisē, yixs k!lēdadaē 'māxwas Hāmdzidē. Wā,
 15 la'mē geg'adē Dōqwāyisas. Wā, k!lēst!a gālaxs laē xūngwadex'ē-
 tsa bābagūmē. Wā, la'mēs hāyaqēda xūnōkwas Dōqwāyisaxēs
 hēlogwilaēna'yē, yix Wāwālk'ina'yē, qaxs hē'maē lēgēms xūnō-
 kwas Dōqwāyisē. Wā, laem gwēk!ōt!ēndalē lēgēmas xūnōkwas
 lāxēs ābask!ōtē. Wā, la'mē ts!ex'q!ex'idē 'māxwa. Wā, k!lēst!a

(V 3) was taken ill, and after a || short time he died. Before he died, 20 but | when he knew that he was not going to recover, because he was getting | weaker all the time, he asked his daughter (VI 4) to | call in his numaym, the Mamalēleq !ām, for he said he wanted to speak to them. | Immediately Hāmdzid (VI 4) called in her numaym. || When 25 all came in, Chief ʿmāḫwa (V 3) | spoke, and he told his numaym that his mind was getting weak | on account of his sickness. "I wish | my grandchild Wāwālk'inē (VII 1) to take my place. His name | shall be ʿmāḫwa when I die." Thus he said to his tribe. || Now, what 30 should his numaym say? for really the child was of his own blood, | the child of Dōqwāyis (VI 1) and of his wife Hāmdzid (VI 4). | When night came, Chief ʿmāḫwa (V 3) died, | and in the morning at day-break the Mamalēleqāla buried | their chief ʿmāḫwa (V 3). When the people who had buried him came back, || the chief of the numaym 35 Wiwomasgem, | Neg'ā, called his tribe the Mamalēleqāla; and when | they were all in his house, Neg'ā said that he called them | to comfort Hāmdzid (VI 4) and her child Wāwālk'inē (VII 1). | Then all who were in the house of Neg'ā went out and || went into the 40 house of Wāwālk'inē (VII 1); and the | chiefs of the Mamalēleqāla spoke in turns, comforting Wāwālk'inē (VII 1) | and his mother

gālaxs laē wik'!ex'ida. Wā, hēxōlēxs k'!ēs'maē wik'!ex'ida. Wā, 20 laem q!ālelē ʿmāḫwāxs k'!ēsaē la ēk'!ēma, yīxs ā'maē hēxtāla wāl!ēmadze'nākūla. Wā, hē'mis la āxk'!ālatsēxēs k'!ēdēlē qa lēlts!ōdēsēxēs ʿne'mēmōtēda Mamalēleq!ēmē, qaxs ʿnēk'aaxs wāldem-nōk'wēxsdaaq. Wā, hēx'ida'mēsē Hāmdzidē lēlts!ōdex ʿne'mēmōtas. Wā, g'il'mēsē g'āx ʿwīlaēlēxs laasa g'igāma'yē ʿmāḫwa 25 yāq!eg'a'la. Wā, la'mē nēlaxēs ʿne'mēmōtaxs lē'maē ʿwīwēl!ē-x'ēdē nāq'a'yas lāxēs ts!ex'q!āēna'yē: "Wā, yu'mēsen gwe'yō qa L!āyo g'axenen ts!ōx'LEMāqōx Wāwālk'ina'yē. Wā, lā'mōx lēgadles ʿmāḫwa qenlō lāl weyemsalēlō;" ʿnēk'ēxēs g'ōkūlōtē. Wā, qa ʿmāsēs wāldemas ʿne'mēmōtas, qaxs āla'maē hešemq elkwēda 30 g'inānemē, yīx xūnōkwās Dōqwāyisē lē'wis genēmē Hāmdzidē. Wā, g'il'mēsē gānu'ēidexs laē wik'!ex'ēdēda g'igāma'yē ʿmāḫwa. Wā, g'il'mēsē ʿnāx'ēidxa gaālāxs laē wūnemt!ēdēda ʿnāḫwa Mamalēleqālāxēs g'igāmēx'dē ʿmāḫwa. Wā, g'il'mēsē g'āx nā'nakwa wūnemtax'daq, laē hēx'ida'mē g'igāma'yasa ʿne'mēmōtasa Wiwo- 35 masgemē Neg'ā lēx'!ēlsaxēs g'ōkūlōtēxa Mamalēleqāla. Wā, g'il'mēsē ʿwīlaēl lāx g'ōkwāsēxs laē nēlē Neg'āxs hē'maē lēlts!ōdeg'il, qa's lā ts!elwaqax Hāmdzidē lē'wis xūnōkwē Wāwālk'ina'yē. Wā, la'mē ʿwīla lā hōqūwels lāx g'ōkwās Neg'ā qa's lā hogwīl lāx g'ōkwās Wāwālk'ina'yē. Wā, la'mē L!āl!ayogūlilēla ts!elwa- 40 qēda g'ig'egāma'yasa Mamalēleqāla ts!elwaqax Wāwālk'ina'yē, lē'wis ābempē Hāmdzidē lō'mē Dōqwāyisē. Wā, g'il'mēsē ʿwilxtōd

43 Hāmdzid (VI 4), and Dōqwāyis (VI 1). After all | the chiefs had comforted her, Hāwaselā, who was chief | under ^εmāxwa, arose and
45 promised to give away blankets to all the tribes || on behalf of Wāwālk'inē (VII 1); and now his name was to be changed, and his name was | ^εmāxwa (VII 1); and he was the highest among all the Mamalēleqāla, | although he was a child. That is all about this. |

Now, you know there was one daughter of | ^εmāx'mewisagemē^ε
50 (II 1), L!āqwaēl (III 3), and also one son, || Gwēnō (III 4), who were left behind among the Āwīl!ēdex^u, when he went | home with his prince Lālēlī!a (II 1) and K'anēlk'as (II 2) to | Ts!ädē. As soon as Gwēnō (III 4) was a young man, he married | the princess of Wāk'as (II 5), chief of the Ōyalaīdex^u; and the name of | the princess
55 of Wāk'as (II 5) was Q!ākūyig'ielak^u (III 9). They had a son, || and the name of this child was Gwāyōtelas (IV 10). | He took this name from the names of ^εmax'mewisagemē^ε (II 1). | That is all that I will say about this. |

Now, L!āqwaēl (III 3) married Chief Ts!ēsē (III 10) of the
60 Xaēsela, | and she had a son, and the name of the son || was ^εmax'mewisagemē^ε (IV 11). The boy obtained his name | from the Dzēndzenx'q!ayo; and | L!āqwaēl (III 3) was also given in marriage the name L!āqwaēlax ^εmaxūyalidze (III 3). These names also came from | the Dzēndzenx'q!ayo. And she had another child, a girl. |

43 la ts!Elwax^εidēda g'ig'egāma^εyaxs laē lāx^εūlīfē Hāwaselalēxa g'igābā'yax ^εmāxwa. Wā, la^εmē dzōxwa qāēda ^εnāxwa lēlqwālaLa^εya
45 qa Wāwālk'ina^εyē, yīxs lē^εmaē L!āyōxlā. Wā, laem lēgades ^εmāxwa. Wā, laem kwēkwa yīsa ^εnāxwa Mamalēleqāla, yīxs wāx'^εmaē g'inānema. Wā, la^εmē gwāl laxēq.

Wā, laemlās q!ālelaqēxs ^εnēmōkwaēda ts!ēdāqē xūnōx^us ^εmāx'mewisagemāē, yīx L!āqwaēlē; wā, hē^εmisa ^εnēmōkwē bābagūm
50 xūnōx^us, yīx Gwēnawē lō^εwales lāxa Āwīl!ēdexwaxs g'āxāē nā^εnak^u lē^εwis lēwūlgāma^εyē lālēlī!a; wā hē^εmisē K'anēlk'asē lāx Ts!ädē. Wā, g'il^εmēsē hēlak!ōx^εwidē Gwēnawaxs laē geg'adex^εits k!ēdēlas Wāk'asē, yīx g'igāma^εyasa Ōyalaīdexwē. Wā, la lēgadē k!ēdēlas Wāk'asas Q!ākūyig'ielakwē. Wā, la^εmē xūngwadex^εitsa
55 bābagūmē. Wā, la^εmē lēgadēda g'inānemas Gwāyōtelas. Wā, la^εmē gwēk!ōt!ēndāla lāx lēx^εlēgemēlas ^εmax'mewisagemā^εyē. Wā, hēemlən walox^εwalela! lāq.

Wā, lā lā^εwadē L!āqwaēlē lāxa Xaēsela lāx g'igāma^εyasē Ts!ēsē. Wā, laem xūngwadex^εitsa bābagūmē. Wā, la^εmē lēgadē xūnō-
60 kwas ^εmāx'mewisagemā^εyē. Wā, laemxāē gwēk!ōt!ēnalē lēgemasa bābagūmē lāxa Dzēndzenx'q!ayowē. Wā, laemxāē lēgemg'elxlālē L!āqwaēlax ^εmaxūyalidzēx. Wā, laemxāē g'āyōla lēgemē lāxa Dzēndzenx'q!ayowē. Wā, la ēt!ēd xūngwadex^εitsa ts!āts!ēdagēmē. Wā, la lēgades ^εwālaslāla. Wā, laemxāē g'ayōla lē-

Her name was *ʼwālaslāla* (IV 12), and she obtained || the name from 65 the *Dzendzenx'q!ayo*, and the winter dances which she gave in marriage | to her husband. It is said that *L!āqwaēl* (III 3) had many children by her | husband; and it is said the children married other women | among the *Xaēsela*, and therefore the northern tribes have the names *Hāmdzid* and | *L!āqwag'ila*. At last this is the end. ||

This is the reason why the names of the *Dzendzenx'q!ayo* are 70 scattered. | It is on account of their chief *ʼmax'mewisagemē* because he went far away to marry, | and on account of his children and grandchildren. That is all. |

THE LĀXSĀ

I shall begin with *L!ōl!otsa*, the poor one who helped | *Ōʼmaxt!ā-* 1 *lālē*, when they lived in the village *K!āq!a*. Nobody | knows where *L!ōl!otsa* came from. He would have been chief on account of his supernatural treasure, | the canoe found on the river *G'eyōx^u*, but he just gave it to *Ōʼmaxt!ālālē*, || when he first came home 5 sitting in the hunting- | canoe, which he obtained as a supernatural treasure from Blue-Grouse. Then *L!ōl!otsa* was foolish, | and he was only the steersman of *Ōʼmaxt!ālālē*. He | never became rich, for he was made unlucky by the hunting-canoe which he obtained as supernatural treasure. | He only continued skinning sea-otters which were speared by || *Ōʼmaxt!ālālē*, and only was looking on when 10

gemē lāxa Dzendzenx'q!ayowē lēʼwa ts!ēts!ēxlenē lā lāg'elxlēs 65 *lāxēs lāʼwūnemē. Wā, lāʼlāē q!ēnemē sāsēmas L!āqwaēlē lēwis lāʼwūnemē. Wā, laēmʼlaxaāwisē lāelwadē waōkwē ts!ēdaq sāsēms lax gwāyasa Xaēsela, yix lāg'ila lēlēgadēda gwāyasēs Hāmdzid lōʼ L!āqwag'ila. Wā, ladzālaʼmē lāba lāxēq.*

Wā, hēem lāg'ilas gwēʼidē lēlēgemasa Dzendzenx'q!ayowē 70 *qaēs g'igāmaʼyē ʼmāx^umewisagemāʼyaxs qwēqūsg'ilaē lāx g'eg'adē lēʼwis sāsēmē lēʼwis ts!ōts!ōx^ulema. Wā, laēm gwāla.*

THE LĀXSĀ

Hēemlen g'āg'ilelālē L!ōl!otsa, yixa wīwosilaga hēlōbahts!anēs 1 *Ōʼmaxt!ālālē, yixs g'ōkūlaē lāx K!āq!a. Wā, hēʼmēsēx k!ēsāē q!ālē g'āyolasas L!ōl!otsa, yixs wāx'ilaxsdē g'igāmē qaēs lōgwaʼya xwāk!ūna lāx wās G'eyōxwē. Wā, āʼmēsē la ts!ās lax Ōʼmaxt!ālālāʼyaxs g'ālaē g'āx nāʼnakwa k!waxsāla lāxēs lōgwaʼya ālēʼwatslē* 5 *xwāk!ūna lāxa māg'ag'u. Wā, laʼmē gwāʼēlaēm nenōlowē L!ōl!otsa. Wā, laʼmē āēm la k!waxlēs Ōʼmaxt!ālālāʼyē. Wā, laʼmē hēwāxa q!ōmx'ida qaxs lēʼmaē amēlamatsōsēs lōgwaʼya ālēʼwatslē xwāk!ūna. Wā, laēmʼlāē āēm hēmenāla sāpaxa q!āsa ālēʼwānems Ōʼmaxt!ālālāʼyē. Wā, laēmʼlāē āēm x'its!ax'īlax Ōʼmaxt!ālālāʼyaxs* 10

12 Ômaxt!älälē | invited all the villages in the bay of Tsāxis. | Many
tribes lived there—Lāxax's'endayo, and Dzenx'q!ayo, | and the
others. L!ōL!otsa was always walking, | and he went to the village
15 of Lāxax's'endayo at Tāyagōl. He would || always come home when
it was nearly morning, for | Lāxax's'endayo had a pretty woman for
a slave. Her name was Tsēlē. It is | not known where she came
from. L!ōL!otsa went to her | every day. Now Tsēlē was preg-
nant. | L!ōL!otsa took Tsēlē for his wife. After some time she
20 gave || birth to a child, and L!ōL!otsa did not marry his wife Tsēlē in
the formal way. | This is called an illegitimate marriage (sticking
together). Now Tsēlē gave birth | to a boy, and Lāxax's'endayo was
ashamed of what had been done | by his slave Tsēlē. He thought
about the name which he was to give | to L!ōL!otsa. Then he gave
25 him [the name in marriage] Nenōlogēmē as || a marriage-name for
L!ōL!otsa, and also L!ēsp!ēgaak^u for the name of his child. | Lāxax'-
s'endayo just invented these two names. | Now Nenōlogēmē
wished to remain with Lāxax's'endayo. Then | Nenōlogēmē left
Ômaxt!älälē. Now | his wife Tsēlē was again with child, and she
30 gave birth to a boy, || and his children were called illegitimate chil-
dren. | Then Lāxax's'endayo made a name for him [his name], and he
named him | Bawelē. Then Tsēlē had another child; and | Lāxax'-

11 Lēlēlaaxa ēnāxwa g'ōx^ug'egwēs lāxg'a ōts!ālisg'as Tsāxis. Wā, laēm-
ēlāē q!ēnem la lēlqwalalāyā g'ōkūlotas Lāxax's'endayo lōē Dzenx'q!a-
yo lēēwīs waōkwē. Wā, laēmēlāwisē hēmenalāēmē L!ōL!otsa la qās'ida
qa's lē lāx g'ōkūlasas Lāxax's'endayo lāx Tāyagōlē. Wā, lāēlāē ālna-
15 xwaēm g'āx nānax^uxa la elāq ēnāx'ēidxa gāāla, yixs q!āgwadaē Lā-
xax's'endayāsa ēx'sōkwē ts!edāqaxa lēgādās Tsēlē. Wā, laēmxaē
k'lēs q!ālē grayolasas. Wā, hēēmis lānaxwa hēlensōs L!ōL!otsaxa
ēnāxwa gāgenola. Wā, laēmēlāwisē bewēx'widē Tsēlē. Wā, āēm-
ēlāwisē L!ōL!otsa la geg'adex'ēides Tsēlē, g'āgalagemāqēxs k'lēs'māē
20 māyul'ida. Wā, laēmē hēwāxa qādzēlē L!ōL!otsāxēs genēmē
Tsēlē. Wā, hēēm lēgades klūt!exsdē. Wā, laēmē Tsēlē māyul-
ēitsa bābagūmē. Wā, lāēlāē Lāxax's'endayo max'tlas g'wēx'ēidaa-
sasēs q!āk'owē Tsēlē. Wā, laēmē senx'ēid qa's lēgēm g'elx!āyē
lax L!ōL!otsa. Wā, laēmēlāē lēgēm g'elx!āx Nenōlogēmāyē qa
25 lēgēms L!ōL!otsa; hēēmisē L!ēsp!ēgaak^u qa lēgēms xūnōkwās. Wā,
laēm āēmē Lāxax's'endayo senēnōx^usa ma'ltsemēx lēlēgema. Wā,
laēmē Nenōlogēmāyē hēla dzenaasē Lāxax's'endayowē. Wā, laēmē
ālax'ēid bewē Nenōlogēmāyās Ômaxt!älälāyaxs laē ēt!ēd bewē-
kwēs genēmē Tsēlē. Wā, laēmxaē māyul'idē Tsēlasa bābagūmē.
30 Wā, hēēm lēgades klūt!exsdānem g'ing'inānemē sāsēmas. Wā,
laēmē Lāxax's'endayowē lēqēla qa lēgēms. Wā, laēmē lēx'ēts
Bawelē. Wā, laēmē wāx'dzāla māyolē Tsēlē. Wā, laēmxaē
Lāxax's'endayowē L!āyux lēgēmas Tsēlē. Wā, laēm lēx'ēdes

ʼsendayo changed the name of Tsēlē and he named her | Lāḷaxʼ-
 sʼaqʼlanakʷ, for he was helped by || Nenōlogemēʼ, his wife and his 35
 children, for they all were working. | And therefore Lāḷaxʼsʼendayo
 treated Lāḷaxʼsʼaqʼlanakʷ as his own daughter. | Now Lāḷaxʼsʼaqʼla-
 nakʷ gave birth to a girl | next to the two boys which were first
 born. | Then Lāḷaxʼsʼendayo named her Ālākʼilayugwa, || and he also 40
 only made up this name. "The name means," | thought Lāḷaxʼ-
 sʼendayo, "that she will make dressed skins for me." | Thus he
 thought. Therefore he named the girl Ālākʼilayugwa. | Then the
 many children of Nenōlogemēʼ grew up. | Then Lāḷaxʼsʼendayo saw
 that || L!ēsp!ēgaakʷ, the eldest one of the children of | Nenōlogemēʼ, 45
 was wise. He took care of his property. Then | L!ēsp!ēgaakʷ said
 that he would invite the people living at Kʼlāqʼla | —ʼwālas Kwaxʼīla-
 nōkūmēʼ, and his prince Ōʼmaxt!ālālē, and his younger brother |
 ʼwālas ʼnemōgwis — to give a potlatch. As soon as they came into ||
 the house of Lāḷaxʼsʼendayo, ʼwālas Kwaxʼīlanōkūmēʼ felt sick at 50
 heart | when he saw L!ōl!otsa, who had now the name Nenō-
 logemēʼ, | who formed now a great tribe with his children; for |
 ʼwālas Kwaxʼīlanōkūmēʼ had given Nenōlogemēʼ to Lāḷaxʼsʼendayo |
 to be his slave. And then Lāḷaxʼsʼendayo said that || Nenōlogemēʼ 55
 and his children should now form another tribe. | And the name of

Lāḷaxʼsʼaqʼlanakwē lāq, qaxs ālaē Lāḷaxʼsʼendayowē la hētemālas
 Nenōlogemaʼyē Lēʼwis genemē Lēʼwis sāsēmē, qaxs ēaxelaē ʼnāxwa; 35
 wā hēʼmis lāgʼilas Lāḷaxʼsʼendayowē ʼnemāxʼisʼem lā lōʼ xūngwades
 Lāḷaxʼsʼaqʼlanakwē. Wā, laemʼlaē ts!āts!edagemē māyūlemas Lā-
 laxʼsʼaqʼlanakwē mākʼilāxa maʼlōkwē bābebāgūmē gʼil māyūlems.
 Wā, laemʼlaē Lāḷaxʼsʼendayowē lēxʼēdes Ālākʼilayugwa lāq. Wā,
 laemxaē āem senānemaxa lēgem, yix ʼnēʼnakʼilasa lēgemē, yixs 40
 ʼnēnkʼ!ēqelaē Lāḷaxʼsʼendayo, "leʼmaas ālākʼilal qaen," ʼnēxʼlaē
 nāqaʼyas. Wā, hēʼmis lāgʼilas lēxʼēdes Ālākʼilayugwa lāxa ts!ā-
 ts!edagemē. Wā, lāʼlaē q!ūlsq!ūlyaxʼwidēda q!ēnemē sāsēms
 Nenōlogemaʼyē. Wā, laemʼlaē Lāḷaxʼsʼendayowē dōqūlaqēxs nāga-
 daē begwānemē L!ēsp!ēgaakwēxa ʼnōlast!egemaʼyas sāsēmas Nenō- 45
 logemaʼyē. Laemʼlaē axēlaxēs dādekʼasē. Wā, laemʼlaē ʼnēkʼē
 L!ēsp!ēgaakwē qaʼs lēlēlēxa gʼōkūla lāx Kʼlāqʼla lāx ʼwālas Kwaxʼī-
 lanōkūmaʼyē Lēʼwis Lēwelgāmaʼyē Ōʼmaxt!ālālāʼyē Lēʼwis ts!āʼyē
 ʼwālas ʼnemōgwisē qāʼs p!ēsēq. Wā, gʼilʼemʼlāwise gʼāx hōgwila
 lāx gʼōkwas Lāḷaxʼsʼendayo lāaʼlasē ts!exʼila nāqaʼyas ʼwālas Kwaxʼī- 50
 lanōkūmē laē dōxʼwalelax L!ōl!otsaxa la lēgades Nenōlogemaʼyaxs
 laē la q!ēnem lēlqwālāʼya Lēʼwis sāsēmē. Wā, hēʼmis lāgʼilas
 gʼēxʼēdē ʼwālas Kwaxʼīlanōkūmaʼyas Nenōlogemaʼyē lāx Lāḷaxʼ-
 sʼendayowē qa q!ākʼōs. Wā, hēʼmis la ʼnēgʼats Lāḷaxʼsʼendayowaxs
 ōgūʼlaʼmaē la lēlqwālāʼyē Nenōlogemaʼyē Lēʼwis sāsēmē. Wā, 55
 laʼmēsōx lēgūxlāḷax elgūnwē gʼāgʼīlela lāxwa ʼnāḷax, ʼnēxʼlaē

- 57 that tribe was *elgünwē*^e beginning that day. Thus said | *Lālux'-s'endayo* to *ēwālas Kwax'īlanōkūmē*^e, and now the name of the tribe | of *Nenōlogemē*^e and his children was *elgünwē*^e. Now | *L!ēsp!ēgaak*^u gave away property to his guests. And then *L!ēsp!ē-*
 60 *gaak*^u || said that he would change his name, and he said his name would be | *G'ēxk'enis*. He did not get the name *G'ēxk'enis* from any place. | He only thought that he was a chief, because he invited the tribe from | *K'!āq!a*. But they can not wipe off their ancestors: | his father *L!ōl!otsa* and his mother *Tsēlē* had been slaves. This is
 65 called by the || Indians "not-noble stock," because they are slaves on both sides, those whose tribal name is | *elgünwē*^e. It is a great disgrace to the numaym *elgünwē*^e that | both were slaves — the father of *G'ēxk'enis* and his mother — | and also that *ēwālas Kwax'īlanōkūmē*^e gave away *Nenōlogemē*^e | that is *L!ōl!otsa*, to *Lālux'-s'endayo*. ||
- 70 Now *G'ēxk'enis* and his younger brother *Bawelē* | were grown up, and also their sister *Ālāk'īlayugwa*. Now he tried in vain | to marry the princess of *Dzenx'q!ayo*, whose name was *ēmax'ūlayugwa*. | Now *Dzenx'q!ayo* had also changed his name *Dzenx'q!ayo*; | and he
 75 had the name *Hayalk'engemē*^e. He laughed, and || said, "Don't try too much *G'ēxk'enis*. Evidently you believe | that you are a chief, *G'ēxk'enis*, that you ask for your wife *Dzenx'q!ayugwa*." | Thus said *Hayalk'engemē*^e, and called him his slave. Then | *G'ēxk'enis*

- 57 *Lālux'-s'endayo lāx ēwālas Kwax'īlanōkūma'yē*. *Wā, la'mē legūxlā-lax elgünwa'yē Nenōlogema'yē lē'wis sāsemē*. *Wā, lā'laē yāx-ēwidē L!ēsp!ēgaakwaxēs lēlēlakwē*. *Wā, la'mē 'nēk'ē L!ēsp!ēgaakwē*
 60 *kwē qa's L!āyoxlēxēs lēgemē*. *Wā, laem'laē 'nēx' qa's lēgadēs G'ēxk'enis*. *Wā, laem k'!ēās g'ayolatsēxēs lēgemē G'ēxk'enisē, yīxs ā'maē k'ōta laem g'īgāma'yā qaēs lēlēlaēna'yaxa g'ōkūla lāx K'!āq!a*. *Wā, la k'!ēās g'wēx'ēdaas dēg'īlēlē q!āq!ēk'āēs g'īlg'alisēxēs ōmpē L!ōl!otsa lē'wis ābempē Tsēlē*. *Wā, hēem g'wē'yāsa*
 65 *bāk!ūmē k'!ēās āwānāya ōgū'la lāx q!aq!ēgūnōsē, yīxa la legūxlālux elgünwa'yē*. *Wā, laem ēwālas q!ēmāsa 'nē'mēmotasa elgünwa'yā, yīxs mālēdāla, yīxs q!āq!ēk'āē ōmpas G'ēxk'enis lē'wis ābempē*. *Wā, hē'misē ēwālas Kwax'īlanōkūma'yaxs laē g'ēx'its Nenōlogema'yē, yīx L!ōl!otsa lax Lālux'-s'endayowē*.
- 70 *Wā, laem'lawisē q!ūlsq!ūlyakwē G'ēxk'enisē lē'wis ts!ā'yē Bawelē*. *Wā, hē'mislēs weq!wē Ālāk'īlayugwa*. *Wā, laem'laē wāx' 'nēk' qa's geg'adēs k'!ēdēlas Dzenx'q!ayāxa lēgadā las ēmax'ūlayugwa*. *Wā, āem'lawisē Dzenx'q!ayāxa lē'māxat! L!āyoxlā Dzenx'q!ayowē*. *Laem'laē lēgades Hayalk'engemē, dāl'ida*. *Wā, lā'laē*
 75 *'nēk'a: "G'wāldzās xen!lāla G'ēxk'enis lē'maaxenqōs ōq!ūs'em la g'īgāma'yā G'ēxk'enisā, yūdžāx'ē genemsē yūx Dzenx'q!ayugwax," 'nēx'laē Hayalk'engema'yē lēx'ēdxēs q!āk'owē*. *Wā, laem'laē G'ēxk'enisē q!āl'alelaqēxs q!āq!ēk'āēs g'īg'adōlnuk^u lāxēq qaxs wē-*

found out that his parents had been slaves; for he did | not believe it, 79
 although he had been told by them that his parents had been slaves. ||
 Now he only had Dzenx'q!ayugwa for his sweetheart. He had not 80
 been long | in the house of Hayałk'engemē, when Dzenx'q!ayugwa
 left | and went into the house of Lāłax's'endayo. Now Lāłax's'en-
 dayo changed his name | and his name was L!āqwalat; for | Nenō-
 logemē and his children still remained there. The reason why ||
 Dzenx'q!ayugwa went away was that she discovered that she was 85
 with child. Then she | gave birth to a girl. Now L!āqwalat thought
 up a | name for her, and a name occurred to him, and he called | the
 child of G'ēxk'enis Ālāg'imil. Then Dzenx'q!ayugwa | gave birth
 to a boy, who was born next to || Ālāg'imil. Then G'ēxk'enis 90
 invented a name, | and his invention was Ēk'lawig'ielak^u. That was
 the name of the boy. | He named him Ēk'lawig'ielak^u. The name
 was | only an invention. |

Now I stop for a while to talk about G'ēxk'enis, and I || shall talk 95
 about the sister of G'ēxk'enis, Ālāk'ilayugwa, who became | the
 sweetheart of Ts!āg'ielak^u, a foolish man, the youngest one | of the
 five sons of the chief of the numaym | Haāyalik'awē, who was
 named Hāxūyōsemē; for | the youngest one is never taken care
 of by his father, there being five sons and || he was like a slave and a 100

yōq!ūsaaxs wāx'aē ēnēx'sēwa, yixs q!āq!ēk'āēs g'īg'aōhnukwē. Wā,
 la'mē āmel wāładex'ides Dzenx'q!ayugwa. Wā, k'leslat!a gāla 80
 hēla g'ōkwās Hayałk'engema yixs g'āxaē bewē Dzenx'q!ayugwa
 qa's g'āxē lāx g'ōkwās Lāłax's'endayo yixs le'maaxat! L!āyuxlā
 Lāłax's'endayowē. Wā, laem lēgades L!āqwalat qaxs hēx'sāmaē
 lā Nenōlogemēyē le'wis sāsemē. Hēel lāg'ilas g'āx mā'wa laē
 Dzenx'q!ayugwa, qaxs laē q!āłaxs le'maē bewēkwa. Wā, lā'laē 85
 māyul'itsa ts!āts!edagemē. Wā, laem'laē L!āqwalat sena qa
 lēgēms. Wā, lā'laē g'īg'aēx'ēd qa lēgēms. Wā, la'mē lēx'ēts
 Ālāg'imilē lāxa xūnōkwās G'ēxk'enisē. Wā, laem'laē Dzenx'q!a-
 yugwa yāla māyulasa bābagūm laē ēt!ēdē māyulēms māk'ilax
 Ālāg'imilē. Wā, hēlat!a G'ēxk'enisē senx'id qa lēgēms. Wā, 90
 laem'laē senānemax Ēk'lawig'ielak^u. Laem'laē lēx'ēts lāxēs bāba-
 gūmē xūnōkwa. Wā, la'mē lēgades Ēk'lawig'ielak^u lāq. Wā, la-
 emxaē āem senānemaxa lēgēms.

Wā, la'men gwāl gwāgwex'sāla lāx G'ēxk'enisē yāwas'ida qen
 gwāgwēx'salē lāx wūq!wās G'ēxk'enisē lāx Ālāk'ilayugwa, yixs 95
 laaxat! wāłades Ts!āg'ielax^uxa nenōlowē begwānema āmāyinxayās
 sek'lākwē bēbegwānem sāsem bagwanemx'sās g'īgāma'yasa ēne-
 mēmotasa Haāyalik'awa'yēxa lēgades Hāxūyōsema'yē, yixs k'lesāē
 q!ādzayo āmāyinxayāsēs ōmpax sek'lākwaē bagwanemx'sāyē sāse-
 mas, yixs ā'maē ēnemāx'is le'wa q!āk'ō le'wa ēwats!ē. Wā, laem'laē 100

2 dog. Now | Ālāk'ilayugwa really loved Ts!āg'ielak^u, and | Ts!āg'ielak^u never left the house of L!āqwalat; for | Ts!āg'ielak^u came as a stranger from south of Tsāxis. Now | Ālāk'ilayugwa really did not
 5 mind that her brother G'ēxk'enis tried to tell her || in vain that she should not make known that Ts!āg'ielak^u was her lover. | Ālāk'ilayugwa only said that she was proud | to have for her lover the prince of Hāxūyōsemē. Then | G'ēxk'enis was silent. Now Ālak'ilayugwa was with child. | Then she was driven away by her brother
 10 G'ēxk'enis, when he found out that || Ālāk'ilayugwa was with child. Immediately Ts!āg'ielak^u | asked Ālāk'ilayugwa to carry their goods to | a cave this side of K'!āq!a. Then the lovers carried their goods there. | Then Ts!āg'ielak^u and his beloved Ālāk'ilayugwa | staid there a long time. Then she gave birth to a boy in the cave. They ||
 15 lived there a long time in the cave. Then Ālāk'ilayugwa | asked her lover Ts!āg'ielak^u to go with their goods to Wādzolis. | Immediately Ts!āg'ielak^u loaded his small canoe, and | they went to Wādzolis. When they arrived there, | Ts!āg'ielak^u took his slow-match box and
 20 he took out || his slow-match, which was burning at one end just like a rope of soft cedar bark. | Then he made a fire; and when the fire blazed up, | he put out his slow-match, and put it into the slow-match box. | Now he was already making fires wherever he went

1 ālak'!āla lāxūlanōkwē Ālāk'ilayugwas Ts!āg'ielakwē. Wā, laēmē Ts!āg'ielakwē k'!ēs bēx^ubōkwas g'ōkwas L!āqwalatē, yīxs bāgūnsaē Ts!āg'ielakwē g'āx'ēid lāxa ēnālēnak'ālās Tsāxisē. Wā, laēmē ālak'!āla k'!ēs āwilag'ilē Ālāk'ilayugwa lāx wāx'aēs wūq!wa yīx G'ēxk'enisaxs
 5 wāx'aē āxk'!āla qa k'!ēsēs xēnlela nēltsemātax wāladaas Ts!āg'ielakwē. Wā, āemēlāwisē Ālāk'ilayugwa ēnēk'exs lemqaēs nāqa'yaxs wāladaasa lāwēlgāma'yas Hāxūyōsema'yē. Wā, āemēlāwisē G'ēxk'enisē la q!wēl'ēda. Wā, laemēlaē bewēx'ewidē Ālāk'ilayugwa. Wā, laēmē k'āyōlemsēs wūq!wē G'ēxk'enisē, yīxs laē q!ā'staqēxs laē
 10 bewēkwē Ālāk'ilayugwa. Wā, āmēsē hēx'idaēmē Ts!āg'ielakwē āxk'!ātax Ālāk'ilayugwa qa's lāx'da'xwē ma'wa lāxa gwāsa'yas K'!āq!a lāxa x'opēsē. Wā, laemēlāwise māwēda wā!āla. Wā, laemēlāwisē gālak'as hēlē Ts!āg'ielakwē lē'wis wālelē Ālāk'ilayugwa. Wā, laemēlaē māyul'itsa bābagūmē laxa x'opēsē. Wā, laem-
 15 ēlāwisē gālak'asēm g'ōkūla lāxa x'opēsē. Wā, lā'lae Ālāk'ilayugwa āxk'!ātaxēs wālelē Ts!āg'ielak^u qa's lā ma'wa lāx Wādzolis. Wā, hēx'idaemēlāwisē Ts!āg'ielakwē moxsaxēs xwāxwāgūmē. Wā, laēmē lāx'da'x lāx Wādzolis. Wā, g'ilēmēlāwisē lāg'aa laē hēx'idaēmē Ts!āg'ielakwē āx'ēdxēs penāgatslē g'ildasa. Wā, lā'laē āxwūlts!ōd-
 20 xēs penaqēxa x'ixbala g'ilt!a hē gwēx'sa denema k'ādzekwē. Wā, laēmē lex'wālisa. Wā, g'ilēmēsē x'ik'ōstāwē leqwēla'yas laē k'!lax'ēdxēs penaqē, qa's g'ēts!ōdēs lāxēs penāgatslē g'ildasa. Wā, laēmē gwālelaem lāxsā lāxēs lēqwi'lālasē. Wā, laēmē ēnēx'xēs

(Lâxsä). Now he said to his | beloved Ālāk'ilayugwa, "Let our child have a name, || and his name is Mâ'nakūla (Moving-along), as 25 we were doing when we went | moving our goods to Wādzolis." Thus said Ts!āg'is!ak^u to his beloved | Ālāk'ilayugwa. Now their illegitimate child had the name | Mâ'nakūla. He also just invented this name for his | son. These are the ancestors of the numaym Lâxsä. || And therefore the people of the numaym are ashamed of the 30 name Lâxsä, | for Ts!āg'is!ak^u was the youngest of the children of Hāxūyōsemē^e, the | head chief of the numaym Haāyalik'awē^e of the Q!ōmoyā'yē. |

And Ālāk'ilayugwa gave birth to a girl, | and Ts!āg'is!ak^u invented a name for her, || and the name he invented for his daughter was 35 Ālē'stalidzemga. | Then he named her Ālē'stalidzemga. | Now Ts!āg'is!ak^u and his wife | Ālāk'ilayugwa had two children, the boy Mâ'nakūla and Ālē'stalidzemga. | Then Ts!āg'is!ak^u moved again, and went to G'eyōx^u. || There he lived; and now his two children 40 grew up. | Now Ālē'stalidzemga was grown up, and | Mâ'nakūla also was a full-grown man. Then | Ts!āg'is!ak^u saw a canoe coming along towards them | from the south. It arrived at the beach of the house of Ts!āg'is!ak^u. || Then Ts!āg'is!ak^u and his two children went to 45 meet them. | And immediately Ts!āg'is!ak^u asked the stranger why

wālela, lāx Ālāk'ilayugwa: "Wā, g'adzāx'ōx lēgadens xūnōkwēx qa hēmes lēgēmsōqē Mâ'nakūla lāxen gwēg'ilasē g'axēg'ins 25 ma'wa laxōx Wādzolisē," ēnēx'laē Ts!āg'is!akwaxēs walelē Ālāk'ilayugwa. Wā, laem'laē lēgadē klūtexsdānemē xūnōkwa, yis Mâ'nakūla. Wā, laemxaē āem senānemaxa la lēgēmsēs bābagūmē xūnōkwa. Wā, hēem g'ilgalitsa ēnemēmotasa Lāxsä. Wā, hēmis lāg'ilas la max'ts!ōlem lēqelase'wē ēnemēmotasa Lāxsä, 30 yixs āmāyinxā'yē Ts!āg'is!akwas sāsēmas Hāxūyōsema'yē yix xāmagēma'yē g'igāmēsa ēnemēmotasa Haāyalik'awa'yasa Q!ōmoyā'yē.

Wā, laem'laxaē ēt!ēd māyū'idē Ālāk'ilayugwa yisa ts!āts!ēdagēmē. Wā, laem'laxaāwisē Ts!āg'is!akwē sena qa lēgēms. Wā, lā'laē senānemax Ālē'stalidzemga qa lēgēmsēs ts!āts!ēdagēmē 35 xūnōkwa. Wā, laem'lāwisē lēx'ēdes Ālē'stalidzemga lāq. Wā, laem'laē ma'lōkwē sāsēmas Ts!āg'is!akwē lē'wis genēmē Ālāk'ilayugwa, yixa begwānemē xūnōx'sē Mâ'nakūla lō' Ālē'stalidzemga. Wā, laem'laxaē ma'wa yix Ts!āg'is!akwē qa's lā lāx G'eyōxwē. Wā, hēx'sāem'lāwisē la g'ōkūlē. Wā, laem'laē q!ūlsq!ūlyax'widē ma'lō- 40 kwē sāsēms. Wā, laem ēxentē Ālē'stalidzemga. Wā, laem'laxaāwisē la nexlaala begwānemē Mâ'nakūla, laa'lasē dōx'walelē Ts!āg'is!akwaxa siō'nakūla xwāk!ūna gwasx'āla g'āya'nakūla lāxa ēnalenak'āla. Wā, g'āx'laē g'ax'alis lax l!ema'isas g'ōkwas Ts!āg'is!akwē. Wā, laem'lāwisē 'wēla lālalē Ts!āg'is!akwē lē'wis ma'lōkwē 45 sāsēmq. Wā, hēx'idaem'lāwisē Ts!āg'is!akwē wūlaxa lēlakūmē lax

48 he came | paddling. The man replied to him. Now | the visitor saw that $\bar{A}l\bar{e}^{\epsilon}staldzemga$ was a pretty woman, | and he guessed that she must be the daughter of $Ts!ag'i^{\epsilon}lak^u$: therefore he said, ||
 50 "I came to marry your princess, chief. I am $\epsilon m\ddot{a}x\ddot{u}yalisem\epsilon^{\epsilon}$, | head chief of the numaym $Ha\ddot{a}yalik'aw\epsilon^{\epsilon}$, and my father is $H\ddot{a}x\ddot{u}y\ddot{o}sem\epsilon^{\epsilon}$." | Thus said the visitor. He did not recognize that this was | his younger brother $Ts!ag'i^{\epsilon}lak^u$, from whom he asked a wife. $Ts!ag'i^{\epsilon}lak^u$ | just said, "Go, son-in-law, to your wife $\bar{A}l\bar{e}^{\epsilon}staldzemga$." || Now she had her uncle for her husband. | $\epsilon m\ddot{a}x\ddot{u}yalisem\epsilon^{\epsilon}$ and his wife $\bar{A}l\bar{e}^{\epsilon}staldzemga$ had not been married long | when she was with child. Then she gave birth to a boy. | Now $\epsilon m\ddot{a}x\ddot{u}yalisem\epsilon^{\epsilon}$ was | really glad, because he had a son. | He felt only badly because
 60 he did not know || the name of his father-in-law; for the children never named him anything but | $D\ddot{a}da$, and $\bar{A}l\bar{a}k'ilayugwa$ also called her husband $D\ddot{a}da$, | and $\epsilon m\ddot{a}x\ddot{u}yalisem\epsilon^{\epsilon}$ hesitated to ask for the name of his father-in-law. | But $Ts!ag'i^{\epsilon}lak^u$ knew already that he was his eldest brother | $\epsilon m\ddot{a}x\ddot{u}yalisem\epsilon^{\epsilon}$ when he said that his
 65 father was $H\ddot{a}x\ddot{u}y\ddot{o}sem\epsilon^{\epsilon}$, head chief of the numaym || $Ha\ddot{a}yalik'aw\epsilon^{\epsilon}$. Then | $Ts!ag'i^{\epsilon}lak^u$ was glad on account of what his brother had done; for | $\epsilon m\ddot{a}x\ddot{u}yalisem\epsilon^{\epsilon}$ had always tormented his youngest brother $Ts!ag'i^{\epsilon}lak^u$ | — |.

47 $s\epsilon^{\epsilon}w\epsilon na^{\epsilon}yas$. $W\ddot{a}$, $l\bar{a}^{\epsilon}la\bar{e} n\bar{a}naxma^{\epsilon}y\epsilon da$ $begw\bar{a}nemaq$. $W\ddot{a}$, $laem^{\epsilon}la\bar{e}da$ $l\bar{e}lak\ddot{u}m\epsilon^{\epsilon}$ $d\ddot{o}q\ddot{u}lax$ $\bar{A}l\bar{e}^{\epsilon}staldzemg\ddot{a}xs$ $\bar{e}x^{\epsilon}s\ddot{o}kwa\epsilon s$ $ts!ed\ddot{a}q! \bar{e}na^{\epsilon}y\epsilon$. $W\ddot{a}$, $l\bar{a}^{\epsilon}la\bar{e}$ $k'\ddot{o}taq$ $x\ddot{u}n\ddot{o}x^{\epsilon}s$ $Ts!ag'i^{\epsilon}lakw\epsilon$, $l\bar{a}g'ilas$ $\epsilon n\bar{e}k^{\epsilon} \bar{e}$: " $G\ddot{a}ga$ -
 50 $k'!enlaxs$ $k'!ed\bar{e}laq\ddot{o}s$, $g'ig\ddot{a}m\epsilon^{\epsilon}$. $W\ddot{a}$, $n\ddot{o}gwaem$ $\epsilon m\ddot{a}x\ddot{u}yalisema^{\epsilon}ya$ $\ddot{o}g\ddot{u}m\epsilon sa$ $\epsilon ne^{\epsilon}m\bar{e}motasa$ $Ha\ddot{a}yalik'awayen$ $\ddot{o}mp\bar{e}$ $H\ddot{a}x\ddot{u}y\ddot{o}sema^{\epsilon}y\epsilon$," $\epsilon n\bar{e}x^{\epsilon}la\bar{e}da$ $l\bar{e}lak\ddot{u}m\epsilon^{\epsilon}$. $W\ddot{a}$, $la^{\epsilon}m\bar{e}$ $k'! \bar{e}s$ $ma\ddot{t}!laq\bar{e}xs$ $h\bar{e}^{\epsilon}ma\bar{e}$ $ts!a^{\epsilon}y\epsilon s$ la $g'\ddot{a}y\bar{a}lasa$ $l\bar{a}x$ $Ts!ag'i^{\epsilon}lakw\epsilon$. $W\ddot{a}$, $\bar{a}em^{\epsilon}l\bar{a}wis\bar{e}$ $Ts!ag'i^{\epsilon}lakw\epsilon$ $\epsilon n\bar{e}k^{\epsilon} \bar{a}$: " $G\bar{e}lag^{\epsilon}a$, $neg\ddot{u}mp$, $laxg^{\epsilon}as$ $genemg^{\epsilon} \ddot{o}s$ $l\bar{a}xg^{\epsilon}a$ $\bar{A}l\bar{e}^{\epsilon}staldzemgak^{\epsilon}$." $W\ddot{a}$, $la^{\epsilon}m\bar{e}$ $l\bar{a}wats\bar{e}s$ $q! \ddot{u}l\bar{e}y\epsilon$. $W\ddot{a}$, $k'! \bar{e}st!a$ $g\ddot{a}la$ $hayasek^{\epsilon} \bar{a}l\bar{e}$ $\epsilon m\ddot{a}x\ddot{u}yalisema^{\epsilon}y\epsilon$ $l\bar{e}^{\epsilon}wis$ $genem\bar{e}$ $\bar{A}l\bar{e}^{\epsilon}staldzemg\ddot{a}xs$ $laael$ $bew\bar{e}x^{\epsilon}wida$. $W\ddot{a}$, $l\bar{a}^{\epsilon}la\bar{e}$ $m\ddot{a}yul^{\epsilon}itsa$ $b\bar{a}bag\ddot{u}m\epsilon^{\epsilon}$. $W\ddot{a}$, $laem^{\epsilon}la\bar{e}$ $l\ddot{o}ma$ $\bar{e}k^{\epsilon} \bar{e}$ $n\bar{a}qa^{\epsilon}yas$ $\epsilon m\ddot{a}x\ddot{u}yalisema^{\epsilon}y\epsilon$ $qaxs$ $begw\bar{a}nema\bar{e}s$ $x\ddot{u}n\ddot{o}kwa$. $W\ddot{a}$, $l\bar{e}x^{\epsilon}a^{\epsilon}m\bar{e}s$ $\epsilon y\bar{a}g^{\epsilon}ems$ $n\bar{a}qa^{\epsilon}yas\bar{e}xs$ $k'! \bar{e}s^{\epsilon}ma\bar{e}$ $q! \bar{a}l^{\epsilon}ale$ -
 60 lax $l\bar{e}g\bar{e}mas\bar{e}s$ $neg\ddot{u}mp\bar{e}$, $qaxs$ $h\bar{e}w\bar{a}xa^{\epsilon}ma\bar{e}s$ $s\bar{a}sem\bar{e}$ $l\bar{e}qelas$ $\ddot{o}g\ddot{u}lax$ $D\ddot{a}da$. $W\ddot{a}$, $l\bar{a}xa\bar{e}$ $\bar{A}l\bar{a}k'ilayugw\bar{a}$ $l\bar{e}qelas$ $D\ddot{a}da$ $l\bar{a}x\bar{e}s$ $l\bar{a}^{\epsilon}w\ddot{u}nem\bar{e}$. $W\ddot{a}$, la $\epsilon m\ddot{a}x\ddot{u}yalisema^{\epsilon}y\epsilon$ $h\bar{a}lala$ $w\ddot{u}lax$ $l\bar{e}g\bar{e}mas\bar{e}s$ $neg\ddot{u}mp\bar{e}$, $y\ddot{i}xs$ $gw\bar{a}l\bar{e}la^{\epsilon}ma\bar{e}$ $q! \bar{a}l^{\epsilon}alel\bar{e}$ $Ts!ag'i^{\epsilon}lakwaq\bar{e}xs$ $h\bar{e}^{\epsilon}ma\bar{e}$ $\epsilon n\ddot{o}last$ $l\bar{e}g\bar{e}ma^{\epsilon}y\epsilon$ $\epsilon m\ddot{a}x\ddot{u}yalisema^{\epsilon}y\epsilon$, $y\ddot{i}xs$ $la\bar{e}$ $\epsilon n\bar{e}k^{\epsilon} \bar{e}xs$ $\ddot{o}g\ddot{u}ma^{\epsilon}ya\bar{e}s$ $\ddot{o}mpasa$ $\epsilon ne^{\epsilon}m\bar{e}$ -
 65 $motasa$ $Ha\ddot{a}yalik'awa^{\epsilon}y\epsilon$, $y\ddot{i}x$ $H\ddot{a}x\ddot{u}y\ddot{o}sema^{\epsilon}y\epsilon$. $W\ddot{a}$, $la^{\epsilon}m\bar{e}$ $\bar{e}k^{\epsilon} \bar{e}$ $n\bar{a}qa^{\epsilon}yas$ $Ts!ag'i^{\epsilon}lakw\epsilon$ qa $gw\bar{e}x^{\epsilon}idaas\bar{a}s\bar{e}s$ $\epsilon n\ddot{o}la$, $qaxs$ $h\bar{e}^{\epsilon}ma\bar{e}$ $\epsilon m\ddot{a}x\ddot{u}yalisema^{\epsilon}y\epsilon$ $h\bar{e}menala$ $m\ddot{o}mayalax\bar{e}s$ $\bar{a}m\ddot{a}yenxa^{\epsilon}y\epsilon$ $Ts!ag'i^{\epsilon}lakw\epsilon$.

Now ^εmāxūyalisemē said that he was very happy || on account of 70
 his son. "Now I | shall give my name to be his name. Now you
 will call him ^εmāxūyalisemē." | Thus he said. Then Ts!āg'ielak^u
 had obtained what he was wishing for (to | be said by his son-in-
 law), and Ālāk'ilayugwa thought in the same way. | Now ^εmāxūya-
 lisemē wished to || go home to his village in LEX'siwē with his wife | 75
 Ālē^εstalidzemga, and his father-in-law Ts!āg'ielak^u, and his wife
 Ālāk'ilayugwa, | and also Mā^εnakūla, the elder brother of Ālē^ε-
 stalidzemga. | Then they loaded their traveling-canoe with their
 belongings; | and when all their belongings were in, they paddled. ||
 Now ^εmāxūyalisemē — for I continue to call him so, | for now 80
^εmāxūyalisemē, the child of the | former ^εmāxūyalisemē, had that
 name — sat in the bow of the canoe of his wife | Ālē^εstalidzemga,
 who was carrying in her lap her son. | Then they arrived at LEX'siwē^ε
 where his village was. Then || his three younger brothers came down 85
 to meet him, and they | unloaded the goods. Then Ts!āg'ielak^u and
 his wife Ālāk'ilayugwa | and his son Mā^εnakūla went into the house
 of his son-in-law. | Now the former ^εmāxūyalisemē was asked by
 his father Hāxūyōsemē. | He said, "Now tell me where did your
 father-in-law come from. || What is his name, and that of your wife?" 90
 Thus he said. | Then the former ^εmāxūyalisemē said, "I don't

Wā, laem^εlāwisē ^εnēk'ē ^εmāxūyalisema^εyē ^εnēk'exs: "Lōmak.
 ēx'g'en nāqēk' qaen xūnokwaxs begwānemaēx. Wā, la^εmēsen 70
 lēqosałts'g'en lēg'emk' laq^u. Laems lēqelales ^εmāxūyalisema^εyē
 lāq^u," ^εnēx'laē. Wā, la^εmē lālē Ts!āg'ielakwaxēs wālagelē qa
 waldemsēs negūmp. Wā, hēemxaāwisē g'wāla nāq^εyas Ālāk'ila-
 yugwa. Wā, laem^εlaē ^εnēk'ē ^εmāxūyalisema^εyē qa^εs lālag'i nā-
^εnakwa lāxēs g'ōkūlasa lāx LEX'siwa^εyē LEX^εwis gēnemē Ālē^εsta- 75
 lidzemga LEX^εwis negūmpē Ts!āg'ielakwē LEX^εwis gēnemē Ālāk'i-
 layugwa; wā, hē^εmislā Mā^εnakūla, yix ^εnōlās Ālē^εstalidzemga.
 Wā, lāx'da^εx^εlaē mōxsasēs memwāla lāxēs yaē^εyats!ē xwāxwāk!ūna.
 Wā, g'il^εem^εlāwisē ^εwilxsē memwālās lax'da^εxwāē sēx^εwida. Wā,
 laem^εlaē ^εnēk'ē ^εmāxūyalisema^εyē;—qen hēx'sā^εmē lēqelayōq, 80
 yixs hāa!a! la lēgades ^εmāxūyalisema^εya g'inānemē, yix xūnō-
 kwas ^εmāxūyalisemēmōt!a. Wā, laem^εlaē k!wāg'iwala, yixēs gēnemē
 Ālē^εstalidzemga q!elk'!eqelaxēs bābagūmē xūnōkwa. Wā, laem-
^εlāwisē lāg'aa lāx LEX'siwa^εyē lāxēs g'ōkūlasē. Wā, g'āx^εem^εlāwisē
 g'āg'axalasōsēs yūdukwē ts!āts!a^εya. Wā, hēx'idaem^εlāwis mōłtoye- 85
 wē memwālās. Wā, la^εmē Ts!āg'ielakwē LEX^εwis gēnemē Ālāk'ilayu-
 gwa LEX^εwis xūnōkwē Mā^εnakūla, hēem g'aēlelē g'ōkwāsēs negūmpē.
 Wā, laem^εlāwisē wūlase^εwē ^εmāxūyalisemēmōt!a yisēs ōmpē Hāxū-
 yōsema^εyē. Wā, lā^εlaē ^εnēk'a: "Wāg'adzā g'wās'ides g'āyemaxaa-
 sasōx negūmpēx. Angwax'Lōx LEX^εwōs gēnemak'ōs," ^εnēx'laē. 90
 Wā, āem^εlāwisē ^εmāxūyalisemēmōt!a ^εnēk'a: "K'!ēdzen q!āla-

- 92 know | any other name of my father-in-law but Dāda, and | my mother-in-law has the name Ālāk'ilayugwa, and my brother-in-law's name is Mā'nakūla, | and my wife's name is Ālē'stalidzemga."
- 95 Thus he said. || Then the chief, his father, Hāxūyōsemē, spoke again, | and said, "He must be a great man on account of these | names, for they seem to be very high names. Let me ask | your father-in-law where he came from." Thus he said to his | prince.
- 200 Now Hāxūyōsemē called his whole || numaym, the Haāyalik'awē, to come into his house | with his children. When they were in, | Ts!āg'ielak^u with his wife Ālāk'ilayugwa and his son | Mā'nakūla and Ālē'stalidzemga, the wife of the | former māxūyalisemē, sat
- 5 among them. Chief || Hāxūyōsemē did not stand up, and he was just sitting in the house, when he spoke, and | said, "The reason why I call you, tribe, is that you shall listen to the | answer of the father-in-law of my prince māxūyalisemē | to my question." Thus he said. Then he turned | towards Ts!āg'ielak^u and said, "O chief! do ||
- 10 tell me where you come from, and your name, and the name of | your father." Thus he said. Then Ts!āg'ielak^u arose and | said, "I will answer your question, chief, indeed, since you really | ask for my name. Evidently this your prince did not recognize | me. I

- 92 xōx lēgemaxsen negūmpēx ōgū'lā lēgēmsōx la Dāda. Wā, lālōx Ālāk'ilayugwax'LEN ts!edāqēx negūmpa. Wā, lōx Mā'nakūlax'LEN q!lūlēx. Wā, lāx Ālē'stalidzemgax'LEN genēmēx," nēx'laē.
- 95 Wā, lā'laē ēdzaqwa yāq!eg'ā'ēda g'igāma'yē, ōmpse Hāxūyōsaāma'yē. Wā, lā'laē nēk'a: "Āwilaemxentōx bek!wēna'yaxs qaōs lēlēgemēx, yixs lōmaēx eālasgem lēlēgema. Wēg'ax'en wūlaxōx begwānemēx negūmpa lāx g'āyemamaxālasasōx," nēx'laēxēs lāwelgāma'yē. Wā, laēm'lāwisē lē'lālē Hāxūyōsema'yē wī'laxēs
- 200 nē'mēmota Haāyalik'awa'yē qa g'āxēs wī'laēlela lāx g'ōkwas lē'wis sāsēmē. Wā, g'ilēm'lāwisē wī'laēla, wā, g'āx'em'laē Ts!āg'ielakwē lē'wis genēmē Ālāk'ilayugwa lē'wis begwānemē xūnōkwē Mā'nakūla; wā, hē'misla Ālē'stalidzemga, yix genemas māxūyalisemēmōt!a k!wagelileq. Wā, k'!ēs'lat!a lāx'ūlilēda g'igāma'yē Hāxūyōsema'yē. Āem'laē k!waēla laē yāq!eg'a'la. Wā, lā'laē nēk'a: "Hēden lāg'ila lēts!ōdōl, g'ōkūlot, qa's hōlēlaōs lāx nānaxma'yayōlasōx negūmpaxsen lāwelgāma'yē māxūyalisemā'yē laxen wūlāsōla lāq^u," nēx'laē. Wā, lā'laē gwēgemx'īd lāx Ts!ālag'ielakwē. Wā, lā'laē nēk'a: "YūL, g'igāmē; wēg'adzāx'e-
- 10 nu'x^u q!lā'laelaxēs g'āyemaxaasaōs lē'wis lēgemaōs lō' lēgemas āsa," nēx'laē. Wā, lā'laē lāx'ūlilē Ts!āg'ielakwē. Wā, lā'laē nēk'a: "La'men nānax'mēlxēs wāldemōs, g'igāmē. Āla'mas wūlaxen lēgema. Wā, laxentōx lāwelgāma'yaqōs k'!ēs ma't!āla g'āxen. Nōgwaem Ts!āg'ielakwa, āmā'yenxēsōs sāsemaqōs, ōmp,"

am Ts!âg'îlak^u, the youngest of your children, father." || Thus he 15
said. As soon as he ended his speech, they saw that | their chief was
dead. He died of shame on account of what had been done | by his
prince, who married the (common) little daughter of his | youngest
son: therefore the breath of the past chief Hâxÿyōsemē^ε jumped out
of his body | — ||.

I forgot part of what Ts!âg'îlak^u said to his father | when he said 20
at the end, "My tribe, and that of my children are the Lâxsä. |
Now my grandson, whose name is 'mâxÿyalisemē^ε, | stands at the
head of the Lâxsä." Thus he said. |

As soon as the former 'mâxÿyalisemē^ε found that his father the
chief || was dead, because he had died of shame, he arose and | spoke. 25
He said, "O tribe! Let my | past father-in-law and the whole
number of them and my child stay away for a while. | Now my
former name, 'mâxÿyalisemē^ε, shall be his true name, for the | head
chief for the Lâxsä." Thus he said. "Now I shall have the name
Hâxÿyōsemē^ε, || the former name of my father." Thus he said. 30
Immediately | Ts!âg'îlak^u, and his wife Ālāk'ilayugwa, and |
Mâ'nakūla, and Ālē'stalidzemga, and her child | 'mâxÿyalisemē^ε
got ready and went aboard their traveling-canoe. They | went
home to G'eyōx^u. Ts!âg'îlak^u was happy because he had fooled ||
his eldest brother, and because he had obtained the true name | 35

'nēx'laē. Wä, g'ilēm'lāwisē q!lūlbē wāldemasēxs laē dōx'walela 15
g'igāmēx'dāxs le'maalaxōl le'la. Laem max'ts!ālisem qa gwēx'ī-
daasasēs lāwelgāma'yaxs laē geg'ades ts!āts!edagemē xūnōx'sēs
āmā'yenxa'yē, lāg'ilas dex'āwē hasā'yasa g'igāmayōlē Hâxÿyōse-
mayōla.

Wä, hēxōlen l'elēwēse'wē wāldemas Ts!âg'îlakwaxēs ōmpdē, 20
yīxs laē ālxlāla 'nēk'a: "Hlē'men legūxlāyo lōgūn sāsemg'ē Lâxsä.
Wä, g'āx'mēsge'n ts!ōx'lemak' lēgades 'mâxÿyalisema'yē qa lāxū-
mēsa Lâxsä," 'nēx'laē.

Wä, g'ilēm'lāwisē q!lā'alelē 'mâxÿyalisemēmot'lāxēs g'igāmēx'dē
ōmpexs le'maē le'la, yīxs māk'ts!ālisemaē, wä, lā lāx'ūlila qa's 25
yāql'eg'a'lē. Wä, lā'laē 'nēk'a: "ēya, g'ōkūlōt, hāg'aeml laslak'
qwēdg'en negūmpdg'en lōgwas 'wāxaasek', lōgūn xūnōx'dek'.
Wä, la'mēs lālen lōgemx'dē 'mâxÿyalisema'yē qa āla lōgēms lāxa
lāxuma'yasa Lâxsä," 'nēx'laē. "Wä, la'mēsen lēgadehts Hâxÿyō-
sema'yē lāx lōgemx'dāsen ōmpdā," 'nēx'laē. Wä, hēx'idaem'lā- 30
wisē xwāna'fidē Ts!âg'îlakwē lē'wis genemē Ālāk'ilayugwa lō'
Mā'nakūla; wä, hē'misē Ālē'stalidzemga lē'wis xūnōkwē 'mâxÿya-
lisema'yē, qa's hōgūxsē lāxēs yā'yatslē xwāk'lūna. Wä, g'āx'mē
nā'nak^u lāx G'eyōxwē ēk'lēqela laē Ts!âg'îlakwē qaēs nanōltsēlax-
'idaaxēs 'nōlast'lēgema'yē. Wä, hē'misēxs laē lālxā ālaem lēgemē 35

- 37 ^εmāxūyalisemē^ε for his grandchild. Only once | did the numaym
 Lāxsā obtain a name from their relatives; for | their other names
 were invented: therefore they have only one | true name ^εmāxū-
 40 yalisemē^ε. They have no privileges, because || nobody allowed the
 sons (of the Lāxsā) to marry the princesses of the | chiefs of the
 tribes; for only that way do | the chiefs of the tribes obtain privi-
 leges. The | Lāxsā are called "slaves-born-from-the-youngest-one,"
 and here the one who told me the story stopped. | He said that he was
 45 ashamed to talk || about the clan Lāxsā, because Ts!āg'ielak^u just
 made up | the names. The past chief | Hāxūyōsemē^ε gave the
 name Ts!āg'ielak^u to his youngest son. | Therefore there are two
 names obtained from their relatives, | ^εmāxūyalisemē^ε and the name
 of the wife of Ts!āg'ielak^u. ||

THE ELGŪNWĒ^ε

- 1 Now Lālux's^εendayo, he who changed his name | Lālux's^εendayo
 to the name L!āqwalat, had a slave. He also changed | the name of
 his slave Tsēlē, and gave her the name Lālux's^εaq!anak^u. | Then he
 5 regretted what he had done with his name || Lālux's^εendayo, and
 therefore he changed his name to L!āqwalat. Now he only | invented

- 36 ^εmāxūyalisema^εyē qa lēgēmsēs ts!ōx^uLema. Wā, ^εnem^ε!ena-
 em^ε!aē lālē ^εne^εmēmōtasa Lāxsāxa lēlēlādzesē lēgema, yixs ā^εmaē
^εwī^εla senānemaxēs lēlēgemē. Wā, hē^εmis lāg'ilas ^εnemsgem āla-
 k'lāla lēgēmsē ^εmāxūyalisema^εyē. Wā, laem k'leās k'les^εōs qaxs
 40 k'lesāē hēlq!ōlem gegadēs bēbegwānemē sāsemsa k'lesk'!edēlasa
 g'ig'egāma^εyasa lēlqwālala^εyē, yixs lēx'a^εmaē āxnōgwatsa al'ōgū-
 qāla k'lek'!es^εāxa g'ig'egāma^εyasa lēlqwālala^εyē. Wā, hēem āmā-
^εyenxa^εyawā q!āx^uk'!ōtemx'lēda Lāxsā. Wā, hēem wālālē wāldē-
 masa nōsa qaen. Wā, laem ^εnēk'exs māt's!aē ēt!ēd gwāgwēx-
 45 s'āla lāxa ^εne^εmēmōtasa Lāxsā yix lāg'ilas ^εnēx'sō āem senānemē
 Ts!āgielakwaxēs lēlēgemē. Wā, laem^ε!aē hās^εemxa g'ig'āmāyōlāē
 Hāxūyōsemāyōla lēqelaē Ts!āg'ielakwē qaēs āmā^εyenxa^εyē xūnōkwē
 Ts!āg'ielakwē. Wā, la^εmē maltsemxōxa lēlēlādzesē lēgem lō^ε
^εmāxūyalisema^εyē. Wā, hē^εmaē lēgēmas gēnemas Ts!āg'ielakwē.

THE ELGŪNWĒ^ε

- 1 Wā, la^εmē q!āgwidāsē Lālux's^εendayo, yixa la L!āyoxlā Lālux'-
 s^εendayowē, yixs laē lēgades L!āqwalat. Wā, laemxaē L!āyox
 lēgēmasēs q!āk'owē Tsēlē. Wā, laem lēx'ēdes Lālux's^εaq!anakwē.
 Wā, laem^ε!aē māyatasēs gwēx^εidaasasēs lēgemē Lālux's^εenda-
 5 yowē, lāg'ilas L!āyox'lālabents L!āqwalat. Wā, laemxaē āem
 senēnu^u la lēgēms L!ōl!otsa, yixs laē lēgades Nenōlogema^εyē

a name for L!ōL lotsa when he named him Nenōlogēmē, | because he 7
 was a foolish man. Then the latter had a boy, | and L!āqwalał
 thought about a name. Then he invented the name | L!ēsp!ēgaak^u.
 Then (L!ōL lotsa) had another son, and || L!āqwalał named him 10
 Bawelē, and he also invented this | name. Then he had a daughter,
 and it occurred to | L!āqwalał that she should work dressing skins
 when she was grown up, | and therefore L!āqwalał named her Ālā-
 k'ilayugwa. | Now the eldest of the children of Nenōlogēmē, || L!ēsp!ē- 15
 gaak^u, invited the tribe living at K'!āq!a, 'wālas Kwax'īlanōkūmē |
 and his children; and L!ēsp!ēgaak^u planned to change his name. |
 Then he invented the name G'ēxk'enis for his new name. Then |
 his name was G'ēxk'enis. All his names were invented, | and these
 were the ancestors of the numaym elgūnwē of the || Gwētela who 20
 are now called Kwēxāmot. | Gēxk'enis was the head chief of the num-
 aym elgūnwē. He had for a | sweetheart the slave of Dzenx'q!ayu,
 whose name was Dzenx'q!ayugwa; | for the house of L!āqwalał and
 Dzenx'q!ayu were close together | at Tayagōł. As soon as Dzenx'q!a-
 yugwa had found that she was || with child, she loaded her belong- 25
 ings, and went to the house of L!āqwalał, | and there she lived with
 her illegitimate husband. And Dzenx'q!ayugwa gave birth to a |
 girl, and L!āqwalał invented a | name for the girl. Then it occurred

qaēs nenōlāē begwānema. Wā, lā xūngwadex'itsa bābagūmē. 7
 Wā, lā L!āqwalał senx'īd qa lēgēms. Wā, lāxaē senānēmax L!ēs-
 p!ēgaakwē. Wā, lāxaē ēt!ēd xūngwatsa bābagūmē. Wā, laemxaē
 L!āqwalał lēxē'des Bawelē lāq. Wā, laemxaē āem senānēmaxa 10
 lēgēmē. Wā, laemxaē ēt!ēd xūngwatsa ts!āts!edagēmē. Wā, lā
 L!āqwalał g'īg'aēx'ēdqēxs ēaxelēlaxa ālāg'emē qō q!ūlyax'widla
 ts!āts!edagēmē, lāg'īlas L!āqwalał lēx'ēdes Ālāk'ilayugwa lāq. Wā,
 g'īl'mēsē 'nōlast!ēgēma'yas sāsēmas Nenōlogēma'yē, yīx L!ēsp!ē-
 gaak^u lēlēlaxa g'ōkūla lāx K'!āq!a, yīx 'wālas Kwax'īlanōkūma'yē, 15
 lē'wis sāsēmē laē senx'īdē L!ēsp!ēgaak^u qa's L!āyuxlālabendayā.
 Wā, lā senānēmax G'ēxk'enisē qa's āl lēgēma. Wā, la'mē
 lēgades G'ēxk'enisē. Wā, la'mē āem 'nāxwa senānu'x'sēs
 lēlēgēmē. Wā, hēm g'īl'galitsa 'nē'mēmotasa elgūnwa'yasa
 Gwētēlaxa gwe'yo Kwēxāmota. Wā, laem'laē lāxuma'yē 20
 G'ēxk'enisasēs 'nē'mēmota elgūnwa'yē. Wā, laem'lawisē
 wāladex'īdes q!āk'ās Dzenx'q!ayāxa lēgades Dzenx'q!ayugwa
 qaxs nenxwag'ālaē g'ōkwas L!āqwalałē lō' g'ōkwas Dzenx'q!ayo
 lāx Tayagōlē. Wā, g'īl'em'lawisē Dzenx'q!ayogwa q!ālelaxs le-
 'maē bewēx'wida, laē hēx'īdaem lāel mā'wa lāx g'ōkwas L!āqwalał. 25
 Wā, la'mē k!ūtexsda. Wā, lā'laē māyul'īdē Dzenx'q!ayugwāsa
 ts!āts!edagēmē. Wā, hēm'laxaāwisē L!āqwalał senx'īd qa lē-
 gēmsa ts!āts!edagēmē. Wā, lā'laē g'īg'aēx'ēdqēxs ēaxelēlaxa ālā-

to him that she would work dressing skins | in his house, and there-
 30 fore he named her *Ālāg'imil*; || and it was not long before *Dzenx'q'layugwa* was again with child, | and she gave birth to a boy. And then *G'ëxk'enis* | thought up a name for the boy, and he invented the name | *Ēk'lawig'ielak^u* for him. Then the | two children of
 35 *G'ëxk'enis* and of his illegitimate wife || *Dzenx'q'layugwa* grew up. When *Ālāg'imil* was grown up, | *Ts!āg'ielak^u* was looking for a wife for his son *Mā'nakūla* | of the *Lāxsā* of the *Q!ōmoyā'yē*. None of the chiefs who had | daughters wanted *Mā'nakūla*, for it was known that | his father *Ts!āg'ielak^u* was the youngest of the children of
 40 Chief || *Häxüyōsemē*, who was the head chief of the numaym *Haāyalik'awē*, | and also that *Ts!āg'ielak^u* had contracted an illegitimate marriage with the slave *Ālāk'ilayugwa*: | therefore they were unwilling. Then | *Ts!āg'ielak^u* learned that *G'ëxk'enis* had a daughter who was just | grown up, namely, *Ālāg'imil*. Then
 45 *Mā'nakūla* || tried to get *Ālāg'imil* for his wife, and *G'ëxk'enis* asked | *Mā'nakūla* to marry her at once. Now *Mā'nakūla* did so, | and *Mā'nakūla* at once was married. Now | he had *Ālāg'imil* for his wife. This was the first time that | those descended from
 50 *Ts!āg'ielak^u* bought a wife. They had not been || married for a long time, when *Ālāg'imil* was with child. Then she gave birth to a girl. | And the father of the girl *Mā'nakūla* | thought of the name of

g'imē lāx g'ōkwās. Wā, hē'mis lāg'ilas lēx'ēdes Ālāg'imilē lāq.
 30 *Wā, k'les'lat!a gālaxs laē ēt!ēd bewēx'wida, yix Dzenx'q'layugwa. Wā, lā'laē māyul'idxat! yisa bābagūmē. Wā, laem'laē hē'mē G'ëxk'enisē sena qa' lēgēmsēs bābagūmē xūnōkwa. Wā, lā'laē senā-nemax Ēk'lawig'ielakwē qa lēgēms. Wā, laem'lāwisē q!ūlsq!ūl-yax'widē ma'lōkwē sāsems G'ëxk'enisē lē'wis k'lūtexsdōtē*
 35 *Dzenx'q'layugwa. Wā, laem'laē ēxentē Ālāg'imilē. Wā, laem'lāwisē yāla Ts!āg'ielakwē ālā qa gēnēmsēs xūnōkwē Mā'nakūla, yixa Lāxsāsa Q!ōmoyā'yē. Wā, lā'laē k'leās āx'ēxsdesa sāsemnō-kwasa ts!ēdaqē g'ig'egāmēx Mā'nakūla qaxs q!ēq!ālagālayāaxs āmā'yenxā'yāē ōmpasē Ts!āg'ielakwaxs sāsems g'igāmāyōlāē Hā-*
 40 *xüyōsemāyōla, yix lāxūma'yasa ēnemēmōtasa Haāyalik'awa'yē. Wā, hē'mesēxs k'lūtexsdaē Ts!āg'ielakwē lē'wa q!āk'owē Ālāk'ilayugwa. Wā, hē'mis lāg'ilas k'les nānagēg'ēsē'wē. Wā, lā'laē q!ālē Ts!āg'ielakwē yixs xūngwadaē G'ëxk'enisē yisa hē'ma ātē ēxentē xūnōkwāsē Ālāg'imilē. Wā, g'āx'em'laē gagek'!ē Mā'nakūla lāx Ālāg'imilē. Wā, āem'lāwisē G'ëxk'enisē āxk'!ālax Mā'nakūla qa hēx'ida'mēsē qādzēla. Wā, hēem'lāwisē gwēx'idē Mā'nakūla. Wā, la'mē hēx'idaem qādzēlē Mā'nakūla. Wā, la'mē gēg'ades Ālāg'imilē. Wā, hēem ātēs ēnemp!ēna qādzēlaxēs gē-nema g'āg'ilela lāx Ts!āg'ielakwē. Wā, k'lest!a laem gāla hāyase-*
 50 *k'ālaxs laē bewēx'widē Ālāg'imilē. Wā, lā'laē māyul'itsa ts!āts!ēdagēmē. Wā, lā'laē ōmpasa ts!āts!ēdagēmē, yix Mā'nakūla sen-*

his father Ts!āg'i!ak^u, who had died. | Then he cut in two the name 52
of Ts!āg'i!ak^u, and he named | the girl Ts!ālalili!ak^u. Now Ālāg'i-
mīl was a Lāxsā woman, || because her husband was Mā'nakūla, 55
and she turned | to the numaym Lāxsā. |

Here the story-teller said to me that he had forgotten the middle
part of the story which he was telling | me, and he said that he would
jump a long way to the latter half of the | story of the ancestors of
two numayms Lāxsā and || elgūnwē^e. | 60

Now G'ēxk'enis remained head chief, and his | name was always
given to the eldest son of G'ēxk'enis, whenever the father died. |
Now there were many people in the numaym of the | elgūnwē^e, who
had for their chief G'ēxk'enis, and the || numaym elgūnwē^e still 65
keeps together witht he Lāālx's'endayo, for they | also had for their
chief L!āqwala!, and he did the same; for when a | L!āqwala! dies,
then his eldest | son takes the name L!āqwala!; even if the eldest
child is a woman, she | takes the place of her father. Although she
may have many || younger brothers, they can not even take it away 70
from their | eldest sister. |

Now all the seven numayms had gathered | at Qālogwis. G'ēxk'e-
nis had many children. | The youngest one of his children was a

g'aalelax lēgemasēs ōmpdē Ts!āg'i!akwē, yīxs lē'maē lē'la. Wā, 52
hē'mis la māłts!endzōsxa lēgemē Ts!āg'i!ak^u. Wā, la'mē lēx'ēdes
Ts!ālalili!akwē lāxēs ts!āts!edagemē xūnōk^u. Wā, la'mē Lāxsāax-
semē Ālāg'imīlē qaxs laē lā'wades Mā'nakūla. Wā, laem g'wāgwa- 55
aqa lax 'ne'mēmotasa Lāxsā.

Wā, laem 'nēk'ēda nōsa qaenlaxs lenoyox'widaaxēs nōyemē
qaen. Wā, la'nēk'exs g'wāsg'ililē dex'seq!axa negoyā'yasa nōye-
maxs g'ilg'alisasa ma'itsemak!ūsē 'nāl'ne'mēmatsa Lāxsā lē'wa
elgūnwa'yē. 60

Laem'laē hēx'sāem laxūma'yē G'ēxk'enisēxa āem hayōsela lē-
gem lāxa 'nōlast!egema'yas sāsēm'nākūlāsa G'ēxk'enisaxs laē lē-
'lēs ōmpē. Wā, laem'laē q'lēnem'el la lēlqwalala'ya 'ne'mēmotasa
elgūnwa'yēxa g'igades G'ēxk'enisē. Wā, laem'laē q!ap!lēx'sāem-
'laēda 'ne'mēmotasa elgūnwa'yē lē'wa Lāālx's'endayoxa hēx'sā- 65
'maxat! g'igāma'yē L!āqwala!, yīxs ā'maaxat! hē g'wēg'ilē g'il'maē
lē'lē L!āqwalatē laē hēx'idaem L!āyo L!āqwalalē 'nōlast!egema'yas
sāsēmsxa begwānemē xūnōx^us, wāx'ē ts!edāqa 'nōlast!egema'yē, lā
hēem L!āyostōdxēs ōmpdē. Wāx'maē q'lēnemē bēbegwānem ts!ā-
ts!a'yas. Wā, lā k'leās g'wēx'idaas dāxleyaq lāxēs ts!edāqē 'nōla- 70
st!egema'ya.

Wā, laem'laē 'wīla la q!ap!lēx'idēda ālēbōsgemak!ūsē 'nāl'ne-
'mēmas lax Qālogwisē. Wā, laem'lāwisē q'lēnemē sāsēmas G'ēxk'e-
nis. Wā, laem'lāwisē lōma ēx'sōk^u begwānemē āmā'yenxa'yas

75 handsome boy, || whose name was Hāwas. And the youngest |
 daughter of Wāg'ides, the speaker of the house of L!āqwalā, | chief
 of the numaym Lāālx's'endayo, whose name was L!āx'L!Elēdzemga,
 was also very pretty. | Now G'ēxk'enis and his children lived
 together in a house; | and Wāg'ides and his children lived in the
 80 house of L!āqwalā. || Then Hāwas was in love with L!āx'L!Elē-
 dzemga, and went to her | every night. They never guessed that
 Hāwas was the | lover of L!āx'L!Elēdzemga. When it was | seen
 that L!āx'L!Elēdzemga was stout, she was called by her father
 Wāg'ides, | and she was asked by her father: "Why are you ||
 85 stout and has your face so much | changed?" he said to her. L!āx'-
 L!Elēdzemga did not try to deceive | her father Wāg'ides. She told
 him at once that | Hāwas lay with her every night and that he was
 the cause of her | pregnancy. (She said) "I do not love any one
 90 except Hāwas:" || therefore what could her father Wāg'ides say?
 What could he do, when he | saw that his youngest daughter was
 really in love with | Hāwas? Therefore he only said, "Really show
 yourself with him, | that it may be the same as though Hāwas were
 your husband." Thus he said. Then | Hāwas and L!āx'L!Elēdzem-
 ga lived together as illegitimate husband and wife. Hāwas belonged ||
 95 to the numaym elgūnwē and his illegitimate wife | L!āx'L!Elēdzemga,
 whose father was Wāg'ides, belonged to the numaym | Lāālx'-

75 sāsemasxa lēgadās Hāwasa. Wā, lā'elaxaē lōma ēx'sōkwē āmā-
 'yēnxa'yē ts'edāq xūnōx's Wāg'idesē yē'lax yāq!ēndēlas L!āqwalā,
 yīx g'īgāma'yasa 'nēmēmōtasa Lāālx's'endayo, L!āx'L!Elēdzem-
 gax'lēda ts'edāqē. Wā, la'mē q!āp!aēlē G'ēxk'enisē lē'wis
 sāsēmē lō' Wāg'idesē lē'wissāsēmē lāx g'ōkwās L!āqwalā. Wā,
 80 hēmēlāwis laats Hāwasaxa gāgenōlē qa's lā kū'li' lō' L!āx'L!E-
 lēdzemga, hēmenalaxa gāgenōlē. Wā, hēwāxamēlāwisē k'ōtasō'
 wāladē Hāwasās L!āx'L!Elēdzemga. Wā, ā'ēmēlāwise dōx'walelē,
 L!āx'L!Elēdzemgaxs laē penla, wā, lā'laē lē'lalasōsēs ōmpē Wā-
 g'idesē. Wā, lā'laē wūlase'wa yīsēs ōmpē: "madzēs xenlelag'i-
 85 laōs la penla. Wā, yō'mēsōxda gōgūma'yāqōs yīxs laaqōs xenlela
 ōgūqem la," 'nēx'laēq. Wā, k'lē'slat!a wū'ēm hāyamē L!āx'L!E-
 lēdzemga qaēs ōmpē Wāg'idesē. Laēm'laē āem hēx'ida nēfax
 hēmenalā'maē kūlkūlk'a lō' Hāwasaxa gāgenōlē; "Wā, hē'mēsen
 bewēgwasē qaxg'en k'lē'sēk' ōgū'la walela lāx Hāwasa," 'nēx'laē;
 90 qa 'masēlawis wāldemas ōmpasē Wāg'idesē qa wēx'idēs qaxs dō-
 qūla'maax nāqa'yasēs āmā'yēnxēgasaxs ālak'lālaē lāxūlanux's Hā-
 wasa, lāg'ilas āem 'nēk'eq: "Ālag'aema nēltsemx'id lē'wē qa's
 'nemāx'is'maōs lō' lā'wadās Hāwasa," 'nēx'laē. Wā, laemxaē
 k'lūtēxsdē Hāwasa lō' L!āx'L!Elēdzemga. Wā, hēmxaē g'āyolē
 95 Hāwasa lāxa 'nēmēmōtasa elgūnwā'yē. Wā, lā k'lūtēxsdotasē
 L!āx'L!Elēdzemga g'āyolē ōmpasē, yīx Wāg'idesa lāxa 'nēmēmōtasa

s^cEndayo. Then L!āx'L!Elēdzemga gave birth to a | boy, and the 98
 father of L!āx'L!Elēdzemga, Wāg'ides, named | the son of Hāwas
 and L!āx'L!Elēdzemga LELBEX'sālag'ilis. || This was a real name, and 100
 was not invented as | a name for the boy who was named LELBEX'-
 sālag'ilis. It was not | long before L!āx'L!Elēdzemga gave birth to
 another boy, | and Wāg'ides gave a name to his grandson. | He gave
 the name K'!āsō^c as the name for the boy. || He gave him improperly 5
 a true name; for it is wrong, because | L!āx'L!Elēdzemga was not
 properly married when she became the wife of Hāwas. Now | the
 father of Hāwas, G'ēxk'enis, died, and at once | Hāwas took the
 place of his father. Then his name was G'ēxk'enis. | Now LELBEX'-
 sālag'ilis grew up. Then || LELBEX'sālag'ilis saw a girl belonging to 10
 the | numaym Hēmasxdō, the daughter of a common man whose
 name was Q!ōmlēdenōl. | His daughter's name was also L!āx'-
 L!Elēdzemga. | Then LELBEX'sālag'ilis always went | with her to
 Tsāxis; for the Kwāg'uł tribes had followed the || white men, when 15
 they first built houses at Fort Rupert. Now | LELBEX'sālag'ilis was
 the lover of | L!āx'L!Elēdzemga. Then L!āx'L!Elēdzemga went at
 once into the house of her sweetheart | LELBEX'sālag'ilis, and soon
 L!āx'L!Elēdzemga was with child, | that is called "to get pregnant
 outside," when a woman without a husband becomes pregnant. ||

Lāālx's^cEndayo. Wā, laem^llaē māyul'idē L!āx'L!Elēdzemgasa bā- 97
 bagūmē. Wā, lā ōmpas L!āx'L!Elēdzemga, yix Wāg'idesa lēx'ēdes
 LELBEX'sālag'ilis qa lēgēmsa bābagūmē xūnōx^s Hāwasa lō^c L!āx'-
 L!Elēdzemga. Wā, laem āla lēgema yixs k'!ēsaē āem sena^cyaxa 100
 lēgēmasa bābagūmēxa la lēgades LELBEX'sālag'ilis. Wā, k'!ēst!a
 gāłaxs laē ēt!ēd māyul'idē L!āx'L!Elēdzemgasa bābagūmē. Wā,
 lā^claxaē hē^cmē Wāg'idesē lēx'ēd qa lēgēmsēs ts!ōx^cLEMA. Wā,
 la^cmē lēx'ēdes K'!āse^cwē qa lēgēmsa bābagūmē. Wā, laemxaē
 wāx' ālak'!āla lēgema. Wā, lā lekwāłaxs k'!ēsaē qādzēlase^cwē 5
 L!āx'L!Elēdzemgāsēs k!ūtēxs dōtē Hāwasa. Wā, la^cmē lē^clē
 ōmpas Hāwasa, yix G'ēxk'enisē. Wā, hēx'idaem^llāwisē Hā-
 wasa L!āyostōdxēs ōmpdē. Wā, la^cmē lēgades G'ēxk'enisē.
 Wā, la^cmē q!ūlyax^cwidē LELBEX'sālag'ilisē. Wā, laem^llāwisē
 dōqūlē LELBEX'sālag'ilisxa ts!ēdāqē xūnōx^ssa g'āyolē lāxa 'ne- 10
 'mēmotasa Hēmaxsdō, yixa begwānemq!ālamē lēgades Q!ōm-
 lēdenōl. Wā, lā^claē L!āx'L!Elēdzemgax^claem laxaē ts!ēdāqē
 xūnōx^s. Wā, laem^llaē LELBEX'sālag'ilis hēmenālaem la q!ēq!ēyōt
 lē^cwē lax Tsāxisē, qaxs g'āx^cmaē 'wī^cla māsēgemēxa Kwākūg'ułaxa
 māmałaxs g'ālaē g'āx g'ōxwalēs lāx Tsāxisē. Wā, laem^llaē LELBEX'- 15
 sālag'ilisē wāłades L!āx'L!Elēdzemga. Laem^llāwisē ā^cmē L!āx'L!E-
 lēdzemga āem hēx'ida la laēl lāx g'ōkwāsēs wālelē LELBEX'sāla-
 g'ilis qaxs hēx'ida^cmaē bewēx^cwidē L!āx'L!Elēdzemga. Wā, hēem
 lēgades bōxūłsxa wū^cmē bewēx^cwidēxs k'!ēāsaē lā^cwūnema. Wā,

- 20 All the men and all the women made fun of her, because she got pregnant outside: therefore it occurred to L!āx'L!ēlēdzemga that | she would go into the house of her lover Lēlbex'sālag'īlis, and | to live with him as his illegitimate wife. Now this was a new disgrace to the | numaym elgūnwē; for all kinds of disgrace happen to them.
- 25 Then || L!āx'L!ēlēdzemga gave birth to a boy; and immediately | the father-in-law of Lēlbex'sālag'īlis, Q!ōmlēdenōl said that he | would give a name to his grandson, and he named his grandson Wāwūngenōl. | And it was not long before | L!āx'L!ēlēdzemga gave
- 30 birth to another boy, and he did not live long || before (the boy) died. Then L!āx'L!ēlēdzemga gave birth to another | boy, and his grandfather Q!ōmlēdenōl gave him the name | Hayalk'in. Then the name of the boy was Hayalk'in. | Hayalk'in was the youngest after his two elder brothers. | When Hayalk'in grew up, his elder
- 35 brother || Wāwūngenōl paddled, hunting at the lower end of Lēlād; and | there his canoe upset, and Wāwūngenōl died by the upsetting of his canoe. | Now Hayalk'in was the only son of | L!āx'L!ēlēdzemga and Lēlbex'sālag'īlis. Now | he grew up to be a young man, and
- 40 he always went to the || house of Dōqwāyis; for L!āx'L!ēlēdzemga, the mother of | Hayalk'in, said that she was a near relative of the past chief Dōqwāyis; | and therefore Hayalk'in always went there.

- 20 lā aemlālayowa bōxūlsasa 'nāxwa bēbegwānema lē'wa 'nāxwa ts!ēdaqa. Wā, hē'mis g'ig'aēgēs L!āx'L!ēlēdzemga lāg'īlas hē ēg'asē āem la laēl lāx g'ōkwāsēs wālelē Lēlbex'sālag'īlisē qa's āla-g'a'mē k!ūt!exsd lē'wē. Wā, laemxaē alēg'ē q!ēma'yasa 'nē'mē-motasa elgūnwā'yēxa 'nāxwa'mē q!ēma'yēs gwayi'lālasē. Wā, lā
- 25 māyul'idē L!āx'L!ēlēdzemgāsa bābagūmē. Wā, hēx'idaem'lāwisē wūnāla negūmps Lēlbex'sālag'īlisē, yix Q!ōmlēdenōlē 'nēx' qa's hē'mē lēqēla qa lēgēmsēs ts!ōx'LEMA. Wā, lā lēx'ēdes Wāwūngenōlē qa lēgēmsēs ts!ōx'LEMā. Wā, k'!ēst!a gāfaxs laē ēt!ēd māyul'idē L!āx'L!ēlēdzemgāsa bābagūmē. Wā, k'!ēst!a gaēl q!ū-
- 30 lāxs laē lēlēda bābagūmx'dē. Wā, lāxaē ēt!ēd māyul'idē L!āx'L!ēlēdzemgāsa bābagūmē. Wā, lā gāgēmpasē Q!ōmlēdenōlē lēx'ēdes Hayalk'inē lāq. Wā, lā'mē lēgades Hayalk'inēxa bābagūmē. Wā, la'mē āmā'yēnxa'yē Hayalk'inasēs ma'lōkwē 'nō'nēla. Wā, g'il'mēsē q!wāq!ūlyax'widalē Hayalk'inaxs laē sēx'widē 'nōlās, yix
- 35 Wāwūngenōlē qa's lā hanāl!a lax gwalaās Lēlādē. Wā, hē'mis la qēbats hānal!aats!ās xwāk'lūna. Wā, la'mē qabalismē Wāwūngenōldē lāxēq. Wā, la'mē la 'nemōx'EM la begwānem xūnōx's L!āx'L!ēlēdzemga lō' Lēlbex'sālag'īlisē Hayalk'inē. Wā, la'mēsē q!ūlyax'wida, laem hē'fa begwānema. Wā, la'mē hēmenāla lā lax
- 40 g'ōkwās Dōqwāyis qaxs 'nēk'aē L!āx'L!ēlēdzemga, yix ābēmpas Hayalk'inaxs māg'ilaē lēlēlāla lāxa g'igāmayōlāe Dōqwāyiswūla. Wā, hē'mis lāg'īlas hēmenāla'mē Hayalk'inē lā lāq. Wā, laem

Now, the | princess of Dōqwāyis was grown up, and Dōqwāyis was 43
 the chief of the | numaym Dzendzenx'q!ayo; and they never
 thought || that Hayałk'in was the lover of 'māxūlayugwa. Then | 45
 Chief Dōqwāyis became sick, and he had not been lying down more
 than | four days when he died. Then Hayałk'in | never left his
 sweetheart 'māxūlayugwa. Now, Dōqwāyis left his copper |
 Lōbelila, a high-priced copper. And when || 'māxūlayugwa had been 50
 an orphan for almost two months, | all the men and all the women of
 Fort Rupert began to talk about them secretly. | Now it was known
 Hayałk'in was going to marry 'māxūlayugwa; | but Hayałk'in was
 of too low rank to marry the princess of Chief | Dōqwāyis. Then
 they discovered that the princess 'māxūlayugwa herself || wished 55
 it: therefore they thought that she was with child, and that there-
 fore | she had made up her mind to marry Hayałk'in. When | the
 chief, the father of Dōqwāyis died, | 'māxūlayugwa gave away
 property at once to the Kwāg'uł; and then she took the name
 Dōqwāyis. | This was her chief's name, and her princess name was
 'māxūlayugwa. Now she had || always two names, and she was a 60
 chief on the | right-hand side, and she owned a princess on her left-
 hand side; for she was the only | daughter of Dōqwāyis and his
 wife, whose name was 'nā'nemp!Eng'ilayugwa, | the princess of the
 chief of the numaym | Ts!ētsēlwālagāmē of the 'nemgēs. Then

ēxent!ēdē k'!ēdēlas Dōqwāyisē, yixs g'igāma'yaē Dōqwāyisasa 43
 'ne'mēmōtasa Dzendzenx'q!ayo. Wā, la'mē hēwāxa gayōl k'ōt!ē-
 tse'wē Hayałk'inē wāłades 'māxūlayugwa. Wā, la'mēs ts!ex'q!ē- 45
 x'īdēda g'igāmayōlaē Dōqwāyiswūla. Wā, k'!ēst!a hāyāqax
 mōxxsa 'nālās qelgwīla laē wik!ex'īda. Wā, la'mē Hayałk'inē
 hēwāxa bāsēs wāłalē 'māxūlayugwa. Wā, la'mē l!āqwaelālē
 Dōqwāyisdāx Lōbelilaxa q!ēyōxwē l!āqwa. Wā, laem ēlāq māt-
 tsemg'ila la xamalē 'māxūlayugwa laasē wūnwūnōsa q!ēq!ēyodēda 50
 'nāxwa bēbegwānem lē'wa 'nāxwa ts!ēdāq lāxg'a Tsāxis. Wā,
 la'mē q!ālē Hayałk'inaxs lē'maē geg'adōłts 'māxūlayugwa. Wā,
 la'mē k'!ōdemē Hayałk'inē la geg'ades k'!ēdēlasa g'igāmēx'dē, yix
 Dōqwāyisdē. Wā, lā q!āstasōxs hāsmaaxa k'!ēdēlē 'māxūlayugwa
 nāqa'ya. Wā, hē'mēs lāg'ilas k'ōtasō laem bōxūlsa, yix lāg'ilas 55
 xenlēla ts!āsala qa's lā'wadēs Hayałk'inē. Wā, hē'maaxs laē
 lē'lēda g'igāmēx'dē ōmpsē Dōqwāyisdē, lā hēx'īdaem p!ēsē 'māxū-
 layugwāxa Kwāg'ułē. Wā, la'mē lēgades Dōqwāyis. Wā, la'mē
 g'igēxlālaq. Wā, lā k'!ēdēlēxlāx 'māxūlayugwa. Wā, la'mē
 hēmenālaem małtsemē lēlēgemas. Wā, la'mē g'igāma'yē yix 60
 hēłk'!ōt!ana'yas. Wā, lā k'!ēdadeses gēmoxot!ana'yē, yixs 'nemōx'-
 'maē xūnōx'us Dōqwāyisdē lē'wēs gēnemōlēxa lēgadās 'nā'nem-
 p!Eng'ilayugwa, yix k'!ēdēlwūlasa g'igāmayōlasa 'ne'mēmōtasa
 Ts!ētsēlwālagāma'yasa 'nemgēs. Wā, la'mē Hayałk'inē qādzēlax

- 65 Hayalk'in married || Dōqwāyis, and it was not long before 'māxūlayugwa gave birth | to a boy. Now, 'māxūlayugwa herself caused her name to be disgraced | and to become a bad name, because she had a common man for a husband, | for Hayalk'in had no chiefs among his ancestors. | Now 'māxūlayugwa was called a fool on
 70 account of what she had done; and so || all her children will be bad on their father's side, and | they will be in vain good on their mother's side. Now Dōqwāyis gave away | to Hayalk'in the copper Lōbehila left behind by the chief, her father. | Then she gave in marriage the name Wanuk^u for the name of Hayalk'in. | Now Hayalk'in had
 75 obtained a chief's name, and || he was no longer called Hayalk'in, because he obtained by good luck the real name | Wanuk^u. And now he had the name Wanuk^u; for now he invited all the | tribes with the price of the copper Lōbehila. Now, | it was just as though Wanuk^u had taken away the copper from the father of his wife, | for the deceased Dōqwāyis was going to sell his copper in order to
 80 invite || all the tribes: therefore all the men were sick at heart | on account of what Wanuk^u and his | illegitimate wife 'māxūlayugwa had done, she whose name was now Dōqwāyis. |

There was one woman whose name was Q!wāla'x'alayugwa, who was always | going to Victoria, for she was a prostitute. When she
 85 came home to || Fort Rupert, she brought many blankets, and she |

- 65 Dōqwāyisē. Wā, ālak'!alat!a k'!ēs gālaḡs laē māyulē 'māxūlayugwāsa bābagūmē. Wā, laem q!ūlēx'sēmē 'māxūlayugwa q!āmāg'ila qa's lēgādēsa 'yāx'sēmē lēgēmē qaxs laē lā'wadasa begwānemq!ā-lemēxa k'!ēāsē g'iqag'iwā'yē wīwōmpwūlas Hayalk'inē. Wā, la'mē lēqelase'wē 'māxūlayugwās nenōlō qaēs gwēx'idaasē. Wā, hē'mē-
 70 sēxs lālē 'nāxwāeml lāl 'yāx'k'!ōt!enālā lē sāsemasēxs ask'!ōtē. Wā, lā ēx'k'!ōt!enālā wāx'laxēs abāsk'!ōtē. Wā, la'mē sap!ēdē Dōqwāyisasa L!āqwaēlawā'yasēs g'igāmayōla ōmp, yīx Lōbehila lāx Hayalk'inē. Wā, lā lēgemg'exlālax Wanuk^u qa lēgēms Hayalk'inē. Wā, la'mē lālē Hayalk'inaxa g'igāmēdzēsē lēgēma. Wā, la'mē
 75 gwāl lēgades Hayalk'inē, qaxs le'māē lōgwalaxa ālak'!āla lēgēmē Wanukwa. Wā, laem lēgades Wanuk^u, yīxs laē lēlalaxa 'nāxwā lēlqwālāla'ya yīs k'ilōmax Lōbehilaxa L!āqwa. Wā, la'mē 'nēmā-x'isē Wanukwē. Lō' lēnemānemaxa L!āqwa lāx ōmpdāsēs genēmē qaxs wāx'ilaxsdē laxōdē Dōqwāyisdāxēs L!āqwa qa's lēlēlayāxa
 80 'nāxwā lēlqwālāla'ya. Wā, hē'mis lāg'ilas ālak'!āla ts!ex'ilē nēnā-qa'yasa 'nāxwā bēbegwānem qa gwēx'idaasas Wanukwē lē'wis k'lūt!exsdōtē 'māxūlayugwa, yīxa la lēgades Dōqwāyisē.

Wā, lā 'nemōkwa ts!edāqē lēgades Q!wāla'x'alayugwaxa hēmē-naḡa la lāxa Ts!āmasē qaxs L!āsgasaē. Wā, g'āxē nā'nakwa lāx
 85 Tsāxisē. Wā, la'mē mālaxa q!ēnemē p!ēlxelasgēma. Wā, lā hē

carried them into the house of Wanuk^u, but Q!wā^lax'alayugwa 86 was no | relative of Wanuk^u, (but) she had no relatives living. | Therefore she went into the house of Wanuk^u. | Then Malēd intended to sell his copper named Wāx^usēstāla, || and Q!wā^lax'alayugwa 90 bought it with seven hundred and sixty | blankets (which she paid) for the copper Wāx^usēstāla. Before | long Q!wā^lax'alayugwa became sick, and she also | died, and Wanuk^u obtained by luck the copper Wāx^usēstāla. | Now Wanuk^u sold Wāx^usēstāla, and it was bought || for five thousand one hundred and twenty blankets; | and 95 Wanuk^u again invited all the tribes; and | he took the name of the father of Q!wā^lax'alayugwa, | whose name was Wāg'ides. Now they stopped calling Wanuk^u, Wanuk^u, | for he had the name Wāg'ides. Now || his child had the name Hāmadzālas, and now 200 Wāg'ides was called | chief because he had invited twice the tribes. | Then the heart of Wāg'ides was proud because he was spoken to as a chief by | all the chiefs of all the tribes. And in the feast | his seat was among the real chiefs. ||

Now, you, Chief Dr. Boas, you must have been surprised when I 5 went to | Chicago with Johnny Wanuk^u and his wife Dōqwāyis¹ | — that is 'māxūlayugwa — when I called 'māxūlayugwa a queen, | but Johnny Wanuk^u was just like a slave of his wife 'māxūlayugwa. |

māwīlē g'ōkwas Wanukwē, yīxs k'lēsaē Q!wā^lax'alayugwa lēlē- 86 lāla lāx Wanukwē, yīxs k'lēsaē la q!ūlas lēlēlā^lax'dās Q!wā^lax'alayugwa. Wā, hē^mis lāg'ilas hē laēlē g'ōkwas Wanukwē. Wā, lā lāxoyuwa l'lāq^waxa lēgades Wāx^usēstāla, yīs Malēdē. Wā, lā k'īl^xwidē Q!wā^lax'alayugwāsa māma'īgūnālp!enyag'alasa q!ēl^lax'- 90 sōkwē p!ēlxelasgem laxa l'lāq^waxa lāx Wāx^usēstāla. Wā, k'lēst!a gā^laxs laē ts!ēx'q!ēx'īdē Q!wā^lax'alayugwa. Wā, laēmxaē wīk'!ēx'īda. Wā, laēmxaē Wanukwē lōgwalax Wāx^usēstalaxa l'lāq^waxa. Wā, la^mmē Wanukwē lāxōdex Wāx^usēstāla. Wā, la^mmē k'īl^xwa sē^fwa yīsa q!āq!al!ēp!enyag'anālasa ma'ītsōkwē p!ēlxelasgema. 95 Wā, laēmxaē Wanukwē lēlēlaxa 'nāxwa lēlqwāla^laya. Wā, la^mmē Wanukwē āx'ēdex lēgemas ōmpwūlas Q!wā^lax'alayugwax'dē, yīxa lēgades Wāg'ides. Wā, la^mmē g^wāl lēgadē Wanukwas Wanukwē. Wā, la^mmē lēgades Wāg'idesē. Wā, la^mmē lēgadē bābagūmē xūnōx^s yīs Hāmadzālas. Wā, la^mmē lēqalase^wē Wāg'idesas g'īge- 200 ma'yē qaxs laē mālp!ēna lēlālaxa 'nāxwa lēlqwāla^laya. Wā, la^mmē lemqa nāqayās Wāg'idesē qaxs laē g'āgegelāqwalasōsa 'nāxwa g'īgegāmēsa 'nāxwa lēlqwāla^laya. Wā, la^mmē k!wāgēlīxa āla^mmē g'īgegāmēxs k!wēlaē.

Wā, yūl, g'īgāmē^c Dr. Boas, yīxs q!ayaxag'anemaqōs lāx 5 Chiagoxg'en lā lō^c Johnny Wanuk^u lē^cwis genemē Dōqwāyis, yīx 'māxūlayugwaxg'in lāk' lēqalas Queen lāx 'māxūlayugwa. Wā, ā^mmēsē 'nemāx'īsē Johnny Wanukwē lō^c q!āk'ōsēs genemē 'māxūla-

¹ They were among the Kwakiutl who visited the World's Fair in 1893.

- And this is what I now talk about, the ancestors of the married
 10 couple || Wanuk^u whose name was Wāg'ides, which name he obtained
 from | Q!wā^{lax} alayugwa, and his illegitimate wife 'māxūlayugwa. |
 I only wish you to know that Wāg'ides probably thought that you
 considered him a real | chief. This is called by the Indians "a-newly-
 made-chief," | like Wāg'ides in the numaym Elgūnwē^e. ||
- 15 When we came back to Fort Rupert Wāg'ides went into his house, |
 and he said at once that he would buy oil with | the money that he
 had obtained, paid by you, Dr. F. Boas. Then he gave a grease |
 feast to all the tribes, and now his wife 'māxūlayugwa | gave him the
 20 marriage name Kwākūx'ālas for the feast name of her || husband
 Wāg'ides. Now, 'māxūlag'īlis, | the chief next to L!āqwalā^l, chief
 of the | numaym Lāā^{lax}'s'endayo, became sick. Now, he had the
 copper Lōbēhila. | Wāg'ides always took care of him; and when he
 25 became very | sick, Wāg'ides took the chief 'māxūlag'īlis || into his
 house. At once 'māxūlag'īlis said to | Wāg'ides, "You make me
 glad, because you take pity on me, because you | come and do good
 to me. If I should die quickly, | only take this my copper Lōbēhila,
 and sell it, and | invite again all the tribes." Thus he said to him in
 30 the morning. || And when night came 'māxūlag'īlis died. | Wāg'ides
 also obtained by good luck the copper Lōbēhila. Now, | Wāg'ides

- yugwa. Wā, g'a'mēsen la gwāgwēx's'ālasē g'alemg'alīsasa hayase-
 10 k'ālē Wanukwē, yīxa la lēgades Wāg'idesxēs hēlanemē lēgem lāx
 Q!wā^{lax} alayugwōlē, lē'wis k!ūtēxsdōte 'māxūlayugwa. Wā,
 ā'men 'nēx' qas q!ālaōsax Wāg'idesē yīxs 'nēg'anemaak'osaq ālaem
 g'igāma'ya. Wā, hēm gwe'yōsa bāk!umē ata'lēk^u g'igāma'ya
 yīx Wāg'idesē lāxēs 'ne'mēmota elgūnwā'yē.
- 15 Wā, g'āxenu'x^u nā'nak^u lāx Tsāxisak'. Wā, lā laēl lāxēs g'ōkwē
 Wāg'idesē. Wā lāxaē hēx'idaem 'nēx' qas k'īlxwēxa L!ē'na yīsēs
 gwānemē dā^{lax}ēs hālagēmōs Dr. F. Boasaq. Wā, la'mē L!ē'nag'ila
 k!wēlasxa 'nāxwa lēlqwā^{lax}ā'yē. Wā, la'mē genemasē 'māxū-
 layugwa lēgemg'elx'lā^{lax} Kwākūx'ālas qa k!wēladzēx'lāyōsēs
 20 lā'wūnemē Wāg'idesē. Wā, la'mēsē ts!ex'q!ex'idē 'māxūlag'īlisxa
 g'igāma'yē māk'ilāxa g'igāma'yē L!āqwalālēxa g'igāma'yasa 'ne-
 'mēmotasa Lāā^{lax}'s'endayo. Wā, laem L!āgwades Lōbēhila. Wā,
 la'mē Wāg'idesē hēmenāla la āaxēlaq. Wā, g'il'mēsē la ā^{lax}'id
 ts!ex'q!āxs laē Wāg'idesē āx'ēdxā g'igāma'yē 'māxūlag'īlisē qas lās
 25 lāxēs g'ōkwē. Wā, ā'misē hēx'ida'mē 'māxūlag'īlisē 'nēk'ax Wā-
 g'idesē: "Laems ēk'amasg'en nāqēk' qas laēnayōs wāsen qas
 g'āxaōs aēk'ila g'āxen. Wā, hē'maak'enlō yīx'elā^{lax} wik!ex'ēde-
 lax las āem āx'ēdxōx Lōbēhilaxen L!āqwa^x qas lāxōdaōsasōx qas
 ēt!ēdaōs lēlēlaxwa 'nāxwāx lēlqwā^{lax}ā'yā," 'nēx'laēqxa gaāla.
- 30 Wā, g'il'mēsē gānut'idēxs laē wik!ex'ēdē 'māxūlag'īlisdē. Wā,
 laemxaē lōgwalē Wāg'idesaxa L!āqwa lāx Lōbēhila. Wā, laemxaē

sold that also. Then he invited all the tribes. | Now Wāg'ides was 33
really proud, | and said that he was not afraid of any one, even not of
the true chiefs of || all the tribes. | 35

Then Wāg'ides sat among all the chiefs of the tribes, | when they
were all invited by the Lāwēts!ēs. This is called | the chief's feast.
Wāg'ides boasted, saying that he was not | afraid of any one; and
therefore the chief of the Mamalēleqāla, || whose name was 'wālas 40
Kwāx'īlanōkūmē, became angry. Then the | chief, 'wālas Kwāx'ī-
lanōkūmē, became angry. Then the | chief, 'wālas Kwāx'īlan-
ōkūmē, said that he would put him back into the place of | the
slaves his forefathers. Thus he said. Then he took | the expensive
copper named Q!ēmts!axsdē and | broke it, and he asked one man
to throw || the copper into the sea outside the village Qālogwis; and 45
after | he had finished, T!ēqwap arose and sent a man | to get his
copper Ts!āgēs; and when that man came | carrying Ts!āgēs, he
gave it to T!ēqwap. Then he spoke, | and said to his uncle, 'wālas
Kwāx'īlanōkūmē, "Now, || chief, you told us to do this to him who 50
claims that he is not afraid of any one, | this new man Wāg'ides—that
little slave who comes from his slave ancestors: | Now I'll try him who
claims to be a | true chief." Thus he said, and broke the copper
Ts!āgēs. He | said, "Chief Wāg'ides, now you will be a bullhead

Wāg'idese lāxōdeq. Wā, laēmxaē lēlalas lāxa 'nāxwa lēlqwāla- 32
la'ya. Wā, la'mē ālax'dēla lēmqē nāqa'yas Wāg'idesē. Laēm
'nēk'exs k'!ēasaē la k'ilems lāxa wāx'mē ālak'!āla la g'igāmāsa
'nāxwa lēlqwālaLa'ya. 35

Wā, la'mēsē Wāg'idesē k!wāgēlīxa 'nāxwa g'ig'egāmēsa lēlqwā-
laLa'yē, yīxs laē 'wī'la lēla'la'x'sa Lāwēts!ēsē. Wā, hēem lēgades
g'igēlkwa k!wēlē. Wā, lā Wāg'idesē q!ayōdālag'ilil 'nēk'exs k'!ē-
saē k'ilema. Wā, hēmis lāg'ilas 'yāk'ililē g'igāmā'yasa Mamalēle-
qālaxa lēgades 'wālas Kwāx'īlanōkūmē. Wā, la'mē 'nēk'ēda g'i- 40
gāmā'yē 'wālas Kwāx'īlanōkūmē qa's aēdaaqēs "lāx gwēx'sdēmasēs
q!āq!akwag'iwa'yaōs yīxēs g'ālemg'alisaōs," 'nēx'!aēxs laē dāx'id-
xa q!ayōxwē L!āqwaxa lēgades Q!ēmts!axsdē. Wā, la'mē k'ō-
qwaq. Wā, lā āxk'!ālaxa 'nēmōkwē begwānem qa lēs ts!Exsten-
daxa L!āqwa lāxa L!āsakwasa g'ōkūla lāx Qālogwisē. Wā, g'il'mēsē 45
gwāla laē lāx'ūlilē T!ēqwapē qa's 'yālaqēsa 'nēmōkwē begwānem
qa lās āx'ēdex L!āqwās yīx Ts!āgēsē. Wā, g'il'mēsē g'āxēda begwā-
nem dāla Ts!āgēsē lā ts!ās lāx T!ēqwapē. Wā, lā yāq!ēg'a'la.
Wā, lā 'nēk'a lāxēs q!ūlēyē 'wālas Kwāx'īlanōkūmē: "Laqlamaaqōs
'nēk'a, g'igāmē, qens hē gwēx'idexg'a 'nēk'eq k'!ēās k'ilem laxg'a- 50
da ālak' begwānema, yīxwa q!āq!agūmēx g'āg'ELēla lāxēs wīwōmp-
wūlasōx Wāg'idesēx. Wā, la'mēsen gūnx'idōlxwa 'nēk'ēx laēm
ālaēm g'igāmā'ya," 'nēk'exs laē k'ōx'widex Ts!āgēsē. Wā, lā
'nēk'a: "Wā, g'igāmāyai', Wāg'idesai', laems lāi k'!ōmasōx Qālo-

- 55 of Qālogwis." || Thus he said, and gave the rib of the copper to a |
 man, and told him to throw it into the sea outside | of the village.
 Thus he said to him. Then K!wāmaxalas, | chief of the Hāxwāmis,
 arose, and he sent a man | to get the copper named Kwēxanem.
 60 Now he broke || it on account of Wāg'ides, and he gave him the rib.
 This was | given to Wāg'ides. Then Wāg'ides became a slave again |
 after this. He could not get three large | coppers to break to meet
 the other three; and he thought it best | not to go with his tribe
 65 when they were invited by the tribes, || because he was really ashamed.
 Now 'māxūlayugwa never became a true chieftainness. |

- The copper Lōbelila that was broken on account of Wāg'ides, is
 worth | twelve thousand blankets; and | the copper Ts!āges, broken
 by T!ēqwap on account of Wāg'ides, | is worth nine thousand
 70 blankets; and || the great copper Kwēxanem, broken by K!wāma-
 xalas on account of Wāg'ides, | is worth eighteen thousand blan-
 kets. | Now, Wāg'ides could not get thirty-nine thousand | blankets
 to buy three coppers | to meet those broken; and all the Kwāg'ut
 75 were ashamed || on account of what they had done. That is the end
 of this. |

I forgot this: that the eldest of the children of | Wāg'ides and his
 wife 'māxūlayugwa died. She took the one next to (the eldest), |
 and Dōqwāyis put him into the numaym Dzendzenx'q'layo, | and

- 55 gwisēx," 'nēk'exs laē ts!āsa galasa'yasēs L!āqwa'x'dē lāxa 'nemōkwē
 begwānema. Wā, lā 'nēk'eq: "Hāg'a ts!exstentsōq" lāxa L!āsa-
 kwakwasa g'ōx'udemsēx," 'nēk'eq. Wā, la'mē lāx'ūlilē K!wāmaxa-
 lasxa g'igāma'yasa Hāxwāmisē. Wā, lā 'yālaqasa begwānema qa lās
 āx'ēdex L!āqwāsēxa lēgades Kwēxanemē. Wā, la'emxāē k'ōx'wī-
 60 deq qa Wāg'idesē. Wā lā yax'witsa galasa'yē lāq. Wā, la'mē
 ts!ewē lāx Wāg'idesē. Wā, la'mē ētlēd la q!alq!ax'sēsta Wāg'i-
 desē lāxēq. Wā, la'em k'!eās gwe'yōlatsēx yūdūx'sema āwā L!ā-
 L!aqwa qa's k'ak'ogwalayāxa yūdūx'semē. Wā, hēxent!a ēg'atsēxs
 k'!ēsaē la lālasgēmēxēs g'ōkūlōtaxs lēlalase'waasa lēlqwālala'yē
 65 qaxs ālaē māx'ts!a. Wā, la'mē hewāxa mōdzēl'idē 'māxūlayugwa.
 Hē'maē Lōbelilaxa L!āqwa la k'ōqwasō' qa Wāg'ides yīxs mā'lg'e-
 yop!enaē lōxsemx'id p!elxelasgēmē lāoxwas. Wā, hē'misē Ts!ā-
 gēsxa L!āqwa k'ōqwasōs T!ēqwap qa Wāg'ides yīxs 'nā'namap!enaē
 lōxsemx'id p!elxelasgēmē lāoxwas. Wā, hē'misē Kwēxanemxa
 70 'wālas L!āqwa k'ōqwasōs K!wāmaxalas qa Wāg'ides, yīxs mā'lg'ū-
 nāleg'yop!enaē lōxsemx'id p!elxelasgēmē lāoxwas. Wā, la'mē
 k'!eās gwe'yōlasē Wāg'idesax mamōsgēmgrustālāsa 'nā'namap!ena
 lōxsemx'id p!elxelasgēm qa's k'!lōmx yūdūx'sema L!āl!aqwa qa's
 k'āk'ogwalayā. Wā, lā 'nāxwaem max'ts!ēda Kwāg'ulas gwēx'ī-
 75 daasaq. Wā, la'em lāba lāxēq.

Hēxolēn L!ēlēwēsē'wa yīxs laē hē'lē 'nōlast!egema'yas sāsēmas
 Wāg'idesē lē'wis genemē 'māxūlayugwa. Wā, lā āx'ēdxa mā'k'ilāq
 qa lās lāx'stōdex Dōqwāyisē lāxa 'nē'mēmotasa Dzendzenx'-

his name was Dōqwāyis. And ʼmāxūlayugwa || put his younger 80
brother in the numaym Ts!ēts!ēlwālagāmē | of the Nimkish, as
chief Q!ūmxʼalagʼilis; for he was the father of | ʼnāʼnemp!engʼi-
layugwa, the mother of ʼmāxūlayugwa. Now | the name of the son
of Wāgʼides was Q!ūmxʼalagʼilis among the Nimkish. | Now ʼmāxū-
layugwa herself thought little of her husband. |

STORY OF THE LĒLEGĒDĒ, Q!ŌMKʼ!UT!ES, KWĀGʼUL

This is the tale of the reason why the double-headed serpent is on 1
the | outer front of the house of Lālep!alas at Q!egʼēs, for that is
where the | ancestors of the numaym LĒLEGĒD live, who have as
their chief Lālep!alas. | The young men were talking about a salmon
of bright color || which they were trying to spear in the river of 5
Q!egʼēs, for their house was on the bank of the river. | They could not
hit it when they were trying to spear it, for there were many | steel-
head salmon there, and one of them had a very bright color. Then |
Chief Lālep!alas said that he would try to spear it, for he was a |
good spearsman, because he was a seal-hunter. They || went and 10
followed him to the river. Many young men followed | their chief
Lālep!alas. When they got to what was | referred to by the young

q!ayowē. Wā, laʼmē lēgades Dōqwāyisē. Wā, lāxaē ʼmāxūlayu-
gwa āxʼēdex ts!āʼyās qaʼs lās lāx ʼnēʼmēmotasa Ts!ēts!ēlwālagāma- 80
ʼyasa ʼnemgesēxa gʼigāmayōlāe Q!ūmxʼalagʼilis yīxs hēʼmaē ōmps
ʼnāʼnemp!engʼilayugwa yīx ābempas ʼmāxūlayugwa. Wā, hēʼmis
la lēgēms xūnōkwas Wāgʼidesē Q!ūmxʼalagʼilisē lāxa ʼnemgēsē.
Wā, lem q!lūlēxʼsʼmē ʼmāxūlayugwa kʼlōtaxēs lāʼwūnemē.¹

STORY OF THE LĒLEGĒDĒ, Q!ŌMKʼ!UT!ES, KWĀGʼUL

Wā, gʼaʼmēs nūyamsa gʼāxēlas āxēwaʼyā sīseyūlē lāx tsāqema- 1
ʼyas L!āsanāʼyasa gʼōkwas Lālep!alas lax Q!egʼēs, yīxs hāael gʼōkūlē
gʼālāsa ʼnēʼmēmotasa lēlēgēdēxa gʼigadās Lālep!alasē. Wā, laem-
ʼlāwisēda hāʼyālʼa gʼwāgwēxʼsʼala lāxēs wāxʼa sekʼasō ʼēxʼstok!ūn
kʼlōtela lāxa ʼwās Q!egʼēsē qaxs hēʼmaē gʼōkwāgēsēʼwa ʼwa, yīxs 5
kʼlēsaē q!āpaqēxs wāxʼaē sekʼaq, yīxs q!lēnemaēda kʼlōtelaxa
gʼexwa. Wā, lāʼlaē lōma ʼēxʼstōklūna ʼnemē. Wā, laemʼlāwisa
gʼigāmaʼyē Lālep!alasē ʼnēkʼ qaʼs lē gūnxʼīd sexʼīdeq qaxs ālakʼ!a-
laē sekʼlēnoxwa qaxs ālēʼwinowwaaxa mēgwatē. Wā, lāxʼdaʼxʼuēlaē
qāsida ʼnāgamālaxa ʼwa. Wā, laemʼlaē lāgʼaʼyēda q!lēnemē hāʼyā- 10
laxēs gʼigāmaʼyē Lālep!alasē. Wā, gʼilʼemʼlāwise lāgʼaa lāx gʼwe-
ʼyāsa hāʼyālʼa māgʼiltālatsa ʼēxʼstōklūna kʼlōtela laē āxkʼlālaseʼwē

¹ Continued on p. 778, line 1.

- 13 men as the bright salmon swimming about, | Łālep!alas was asked
to stand downstream from the place where the bright | salmon was
15 swimming about. He had not been standing there long when ||
Łālep!alas saw a very bright salmon. Immediately he | threw his
spear and hit it. He took it and went home | to his house. Before
he got to his house he felt | like giddy, and he just hid the salmon |
20 and went to his house, and before long he was very sick. || When he
arrived in front of his house, he just | sat down; and there it was
seen by his wife, 'nā'nem!eng'ilayugwa, | that her husband was very
sick. Therefore | she built a small hut over him. And when they
finished the house for the sick man, the ancestors | of the numaym
25 Łē!egēd went to see their chief Łālep!alas. || Their chief was hardly
alive. Then Łālep!alas heard | a canoe coming to the beach in
front of the sick man's hut, and he heard | a man say, "Go to him
and let our | friend come." Thus said what was heard by the sick
Łālep!alas. Then the one who was sent said, | "I can not go to
30 our friend for || many are watching him." Thus he said. Then the
man who had | spoken just said, "Just come aboard the canoe.
Let me | go and pull him out." Thus he said. Then the man
stepped out of the canoe, and | went into the sick man's hut where
Łālep!alas was lying down. Then he took the | soul of Łālep!alas,

- 13 Łālep!alas qa's hā Ła'wisa gwābalisasa māg'iltalasasa ēx'stōk'lūnē
k'lotela. Wā, wilaxdzē'laē gāla lāxēs Ła'widzasē lāael dōx'walelē
15 Łālep!alasaxa ālā la ēx'stok'lūn k'lotela. Wā, hēx'idaem'lawisē
sex'ideq. Wā, la'mē q'lapaq. Wā, lā'laē āx'ēdeq qa's lē nā'nak'
lāxēs g'ōkwa. Wā, k'les'em'lawisē lāg'aa lāxēs g'ōkwaxs lāael hē
gwēx's k'edelxa'nakūlē. Wā, āem'lawisē la q'elāfesa k'lotela
qa's lā hayāemk'la lāxēs g'ōkwaxs k'les'maē ālax'id ts!ex'q!ex'ida.
20 Wā, g'il'em'lawisē lāg'aa lāx L!āsanā'yasēs g'ōkwē lāael āem k!wā-
g'aelsa. Wā, laem'laē dōgūtsēs genemē 'nā'nem!eng'ilayugwa,
yixs ālāē ts!ex'q!ēs lā'wūnemē. Wā, lāg'ilas āem hēx'idaem
hōsgemelsaq. Wā, g'il'em'lawisē gwāla hōsē lāael lāsa g'ālāsa 'ne-
'mēmotasa Łē!egēdē la āwelpaxēs g'igāma'yē Łālep!alasē. Wā,
25 laem'laē halselaem la sāk!egelsēda g'igāma'yē. Wā, lā'laē wūle-
laxa g'āxalis xwāk'lūna lāxa L!ema'isas hōdzasas. Wā, laē wūle-
laxa begwānema 'nēk'a: "Hāg'a lāqō qa g'āxlag'isens 'nemō-
kwax," 'nēx'laē wūlelas Łālep!alasēxa ts!ex'q!a. Wā, lā'laē 'nēk'a
wāx'ē 'yālagema: "'ya, k'leādzen gwayōlasg'ens 'nemōkūk' qaxs
30 q'lēnemēg'a q!ēsēmsg'aqek,'" 'nēx'laē. Wā, āem'lawisa g'ilx'dē
yāqlent'lāla begwānem 'nēk'a: "Wā, gēlag'a, āem g'āx'alexs qen lā
nēxawelsaqō," 'nēx'laē. Wā, g'āx'laē lāltāwēda begānemē qa's lā
laēl lāxa hōsē qelk!wadzasas Łālep!alasē. Wā, la'mē āxōdex bēxū-
nā'fyas Łālep!alasē qa's lā lāxas lāxēs yā'yats'lē xwāk'lūna. Wā,

and went aboard his canoe. || Łālep!alas knew that he had gone 35
aboard the canoe. | He heard those say in the hut where he had
lain, when he was taken | by the man, "Oh! He is dead!" Thus
they said, and | all the women began to wail. They had not been
paddling long when they arrived at | many houses. There were
really many people. Then || they all went ashore out of the canoe, 40
and went into the great | house. Then Łālep!alas was asked to sit
down | near the door of the large house on the right-hand side. |
Then Łālep!alas looked at the great raven which was sitting in the |
middle of the doorway. Its legs were spread apart, and the doorway
was between the || legs, and a double-headed serpent was on top of 45
the front outside | of the house, and a wolf was standing on the head
of the man in the middle of the | double-headed serpent. Then he
remembered this. Łālep!alas just sat down. | Then a handsome
man spoke | and said, "Stand up, spirits, and let us be happy and ||
dance on account of the game of our friend Dādoxkwēnē." He | 50
meant the salmon speared by Łālep!alas, for the bright salmon was a
double-headed serpent. | Then the spirits arose, and immediately |
a man came to where Łālep!alas was sitting | and said, "O friend
Łālep!alas! run away, else you might || stay away. Just look at 55
this house and imitate it." | Thus he said. Then Łālep!alas was glad

laem'laē q!ālela'mē Łālep!alas yīxs laē lāxs lāxa xwāk'lūna. Wā, 35
lā'laē wūlālaxa 'nek'a lāx hōsē qelk!wādzats yīxs g'ālaē āx'ētse'wa
yīsa begwānemē: "Ā, le'mōxwēk!ex'ida," 'nēx'elaēxs laē q!wāq'lūsā-
wēda 'nāxwa ts'lēdaqa. Wā, k'lēs'lat!a gāla sēxwaxs laē lāg'aa lāxa
q'lēnemē g'ōkūlaxa lōma q'lēnem lēlqwālala'ya. Wā, laem'lāwisē
'wī'la hōx'wūltā lāxēs yā'yatslē xwāk'lūna qa's lā hōgwīl lāxa 'wālasē 40
g'ōkwa. Wā, la'mē āxsewē Łālep!alasē qa's hē'mē k!wāg'alīfē
max'stālīhasa t!ex'ilāsa 'wālasē g'ōkwa lāx hēlk!ōtstālīhas. Wā,
laem'laē Łālep!alas dōqūlaxa 'wālasē gwa'wina k!waēl lāx nexstā-
'yasa t!ex'ilē. Wā, lā'laē gaxala hē'mē la t!ex'ilē awāgawa'yas
g'ōg'ūgwa'yās. Wā, hē'misa sīseyūlē gēg'iwēsa tsāgēmas Lāsānā- 45
'yasa g'ōkwē. Wā, lā g'ilālēda ālanemē lāx x'ōmsas bāk'awa'yasa
sīseyūlē. Wā, laem'laē g'īg'aēqelaq. Wā, hēem'lāwis ālēs k!wā-
g'alīfē Łālep!alas lāa'lasē yāq!eg'a'lēda ēx'sokwē begwānem. Wā,
lā'laē 'nēka: "Wāg'il la q!wāg'ilīlex hāeyatilagas qens ēek!ēq!alē
yīxwa qaōx yānemaxsens 'nemōkwaē Dādoxkwēna'ya," hēem gwe- 50
'yāsēda k!ōtēla seg'ekwas Łālep!alas yīxs sīseyūlaēxa ēx'stōklūnē
k!ōtēla. Wā, lā'laē q!wāg'ilīlēda hāeyatilagasē. Wā, hēx'idaem-
lāwisa 'nemōkwē begwānem g'āx lāx k!waēlasas Łālep!alas. Wā,
lā'laē 'nēk'a: "ēya, qāst, Łālep!alas. Hāg'a k!ēxwax ālas g'āxlax
xek'la lāq". Ā'ma dōqwałaxōxda g'ōkwēx qa's nānaxts!ewēlō- 55
saq", 'nēx'laē. Wā, āla'lat!a Łālep!alasē mōlas wāldemas qaxs

57 on account of what he had said, | for the one who had told Lālep!alas to run away said also that this was | the gathering-place of the souls of the dead; and when | the spirits began to sing, Lālep!alas ran out
60 of the door of the || house, and ran along the beach. He went a | long distance, and arrived at a place where eagle-down was thick. He had not | gone far when his breath gave out. Then he died again. | Then he heard the words of another tribe | where he was
65 staying. He was taken and buried on a tree. || There was no coffin. This was the village of Winālag'īlis. | Before evening a man came and | sat down at the place where he was. Then the man spoke, | and said, "O, friend Lālep!alas! how is your mind? Don't you |
70 wish to go home to your country?" Thus he said. Then || Lālep!alas replied and said, "Indeed, but I wish in vain, | for I do not know in what direction my house is." Thus said Lālep!alas to the | man. Then the man spoke again, | and said, "I am Bluejay. Arise and | sit on my back that I may take you to your house."
75 Thus said Bluejay to him. || Lālep!alas went at once and sat on his back; and | Bluejay flew inland over a great mountain. | And when they had passed over the mountain, they arrived. It was nearly | dark in the evening. And Lālep!alas saw that his | hut was still

57 laē nēfida la āxk'!ālux Lālep!alasē qa k'!ēxwēs, yīxs hēmaē la q!ap!ēnakūlats bēx'ūna'yasa la lēlē!a. Wā, g'īl'em!āwisē denx'idēda hāyā'ilagasē lāa'lasē Lālep!alasē dzex'wels lāxa t!ex'īlāsa
60 g'ōkwē qa's dzēlx'waēselē lāxa l!ema'isē. Wā, laem!āwisē qwēs-g'ilaxs laē lāg'aa laxa wākwē qemxwasa kwēk'. Wā, k'!ēs!at!a qwēs-g'ilaxs laē wibalisema. Wā, laemxaē wēk'!ex'ēda. Wā, la lāla 'nāxwaem wūlelax wāldemasa ōgū!a'mē la lēlqwālala'yēs la āxāsa. Wā, laem!aē āx'ētse'wa qa's lā wūnemtasō' lāxa lāsē.
65 Wā, laem k'!eās deg'ats!ēs. Wā, hēem'el g'ōx'demtsa Winālag'īlisē la āxāts. Wā, k'!ēs!at!a laem dzāqwaxs g'āxaasa begwānemē k!wāg'aalela lāx āxāsas. Wā, lā!aēda begwānemē yāq!eg'a'la. Wā, lā!aē 'nēk'a: "yā, qāst, Lālep!alas. Wā!ēs nāqa'yaqōs k'!ēsas 'nēk' qa's laōs nā'nak' lāxēs āwinagwisaōs," 'nēx'!aē. Wā, lā!aē
70 Lālep!alasē nā'naxmēq. Wā, lā!aē 'nēk'a: "Qālen wax'a āem-x'st!en k'!ēs q!ālelax gwāqenwa'yaasasē," 'nēx'!aē Lālep!alasē lāxa begwānemē. Wā, lā!aē ēdzaqwa yāq!eg'a'fēda begwānemē. Wā, lā!aē 'nēk'a: "Nōgwaem kūskūsa. Wāg'a lāxelelax qa's g'āxaōs k!wāg'ē g'āxen qen lā taōdōs lāxēs g'ōkwaōs," 'nēx'!aē kūskūsaq.
75 Wā, lā!aē Lālep!alasē hēx'idaem la k!wāg'endeq. Wā, lā!aē kūskūs aalaaqaxs laē plēfida qa's lē plēltseq!axa 'wālasē neg'ā. Wā, g'īl'em!āwisē hayaqaxa neg'ā laē lāg'aa. Wā, lā!aē elāq plēdex'idaxa dzāqwa lāa'lasē Lālep!alas dōqūlaqēxs hēx'sā'maē lās hosē. Wā, lā!aē laēl lāq. Wā, lā!aē dōx'walelaxēs ōk!wina'yaxs

there. He went in, and he saw his body || lying there dead. Then 80
his soul went into it, | and immediately the body became warm.
In the | morning when day came many men and women came in |
to wail, and they came to bury him. Then one man | went into the
hut, and the man saw that Lālep!alas || was alive, and at once he 85
spoke with him. | Then they made a house just like the house where
he had been; | and therefore the numaym LĒLEGĒD own the house. |
This is all. |

WĀXAP!ALASŌ^ε (LĒLEGĒD, Q!ŌMK'!UT!ES, KWĀG'UL)

The ancestor of the Yaēx'agemē^ε Yīx'agemē^ε, lived at Xūdze- 1
dzālis, | at the village site LEX'siwē^ε; and | Wāxap!alasō^ε, and his
prince Xāxosenāsō^ε, lived on the east side of Xūdzedzālis; | and it is
said that Yīx'agemē || and Wāxap!alasō^ε, claimed Xūdzedzālis 5
as their property. Finally Wāxap!alasō^ε began to get tired | of
Yīx'agemē^ε. He moved away. | and came to Gek'!exsdels with
his prince, Xāxosenāsō^ε, | and they built a house there; and when the
house they built was finished, | Wāxap!alasō^ε lay down on his back,
thinking what to do. || Then it occurred to him that he had been 10
told in his former village, Xūdzedzālis, | from a man who lived at
Xōxop!a, a Qwēq"sōt!ēnox^u. | He did not name him, for he did not

hē'maē ālēs yāq!ūsē. Wā, lā'laē lālak'axēs bēx'ūnāyēdē. Wā, 80
hēx'idaem'lāwisē ts!elx'widē ōk!wina'yas. Wā, laem'lāwisē
'nax'idxa gaālāxs g'āxaasa q!ēmāla bēbegwānem Lē'wa ts!ēdaqē
q!wāq!ūsālaxa wūnemtaLaq. Wā, lā'laēda 'nemōkwē begwānem
laēLlāxa hōsē. Wā, lā'laē dōx'walelēda begwānemax Lālep!alasax
q!ūlaē, qaxs ā'maē hēx'idaem yaēq!ēg'a! Lē'wē. Wā, la'mē āem 85
hēx'idaem g'ōkwēlaxa g'ōkwē hē gwēx'sē g'ōkwāsēs laasdē. Wā,
hē'mis g'āxēlts g'ōgwadēda 'nē'mēmotasa LĒLEGĒdāsa g'ōkwē. Wā,
laem lāba.

WĀXAP!ALASŌ^ε (LĒLEGĒD, Q!ŌMK'!UT!ES, KWĀG'UL)

Gōkūla'laē g'alāsa Yaēx'agemā'yē yīx Yīx'agemā'yē lāx Xūdze- 1
dzālisē, lāx gwāk'lōtas 'wās LEX'siwa'yē. Wā, lā'laē g'ōkūlē Wāxap-
p!alasō^ε Lē'wis Lāwelgāma'yē Xāxosenāsō^ε lāx 'nālanālisas Xūdze-
dzālisē. Wā, laem'lāwisē hēmenālaem lēnemap!ē Yīx'agemā'yē
Lō^ε Wāxap!alasō^εwaxa xūselās Xūdzedzālisē. Wā, lā'laē k'!iltlēdē 5
Wāxap!alasō^εwas Yīx'agemā'yē. Wā, laem'laē māwa Wāxap!alasō^ε
qa's g'āxē lāx Gek'!exsdelsē Lē'wis Lāwūlgāma'yē Xāxosenāsō^ε.
Wā, lā'laē g'ōkwēla qa's g'ōkwa. Wā, lā'laē gwālē g'ōkwēla'yas.
Laem'lāwisē Wāxap!alasō^ε t!ēg'il sen'yastōlil qa's gwēg'ilasa. Wā,
lā'laē g'ig'āēx'ēdxa g'āxē ts!ek'lālem lāxēs g'ālē g'ōkūlasē Xūdze- 10
dzālisē, yīsa g'āx'ēidē lāx Xōxop!a Qwēq"sōt!ēnox^u begwānema.
Wā, la'mē k'!ēs lēx'ēdex lēgēmas qaxs k'!ēsaē q!āLelax lēgēmas.

14 know his name. | The visitor had said to Wāxap!alasō^e, | "Look
out for the one of our tribesmen who has a great treasure!—I mean ||
15 Head-Winter-Dancer—for he will go around our world to play | with
the people of supernatural power, all around our world." Thus he
had said. |

This occurred to Wāxap!alasō^e while he was lying on his back. |
When night came, he tried to lie down in his bed; | he did not go to
20 sleep the whole night, however; but || his prince, Xāxosenāsō^e
slept sweetly. When day came, | in the morning, Wāxap!alasō^e
arose and scolded his | prince. He said to him, "Don't | think
always of sleeping! Don't you think of Head-Winter-Dancer, | the
great shaman, the great war-dancer, who is famous all over the
25 world, || and who is looking for a great shaman to play with? I |
mean you ought to rise and wash yourself in this good river |
Ts!Elgwad. Thus he said. Xāxosenāsō^e took up the | tongs and
struck his prince with them. ||

30 Xāxosenāsō^e arose at once and went out of | the house. He
wanted to kill himself. He went up the river | Ts!Elgwad; and
when he came to the cascade of | Ts!Elgwad, he saw a hole in the
rock on the bank of the | river. He wanted to examine it, and he
35 saw || that the holes were the eyes of a Dzōnoq!wa. They were

13 Wā, lā!laē 'nek'ēda bāgūnsē begwānem lāx Wāxap!alasō^e: "Wā-
g'il la yāl!āLEX qāōxda 'wālasē lōgwala lāxenu'x' g'ōkulōtēx, yix
15 Ts!āqāma'yē qaxs 'nek'āē qa's lā'stalēselelēxens 'nālaq qa's āmlē
lē'wōx nānāwalakwaxsōx āwī'stāxsens 'nālaq," 'nēx'laē.

Wā, hēem'lāwis g'āx g'ig'aēgēs Wāxap!alasō^e lāxēs t'lēg'ilēna'yē.
Wā, lā!laē gānol'ida laē wāx' k'ūlx'ida lāxēs k'ūlēlasē. Wā, lā!laē
hēwāxaem mēx'ēdex 'wāsgemasasa gānolē. Wā, lā!laē ēx'p'aste-
20 'wēse'wēs lāwūlgāma'yasē Xāxosenāsō^e. Wā, laem'lāwisē na'nakū-
laxa gāālaxs laē lāx'widē Wāxap!alasō^e qa's lā lāwits!ālagwāxēs
lāwūlgāma'yē Xāxosenāsō^e. Wā, lā!laē 'nek'eq: "Gwāldzās xēnlel
lē'axem nāqa'yōsxēs mēxēna'yōs. K'lēsas g'ig'aēqelax Ts!āqāma-
'yaxa 'wālasa pāxālaaxa 'wālasa tōx'wida yixs ts!ēlwālaa lā'stalise-
25 lātxens 'nālaq ālāx 'wālasa pāxāla qa's āml'wūta. Wā, hē'mēsen
'nē'nak'ilē qa's lāx'widaōs qa's lāōs g'ig'iltāla lāxwa ēk'lēx wāx
Ts!Elgwadēx," 'nēx'laē. Wā, āem'lāwisē Xāxosenāsō^e lēx'elū qa's
ēt!ēdē mēx'ēda. Wā, hēem'lāwis lāg'ilas Wāxap!alasō^e dāx'ēdxa
ts!ēslāla qa's kwēx'ēdēs lāxēs lāwūlgāma'yē.

30 Wā, hēx'idaem'lāwisē lāx'ūlilē Xāxosenāsō^e qa's lāel lāwēls
lāxa g'ōkwē qa's lā ālā qa's g'āyalasa. Wā, laem'lāē qāswūstālaq 'wās
Ts!Elgwadē. Wā, g'il'em'lāwisē lag'aa lāxa k'āmadvēnāsa 'wās
Ts!Elgwadē, wā, lā!laē dōx'walelaxa x'ōp!a t'lēsema lāx ōgwāga'yasa
'wā. Wā, laē 'nēx' qa's max'p!altowēq. Wā, hēem'lāwis dōx'wa-
35 lēlatsēqēxs geyāgesaasa Dzōnoq!wa. Wā, laem'lāē qōqūt!astōsa

both full of | water. Then Xāxosenāšō^e heard some one who said, | 36
 "O friend, Xāxosenāšō^e! go into these two eyes, for | then nothing
 will be too difficult for you." Thus spoke what was heard by him.
 Xāxosenāšō^e did not see | any one. Then Xāxosenāšō^e || broke off 40
 hemlock-branches, tied them together in four bunches, and went
 towards | the eyes. He sat down in the water in the right-hand
 eye, | and rubbed himself with one bunch of the hemlock on the
 right side of his body; | and when all the needles of the hemlock had
 come off, he put it down on the rock, and | took another bunch,
 dipped it into the water, and rubbed || the left side of his body. 45
 When all the needles were off, | he put it down on the rock and came
 out of the water. Then | he went into the water in the left eye,
 and he sat | down in it. Xāxosenāšō^e took another bunch of hem-
 lock, dipped it into | the water, and rubbed the right side of his
 body. || When all the needles had come off, he put it down on the 50
 ground; and he | took another bunch of hemlock, dipped it into the
 water, and rubbed | himself on the left side of his body; and he
 only stopped when all the | needles had come off. Then he put the
 hemlock on the ground. After he | had put it on the ground, the
 man who was || invisible to Xāxosenāšō^e spoke again, and said, 55
 "Don't, don't, don't | come out of the water in which you are
 washing! Dive, and stay below water a long time, | four times!

éwāpē. Wā, lā^llāē Xāxosenāšō^e wūlēlaxa yāq^leg^alaxa ēnēk^ē: 36
 "Wēg^a, qāst, Xāxosenāšō^e, lā^lsta lāxwa mahtsemēx gēgēyagēsa qā^s
 k^lēāšēlōs wālēml," ēnēx^llāē wūlēlas. Wā, lā^llāē k^lēāš dōgūlts
 begwānema yīx Xāxosenāšō^e. Wā, lā^llāē hēx^lida^{mē} Xāxosenāšō^e
 l^llex^lwīdxa q^lwāxē qā^s yaēl^lexlēndēxa mōxlā. Wā, lā^llāē g^lwā^lsta 40
 lāxa gēgēyagēsē qā^s lāēl k^llwa^lsta lāxa hēlk^llōtstā^{yē} gēyagēsa.
 Wā, lā^llāē g^līnx^lwītasā ēnemxlā q^lwāxa lāxēs hēlk^llōt^lēna^{yē}.
 Wā, g^līl^lēm^llāwīsē wī^llāwē k^llāmō^lmāsa q^lwāxē, lāē g^līg^lāelsaq qā^s
 dāx^līdēxa ēnemxlā qā^s hāpstendēs lāxa ēwāpē qā^s g^līnx^lwi-
 tasa ēnemxlā lāxēs gēm^lxot^lēna^{yē}. Wā, g^līl^lēm^llāwīsē wī^llāwē 55
 k^llāmō^lmās lāē g^līg^lāelsaq. Wā, lā^llāē lā^lsta lāxa ēwāpē qā^s lā
 lā^lsta lāx q^llō^lstā^{yax} gēm^lxōtstā^{yē} gēyagēts. Wā, lā^llāē k^llwa-
 ēsta lāq. Wā, lā^llāē dāx^līdxa ēnemxlā q^lwāxa qā^s hāpstendēs lā-
 xa ēwāpē. Wā, lā^llāē g^līnx^lwītas lāxēs hēlk^llōt^lēna^{yē}. Wā,
 g^līl^lēm^llāwīsē wī^llāwē k^llāmō^lmāsēxs lāē g^līg^lāelsaq. Wā, lā^llāē 50
 dāx^līdxa ēnemxlāem la qā^s hāpstendēq. Wā, lā^llāē g^līnx^lwi-
 tas lāxēs gēm^lxot^lēna^{yē}. Wā, āl^lēm^llāwīse g^lwālēxs lāē wī^llāwē
 k^llāmō^lmās. Wā, lā^llāē g^līg^lāelsaxa q^lwāxē. Wā g^līl^lēm^llāwīse
 g^līg^lāelsaqēxs lāē ētlēd yāq^leg^alēda begwānemē, yīx k^llēse dō-
 gūlts Xāxosenāšō^e. Wā, lā^llāē ēnēk^a: "G^lwo, g^lwo, g^lwo, g^lū^lnō 55
 lā^lsta lāxōs g^līg^līltālasēx ēwāpax. Wēg^a g^lāg^līldētsla dā^lsīdex
 mōplēnēnsales qā^s lālaōsaxa lākwēlā qā^s k^llēāšēlōs wālēmlōs,"

- 57 Then you will obtain what makes you strong, so that nothing will be too difficult for you." | Thus said the one who was invisible to Xāxosenâsō^ε. Then Xāxosenâsō^ε | said, "I will do so;" and he
 60 sat down and dived under water, and || held on to the bottom in the very cold water. He staid there a very long time, | and then came up. He just wanted to get his breath. | Then he dived again, and he staid down even longer than he had staid | the first time when he dived. He came up again, and | sat down on the rock to get his
 65 breath; and as soon as he had || recovered his breath, he dived again, and staid below water for really | a long time. Then he came up and sat down on the rock to | get his breath; and as soon as he had recovered his breath, | he arose to dive again. Then spoke again the man | whom he had heard speaking before, and who was invis-
 70 ble to him. || He said, "O friend! now really do not | come up until your breath gives out. Keep open your eyes | while you are under water, then there will be nothing that you can not see." Thus said the one who was heard. | When the speech of the one who was heard by Xāxosenâsō^ε was ended, | he replied, and said, "I shall do so." ||
 75 And he dived into the water in the eyes of the Dzōnoq!wa. | Now he kept his eyes open, and held on to the bottom, while he staid under water; | and he only let go when his breath gave out. | Then he floated up, and he did not know how long a time he had been |

- 58 'nēx^εlaē k'!ēsa dōgūlts Xāxosenâsō^ε. Wā, laem^εlāwisē nēk'ē Xāxosenâsō^ε: "Hēlen gwalalē," 'nēx^εlaēxs laē k'lūnsa lāxa 'wāpē qā's
 60 gelbents!ē lāxa ālā wūda^εsta 'wāpa. Wā, hēlat!a la geyenselaxs g'āxaē q'lāx^εwida. Wā, āem^εlāwisē 'nēx^ε qā q'!esmenx^εwidēsēs hāsa'yaxs laē ēdēnsa. Wā, lā'iaē gāgeyinselagawēsēs 'wā'wadzenselas lāxēs g'ilaē dās'ida. Wā, g'āx^εlaē q'lāx^εwida. Wā, gālaem^εlāwisē k!waa qā q'!esmenx^εwidēsēs hāsa'yē. Wā, g'il^εem^εlāwisē 'nemx^ε-
 65 dzex^εwidē hāsa'yasēxs laē ēt!ēd dās'ida. Wā, laem^εlaē ālax^εid geyensela. Wā, g'āx^εlaē q'lāx^εwida. Wā, lā'laē k!wāg'aala qā q'!esmenx^εwidēsēs hāsa'yē. Wā, g'il^εem^εlāwisē q'!esmenx^εwidē hasa'ya laē lāxūla qaxs lē'maē ēt!ēdēl dās'ide! lāa'lasē ēdzaqwael yāq!eg'a!ē wūlelnaxwās yāq!ent!āla begwānema, yix k'!ēsē dōgūlts.
 70 Wā, lā'laē 'nēka: "ēya, qāst, wāg'il la ālax^εidlex laem āl'ēmt q'lāx^εwide! qaxō lāl lābalōs hāsa'yaqōs. Wā, lāles dex'ālat qasō lāl geyensela! qā's k'!ēasēlōs k'!ēs dōgūl!ōl," 'nēx^εlaē wūlelas. Wā, g'il^εem^εlāwisē q'lūlbē wāldemasa yāq!ent!āla wūlelts Xāxosenâsō^ε laē nā'naxmēq. Wā, lā'laē 'nēk'eq: "Hēlen gwalalē," 'nēx^εlaēxs
 75 laē dās'ida lāxa 'wāpē q'lōste^εwēs gōgē'yagesasa Dzōnoq!wa. Wā, laem^εlaē dex'āla. Wā, āx'sāem^εlāwisē gelbents!a laē geyensela. Wā, ā'mēs hēem gelpāk'elaatsēxs laē wixlax^εidēs hāsa'yē. Wā, g'āx^εem^εlaē āempex'ōstā. Wā, laem^εlaē k'!ēs q'lālelaxēs 'wā'wats!aasē yāq!wa. Wā, lā'laē ts!ek'!ex'ida. Wā, laem^εlāwisē lāxūla-

lying there in a faint. Then he awoke and arose, || for he had been 80
dead, and came back to his senses. He had first dived twice | into
the right eye of the Dzōnoq!wa, and twice | into the left eye.

Then again he heard speaking in the woods. (The voice) said, |
"Come, friend Xāxosenāso^e! Let us try our strength!" Thus said
what he heard. || Then Xāxosenāso^e turned around to see who was 85
coming from the place where some one was talking, | and he saw a
handsome man standing on the ground. | Xāxosenāso^e went to him
at once. When he reached | him, the man asked Xāxosenāso^e to
try to | twist a spruce-tree, "so that I may see how strong you are."
Thus he said. || Immediately Xāxosenāso^e climbed the tree, and, 90
beginning | at the top, he came down twisting the spruce-tree. He
came to the ground. | It is said that Xāxosenāso^e never found it
difficult, because he was exceedingly | strong. Then Xāxosenāso^e
was given advice | by the man to take good care when traveling
about; || "and you shall always purify yourself in this river in the 95
morning and in the evening, | so that no harm may befall you."
Thus he said. |

Then Xāxosenāso^e questioned the man, and said, | "O friend!
who are you who take pity on me and give me advice?" Thus he said
to him. | Then the man replied, and said, "O friend! || I am Work- 100

yīxs la^mēx^{dē} lē^{la}. Wā, la^mē nāgēs^{ida}, yīxs hāē g'il mā^{tp}!Ena 80
dās^{idē} hēlk!^{ōtstāyē} geyagetsa Dzōnoq!wa. Wā, lā^{laē} mā^{tp}!Ena
dās^{id} lāxa gēm^{xōtstā}yas.

Wā, lā^{laē} ēt^{lēd} wū^lElaxa yāq!^{eg^ala} lāx ā^{la}yasxa ē^{nēk}·a: "Gē-
la^g·a qāst Xāxosenāso^e, qens lā^{lokwap}lē," ē^{nēx}·lāē wū^lElas. Wā,
lā^{laē} Xāxosenāso^e mels^{id} qas dōx^{widēx} g^{aya}ē^{nakūlasasa} yāq!^{en} 85
t^{lālā}. Wā, lā^{laē} dōx^{walElaxa} lāsē ēx^{sōk} begwānema. Wā,
hēx^{idaem}lāwisē Xāxosenāso^e la lāq. Wā, g'il ē^mlāwisē lā^g·aa
lāq lā^{lasē} begwānemē ā^{xk}·lā^{lax} Xāxosenāso^e qā ē^{mens}idēs
selp^{idxa} ā^{lēwasē} lāsa, "qen dōqwalēxs lā^{xwa}yaqōs," ē^{nēx}·lāē.
Wā, hēx^{idaem}lāwisē Xāxosenāso^e la hā^xwid lāxa lāsē qas g^{āxtō}- 90
dēxs g^{āxāē} ba^{nōfela} selpaxa ā^{lēwasē}. Wā, g^{ax}·lāē g^{ax}·elsa.
Wā, laem^{laē} Xāxosenāso^e hēwāxaem lā^{xomx}·ida qaxs ā^{laē} lā^l
lāk!^{wēmas} begwānema. Wā, laem^{lāwisē} lēxs^{ālase}wē Xāxosenā-
so^e yisa begwānem qā ā^{mēs} yāl^{lāwa} lāxēs gwā^{lag}·ildzasē. "Wā,
hē^{mis} qas hēmenā^{maōs} la^{sta} lā^{xwa} ē^{wāxxa} gē^{gaāla} lē^{wa} dzā- 95
dzeqwa qas k^{·l}ēāsē^{lōs} amē^{laslōt}," ē^{nēx}·lāē.

Wā, lā^{laē} Xāxosenāso^e wū^lLaxa begwānemē. Wā, lā^{laē} ē^{nēk}·a:
"ē^{ya}, qāst, āngwasēx wā^{xk}!ā^{lāēx} lēxs^{āla} g^{·āx}en," ē^{nēx}·lāēq. Wā,
lā^{laē} nā^{naxma}·yēda begwānemaq. Wā, lā^{laē} ē^{nēk}·a: "ē^{ya}, qāst,
nōgwaem ē^sak^{·ilēla}. Hēmenā^{laem} lēxs^{ālaxa} g^{·āxē} lā^{xōs} g^{·āxā}- 100

1 man. I always give advice to those who come | the way you have come." And after Workman had said so, he disappeared. | — |

Xāxosenāsō^e just stood there as though he were out of his | mind
5 on account of the actions of the one who had spoken. || Then
it occurred to him to walk again towards the source of the river. |
He went, and continued going a long distance up the | river. Then
he saw a large round thing on the rock, which looked like a stone, |
a little distance away from the place whence he came. It seemed
strange to him. | He went to it to examine it. Then he saw that ||
10 it was the great head of a man staring at Xāxosenāsō^e as he stood on
the rock. | The large head looked angry. It had no body. | Then
Xāxosenāsō^e was angry, and stared at it. | Then Xāxosenāsō^e
remembered that his father had talked about | something like this,
what he was seeing, and that he had called it Head-without-Body.
15 Thus || Xāxosenāsō^e was just watching the Head-without-Body, as
it was changing | the expression of its face. Four times it changed
its face, as though it were | trying to frighten Xāxosenāsō^e. There-
fore it did so. And the great thing | opened its mouth, and the
head of a man appeared | in the mouth of the Head-without-Body.
20 It kept its mouth opened, || and uttered the cannibal-cry, like the
cannibal-cry of the hāmshāmts!es of the ancestors of the Kwakiutl. |
Then a pair of hands appeared in the mouth of the | Head-without-

1 qōs gwālag'ildzasa. Wā, hē'mēq," 'nēx'laēxs laē x'is'ida, yix
Ēs'ak'ilelsa.

Wā, āem'lāwise Xāxosenāsō^e la lāsa hē gwēx's nenōlox^uwidēs nā-
qa'yē, qa gwēx'idaassasēs yaēq!ent!alōdāxs laē k'leās la dōqūlaqē.
5 Wā, lā'laē 'nēnk'lēx'ēd qa's lālag'i ēt!ēd qās'ida lāx 'neldzāsa 'wa.
Wā, laem'lāwisē qāsa. Wā, laem'lāwisē 'nelg'ila lāx 'neldzāsa
'wāxs laē dōx'walelaxa 'wālasē 'mek!wa hē gwēx's lōxsem t!ēsem
lāxa qwāqwēsāla lax gūyōlēlasas. Wā, laem'laē ām!q!eseq. Wā,
lā'laē qās'ida qa's lā 'nēxwāx'id lāq. Wā, laem'laē āwūlp!altōqēxs
10 'wālasaē x'ōmtsa begwānemē dōqwalax Xāxosenāsō^exs lāwāē.
Wā, laem'lāē lāwisema!ēda 'wālasē x'ōmsa, yixs k'leāsaē būx'sōs.
Wā, āem'lāwisē Xāxosenāsō^e ōgwaqa lāwisemāla dōdōxsendeq.
Wā, laem'laē Xāxosenāsō^e g'ig'aēx'edxēs ōmpaxs gwāgwēx's'ālaē
lāxa hē gwēx'sē la dōqwalasō'sxa lēgadās X'ōsalōlē. Wā, laem'laē
15 āem la lāwa dōqwalē Xāxosenāsō^exa X'ōsalōlē, yixs laē L!āyi'lālēs
gōgūma'yē. Wā, lā'laē mōp!ēna L!āyi'lālē gōgūma'yas hē gwēx's
k'ak'alemax Xāxosenāsō^e, lāg'ilas hē gwēg'ilē. Wā, lādžēk'as'laē
āqelsē semsas. Wā, hēem'lāwis g'āx nēhemx'idaatsa begwānemē
āwīl!exwawa'yas X'ōsalōlē. Wā, lāem'laē tsokwalē semsas. Wā,
20 lā'laē hāmts!ālasa hāmts!alaēna'yasa hāmshāmts!esasa g'ālā Kwā-
g'ula. Wā, g'āx'laē e'eyasās nē'id lāx wāx'sanōdžexsta'yas semsas
X'ōsalōlē xwēxūlēqūla. Wā, g'āx'laē k!wā'nakūlaxs g'āx aēg'āx'-

Body. They were trembling, and (the cannibal-dancer) came in a | 22
 squatting position out of the mouth of the Head-without-Body.
 After he had come out, | the mouth of the Head-without-Body
 closed; and the hāmshāmts!es went right on || and took the right 25
 arm of Xāxosenāsō^e, and bit a wide piece out of it. || Xāxosenāsō^e never
 moved. And when | the piece had been bitten out by the hāms-
 hāmts!es, the latter went back, | uttering his cannibal-cry, "Wip,
 wip, wip!" as he went back into the mouth of the Head-without-
 Body. | Now the hāmshāmts!es had gone back into the mouth;
 and || as soon as he had gone in, the Head-without-Body disappeared. | 30

Then Xāxosenāsō^e heard some one back of him speaking, and |
 saying, "O friend Xāxosenāsō^e! now you have obtained as your
 treasure what you have seen, | the hāmshāmts!es, and the name
 One-Man-Eater, whenever you show | this; and the front of the
 sacred room out of which he came is the head of our world, || the 35
 Head-without-Body; and you will do among your tribe what was
 done | by One-Man-Eater to you when he bit you, for you will eat
 human flesh. | Now spit on your right arm, and press down the
 place | bitten by our friend One-Man-Eater, then it will heal up,"
 said the one | whom he heard. Xāxosenāsō^e never saw who was
 speaking. || He went at once into the river to wash, and | after he 40
 had done so, he sat down under the branches of a | cedar-tree.

wels lāx semsas X'ōsalōlē. Wā, g'il^eEm^elāwisē lāts!āxs laē qem- 23
 k!walē semsas X'ōsalōlē. Wā, hē'nākūlaEm^elāwisa hāmshāmts!esē
 qa's dāx'idēx hēlk'!ōlts!āna'yas Xāxosenāsō^e qa's q!Ex'idēqxa ālā 25
 lēxa. Wā, hēwāxaEm^elāwisē Xāxosenāsō^e yāwix'ida. Wā, g'il^eEm-
 ēlāwisē lawāmasēda hāmshāmts!esaxēs q!Ek'oyō lāa'lasē aēdaaqa
 qa's hāmts!eg'a'lē wip wip wipxaxs laē āx'ēdeL lāx semsas X'ōsa-
 lōlē. Wā, laEm^elaē laēlēda hāmshāmts!esē lāx semsas. Wā, g'il-
 ēEm^elāwisē laēlexs laē x'isālēda X'ōsalōlē. 30

Wā, lā'laē yāq!eg'a'lē wūlēlas Xaxosenāso^ewē lāxēs āla'yēxa
 ēnēk'ē: "Wā, qāst, Xāxosenāsō^e, laems lōgwalaxēs lāyōs dōx'wale-
 laxa hāmshāmts!ese lēwis lōgemē Nānogwise, qasō lāl nē'idāmas-
 leq. Wā, hē'mislāl māwiltēs g'ayōlts!ewasa x'ōmsasens 'nālux,
 yix X'ōsalōlē. Wā, hēEmlwits gwēg'ilalxēs g'ōkūlōtaōsē gwēx'idaa- 35
 sas Nānogwise lāl, yixs laē q!Ex'id lāl, yixs bex'bakwēlaqōs.
 Wēg'a kwēs'idexs hēlk'!ōlts!āna'yēx qa's lēx'stōdaōs laxōx q!Ek'a-
 ēyasens 'nemōkwaē Nānogwisa lāl qa mets!edēsōx," 'nēx'laē
 wūlēlas. Wā, laEm hēwāxa dōx'walelē Xāxosenāsō^exa yāq!ent!ālā.
 Wā, hēx'idaEm^elāwisē Xāxosenāsō^e la'stex'id lāxa 'wa. Wā, g'il- 40
 ēEm^elāwisē gwālexs laē k!waagelsaxa t!enyabā'yas wilt's!āna'yasa

- 43 There he slept that night, not far from the | house of his father
Wāxāp!alasō^ε, at Ġek!Exsdels. |
- 45 In the morning, when day came, he arose and went || into the river.
He carried four bunches of hemlock-branches, and rubbed | the
right side of his body. When the needles had come off, | he stopped.
Then he took another bunch and rubbed the | right side of his body;
and when all the needles had come off, he | stopped and took another
50 bunch of hemlock-branches, dipped it into the || water, and rubbed
the left side of his body; and when the | needles had come off, he
stopped, and took the one bunch left on the rock, | dipped it into
the water, and rubbed the left side of his body. | When the needles
had come off, he stopped. Then | he remembered the words of the
55 one who had spoken to him; that is, || the one who had taken pity
on him and had given him advice. He dived four times, and staid a
long time under water each time; | and when he came up the fourth
time, | he heard a man back of him speaking. He said, | "You have
done well, friend Xāxosenāsō^ε, to do what you have done, for you
have | dived four times. Go, now! Before you go far, you will ||
60 see your treasure." Thus he said; and Xāxosenāsō^ε said, | "I shall
do so, friend!" He did not try to see | who was speaking to him. |

42 wēlkwē. Wā, hēem^εlaē mēx^εēdxa gānolēxa k!ēsē qwēsāla lāx
gōkūlasasēs ōmpē Wāxap!alasō^ε lāx Ġek!Exsdels.

Wā, g'il^εem^εlawisē 'nā^εnakūlaxa gaālāxs laē lāx^εūlsa qa's lā la'sta
45 lāxa 'wa. Laem^εlaē dālaxa mōxla q!wāxa. Wā, laem^εlaē g'inxwi-
tas lāxēs hēlk!ot!ena'yē. Wā, g'il^εem^εlāwisē 'wi^εlāwē k!amo^εmās
laē gwāla. Wā, lā^εlaē dāx^εidxa 'nemxla qa's g'inxwītēs lāxaaxēs
hēlk!ōtena'yē. Wā, g'il^εem^εlaxaāwisē 'wi^εlāwē k!amo^εmās laē
gwāla. Wā, lā dāx^εidxa 'nemxla q!wāxa qa's hāpstendēs lāxa
50 'wāpaxs laē g'inxwitas lāxēs gēmxōt!ena'yē. Wā, g'il^εem^εxāāwisē
'wi^εlāwē k!amo^εmās laē gwāla. Wā, lā dāx^εidxa 'nem^εem la g'ē'yā
qa's hāpstendēs lāxa 'wāpē. Wā, lāxaē g'inxwitas lāxēs gēmxō-
t!ena'yē. Wā, g'il^εmēsē 'wi^εlāwē k!amo^εmās laē gwāla. Wā, laem-
lāwisē g'ig^εaēx^εidex wāldemasa yāq!ent!āla begwānema, yīxa
55 waxk!ālā lēxs^εālāq. Wā, laem^εlaē mōp!ena gēgeyenselexs laē
dās'ida. Wā, g'il^εem^εlāwisē q!āx^εwidexs laē mōp!ena dās'ida,
laa^εlasē ēt!ēd wūlelaxa yāq!eg^εa'la begwānem lāx āla'yasxa 'nēk'a:
"Laems hēlāxa, qāst Xāxosenāsō^ε lāxōs gwēx^εidaasēx, laaqōs
mōp!ena dās'ida. Hāg'a qās'idex k!ēsles qwēsgilāl qasō dōx'wa-
60 lēlalxōs lōgwēlaqōs," 'nēx^εlaē. Wā, lā^εlaē Xāxosenāsō^ε 'nēk'a:
"Hēlen gwālalē, qāst." Wā, laem^εlaē k!ēs wū^εem dādox^εwale-
laxa yaq!ent!ālāq.

At once Xāxosenâsō^e started and went up | the river. After he had been going up [some time], he saw a || large bird sitting on the rock. 65 As soon as he saw it, he remembered | what the man had said to him when he said to him, "Go! | You will not go far before you see your treasure." | Then Xāxosenâsō^e started, and stood near the | thunderbird that was sitting on the rock. Then the || thunderbird first 70 spoke to him, and said, "O friend! why | do you come here walking?" And | Xāxosenâsō^e said at once, "I came to obtain you, Great-Supernatural-One, as a treasure." | Thus he said. Then the thunderbird called Xāxosenâsō^e to come | to him. He went there at once; and || the thunderbird said, "Come and sit among the | 75 feathers of my wings, that we may go and see our world!" Thus he said. | Xāxosenâsō^e at once went up to the wings | and sat among the feathers at the base of the wings; | and when Xāxosenâsō^e was seated among || the feathers, the thunderbird flew up. Then | 80 Xāxosenâsō^e was asked by the thunderbird to look at | everything that was going on where they were going. | Xāxosenâsō^e did so. He kept in mind the strange things that | he saw everywhere. After four days they came || back. Then the thunderbird sat down on 85 the rock | where he had been seated when Xāxosenâsō^e met him.

Wā, hēx'idaem'lāwisē Xāxosenâsō^ewē qās'ida qa's lā 'nā'nā'laaqa 63 lāxa 'wā. Wā, laem'lāwisē 'nelg'ilaxs laē dōx'walelaxa k'waa 'wālas ts'lēk'wa. Wā, g'il'em'lāwisē dōx'walelaqēxs laē g'ig'aēx'i- 65 dex wāldemasa yāq!ent'lāla begwānemqxa 'nēk'eq: "Hāg'a qās'idex. K'lesles qwēg'ilal qasō dōx'walelaxōs lōgwēlaqōs." Wā, laem'lāwisē Xāxosenâsō^e qās'ida qa's lā lāx'wala lāxa 'nexwāla lāx k'waaasasa künkūnxūlig'a'yē. Wā, hēem'lāwis g'il yāq!eg'a'lēda künkūnxūlig'a'yaq. Wā, lā'laē 'nēk'a: "ēya, qāst, 'māsōs g'āg'exi- 70 ſaqōs lāxwa g'āxaqōs qāyasa," 'nēx'laē. Wā, hēx'idaem'lāwisē Xāxosenâsō^e 'nēk'a: "lālogwasdeyen, qāst, yūl 'nawalax'udzēk'as,' 'nēx'laē. Wā, hēx'idaem'lāwisēda künkūnxūlig'a'yē lē'lālax Xāxosenâsō^e qa lās lāq. Wā, hēx'idaem'laē la lāq. Wā, lā'laē künkūnxūlig'a'yē 'nēk'a: "Gēlag'a qa's k'wāk!wagayaōs lāxg'a ts!el- 75 ts!elk'g'asg'in p!ēlemk' qens lā dōx'sē'staliselaxens 'nāla," 'nēx'laē. Wā, hēx'idaem'lāwisē Xāxosenâsō^e lā lāg'ustā lāx p!ēlemas qa's lē k'wāk!waqax ts!elts!elk'as ēk'!ōt!exlā'ayas ōxlā'ayas p!ēlemas. Wā, g'il'em'lāwisē hēl'aLela k'wāk!waga'yaēna'ayas Xāxosenâsō^e lāx ts!elts!elk'ē lāa'lasē p!ē'idēda künkūnxūlig'a'yē. Wā, 80 laem'laē Xāxosenâsō^e āxk'lālasō'sa künkūnxūlig'a'yē qa dōqwa-lak'asēsēx 'naḡwa gwayi'lālatsēs lālālasa. Wā, hēem'lāwisē gwēg'ilē Xōxosenâsō^e, 'nāḡwaem'laē āxēla'nākūlaxēs āmlq'edza'yē lāxēs'nāḡwa dōdegūla lāxēs'nāḡwa lālālasa. Wā, lā'laē mōp!enḡwa'sexs g'āxaē aēdaaqa. Wā, hēem'lāwisē k'wāg'aalēda künkūnxūlig'a'yēs k'waaa- 85 saxs g'ālaē bāk'ō lō^e Xāxosenâsō^e. Wā, g'il'em'lāwisē k'wāg'aalaxs

87 As soon as he sat down on the rock, | the thunderbird asked Xāxosenâsō^e to go down; | and when the thunderbird went down, he gave advice to him | to remember all the time, if the great supernatural
 90 one, || Head-Winter-Dancer of the Qwēq^usōt!ēnox^u, should come and make war on him, that there was really nobody who | could overcome his supernatural power. "And if he discovers that you are not an ordinary | man, he will at once come to make war upon you; and as soon as you want | me to help you, sing my sacred song. Now, listen to | my sacred song! so that you may sing it
 95 when || Head-Winter-Dancer comes to make war on you." Thus he said, and he sang it. These are the words of his sacred song: |

"Burn them, burn them, burn them, you who burn the world! |
 Hail, hail, hail, hail, hailstorm is brought by you!"

"This you shall sing when you want those to die who come to | play with you, and if you want them to turn into stone or into ice; namely
 200 all the men, || the crew of Head-Winter-Dancer, if they should come." Thus said the thunderbird | to Xāxosenâsō^e. Then Xāxosenâsō^e turned away from the | thunderbird. Then he turned his face back to the place where the thunderbird had been seated on the rock, | and the thunderbird had disappeared. Immediately Xāxosenâsō^e | went into the river. ||

5 He did not know that he had been away four years from his | house in Ġek'!exsdels. Now he wished to go home to his | house

87 laē kūnkūnxūlig'a'yē āxk'!āxax Xāxosenâsō^e qa lāxalag'is. Wā, g'il'em'lāwisē lāxaxs laē kūnkūnxūlig'a'yē lēxs'ālaq qa ā'mēsē hēmenālaem g'ig'aēqelaqēxs g'āxēlē wīnasōltsa 'wālasa 'nawalakwa,
 90 yīx Ts!āqāma'yasa Qwēq^usōt!ēnoxwē qaxs āla'maē k'leās'em ēk'ā lax 'nawalak!wēna'yas. "Wā, qō q!ālalex k'lesaaqōs la aōms begwānema lālē hēx'idaeml g'āxl wīnalōl. Wā, g'il'emtwits 'nēx'l qen g'ex'wīdaōl, wā, lās yālaqwasg'in yāla^ulenk'. Wēg'a hōlēlax qen yālaqwē qa's ā'mēlōs yālaqwa^tsek' qasō g'āxl wīnasōles Ts!ā-
 95 qāma'ya," 'nēx'laēxs laē yālaqwa. G'a'mēs qāyatsa yāla^xleng'a:

"Tsexwaamt, tsexwaamt, tsexwaamt xūmtxūmtelīg'a'yā.

Tsaalx, tsaalx, tsaalx, tsaalx, tselxtselxelīg'a'yā."

"Wā, hēems yālagwatsōxs laaqōs 'nēx' qa lēlēlēs g'āxla aeml-
 q!en'wālōl qa t!ēsemx'idēs lō^e qa l!ōx'widēs 'nāxwēda bēbegwā-
 200 nemē lēlōts Ts!āqāma'yē qa g'āxlō," 'nēx'laē kūnkūnxūlig'a'yē lāx Xāxosenâsō^e. Wā, laem'lāwisē Xāxosenâsō^e lōx'wits kūnkūnxūlig'a'yē. Wā, lālaē ētlēd'el gwēgemx'id lax klwaaasdās. Wā, la'mē x'is'ida yīx kūnkūnxūlig'a'yē. Wā, hēx'idaemlāwisē Xāxosenâsō^e la'sta lāxa 'wā.

5 Wā, la'mē k'les q!ālelaxs lē'maē mōx'ūnxēlaxa ts!āwūnxē bāsēs g'ōkwa lāx Ġek'!exsdelsē. Wā, laem'laē 'nēx' qa's lālag'ī nā'na-

that evening. He resolved | to go home. Then he heard the singing 8
of a sacred song downstream. | Immediately Xāxosenāsō^ε sat down
on the rock and went into || the river; and he repeated the sacred 10
song, which sounded like that of a woman. | After Xāxosenāsō^ε had
been in the water, a small | man came to the place where Xāxosenāsō^ε
was seated; and as soon as | he came to the place where Xāxosenāsō^ε
was seated, the | small man spoke, and said, "O friend Xāxosenāsō^ε! ||
I have been sent by our friend TEWäg'in to call you to | witness her 15
dance. Come!" Thus said the | small man to Xāxosenāsō^ε.
Xāxosenāsō^ε immediately | arose from the place where he was
seated, and followed the one who had invited him, and it was not |
long before they were inside of a large house. || When they reached 20
the door, it opened, and | Xāxosenāsō^ε and the one who had invited
him went in. Then | Xāxosenāsō^ε was asked to sit down at the
left side of the door of the | large house, so that he should be able to
witness well what was being done there, | and the speaker of the
great winter-dance house spoke to him. Then || Xāxosenāsō^ε 25
listened to the sacred song of the woman | behind the large winter-
dance house, and he secretly repeated her song. | When Xāxo-
senāsō^ε had sat down, | the speaker of the large winter-dance house
spoke, and said, "Now, | take good care, friend Xāxosenāsō^ε! You

kwa lāxēs g'ōkwaxa dzāqwa. Wä, laem^εlāwise elē^εsta nāq^εyas 7
qas lālag'i nā^εnakwa, lā^εlasē wū^εlax^εalelaxa yālaq!wālā lāxēs gwā-
laa. Wä, hēx^εidaem^εlāwisē Xāxosenāsō^ε klwāg'aala qas la^εstē
lāxa ^εwā. Wä, lā^εlaē denxīg'ēx yālaqū^εlayāsa ts^εlēdāq!exsdā. Wä, 10
hēm^εlāwis ālēs g'wālē Xāxosenāsō^ε la^εstaxs g'āxaasa āmāsgemāla
begwānem g'wāsolēla lax klwaaasas Xāxosenāsō^ε. Wä, g'il^εem^εlā-
wisē g'āx^εalela lāx klwaaasas Xāxosenāsō^ε laē yāq!eg'a^εlēda āmā-
sgemāla begwānema. Wä, lā^εlaē ^εnēk'a: "Yūl qāst Xāxosenāsō^ε,
^εyālagemenlasens ^εnemōkwē TEWäg'in qen g'āxē lē^εlalōl qas layōs 15
x'its!ax'ilaqēxs kwēx^εelase^εwēlē. Wä, gēlag'a," ^εnēx^εlaēda āmā-
sgemāla begwāmemx Xāxosenāsō^ε. Wä, hēx^εidaem^εlāwisē Xāxo-
senāsō^ε lāx^εūla lāxēs klwaaasē qas lā lāg'ixa lē^εlālaq. Wä, k'lēs-
lat!a qwēs^εgilaxs laē lāg'aa lāx l'lāsanā^εyasa ^εwālasē g'ōkwa. Wä,
g'il^εem^εlāwisē lāg'aa lāx t'ex'ilās lā^εlasē āxstōda. Wä, lā^εlaē 20
hōgwilē Xāxosenāsō^ε lē^εwa lē^εlālelg'isē. Wä, laem^εlāwisē Xā-
xosenāsō^εwē āxk'lālasō^ε qas hē klwāg'alilē gemxotstāli^εas t'ex'ilāsa
^εwālasē g'ōkwa "qa wāg'iltsōx hēlp!altālalxens g'wēgwālag'ililāsla,"
^εnēx^εlaē yāyaq!entemēlasa ^εwālasē ts!āgats!ē g'ōkwa. Wä, laem-
^εlaē Xāxosenāsōwē hēmenalaem wūlelaxa yālaq!wālā ts!ēdāq lāxa 25
āl'lāsa ^εwālasē ts!āgats!ē g'ōkwa. Wä, lā^εlaē wūnāla denxēg'ēq.
Wä, g'il^εem^εlāwisē klwāg'alilē Xāxosenāsōwē lā^εlasē yā^εq!eg'a^εlēda
yāyaq!entemēlasa ^εwālasē ts!āgats!ē g'ōkwa. Wä, lā^εlaē ^εnēk'a:
"Wēg'a yāl!ewihlōl, qāst, Xāxosenāsō^ε, g'āx^εems g'axēl lāxwa ^εwāla-

- 30 have come into this great || winter-dance house. Now you will see what we are going to do." | And the cannibal-cry was uttered back of the sacred room, which was | the head of a man standing on the floor of the house. It opened its mouth, and the | hāmshāmts!ēs showed himself from inside of the head. He came | out and danced;
- 35 and when his song ended, he went back || into the mouth of the head; and it was not long before he came, wearing the revolving | mask on his head. Then he went around the fire | of the large winter-dance house; and after he had gone around, he | went back into the mouth of the sacred room, which had the form of a head. It was not long before | he came again, uttering the cannibal-cry in this way, "Wip,
- 40 wip, wip!" || when he was uttering the cannibal-cry. He had no whistles. He danced, accompanying three | songs, besides the one song with which | he first came out of the mouth of his sacred room, the great head of the Head-without-Body. | When the last song was at an end, he went back into the mouth of the | sacred room of the Head-without-Body. ||
- 45 As soon as he had gone in, the speaker of the great winter-dance house spoke, | and said, "O friend Xāxosenāsoē! | now you have seen your treasure. This is One-Man-Eater whom you saw | dancing, and this is your dancing-dress that you will wear on your face, | and this is the sacred room of the Head-without-Body. Now all this
- 50 shall go to you as your || treasure." Thus he said. "Now your

- 30 sēx ts!āgats!ē g'ōkwa. Wā, la°mets dōqwalaxenu°x° gwēgwālag'ili-
 'lasla," °nēx°laēxs laasa hāmts!eg'a°la lāx āladza°yasa mawilēxa
 °megwilaxa x°ōmsasa begwānemē. Wā, lā°laē āqelilē semsas g'axaasa
 hāmshāmts!ēsē nēlēm°x°id lāx āwīl!exawa°yasa x°ōmsē. Wā, g'āxē
 lāts!ā qas°yex°widē. Wā, g'il°mēsē lābē q!ēmdemas laē laēl ēt!ēd
- 35 lāx semsasa x°ōmsē. Wā, k'!ēsē gā!axs g'āxāē āxāmālaxa x'ilp!e-
 g'exlāla begwānem hāmsem!a. Wā, lā°laē hā°stalilēlaxa lāqawali-
 lāsa °wālasē ts!āgats!ē g'ōkwa. Wā, g'il°ēm°lāwisē lā°stalilēxs laē
 xwēlaqa laēl lax semsasēs mawila x°ōmsē. Wā, k'!ēs°lat!a gā!axs
 g'āxāē ēt!ēd hāmts!eg'a°la lāxēs gwēk'!ālasaxs wip wip wipxelaaxs
- 40 hāmts!alaē. Wā, laem k'!eās mēdzēts. Wā, laem°laē yūdūx°semē
 yīx°wīdayās q!ēm°q!ēmdema ōgū°la lāxa nemsgēmē q!ēmdemsēxs
 g'ālaē g'āx°wūts!ā lāx semsasēs mawila °wālasē x°ōmsa X°ōsalōlē.
 Wā, g'il°ēm°lāwisē q!ūlbē alēlilē denx°ēdayoxs laē laēla lax semsasēs
 mawila X°ōsalōlē.
- 45 Wā, g'il°ēm°lāwisē laēlēxs lāa°lasē yāq!eg'a°lē yāyaq!entēmēlasa
 °wālasē tsāgats!ē g'ōkwa. Wā, lā°laē °nēk'a: "Yū!, qāst Xāxosenā-
 sōē, la°mas dōqūlaxēs lōgwa°yōs. Hēem Nānogwisēxa lāyōs dōgūl
 yīxwa. Wā, hē°mis hāxlēnsēs la°yōs dōgūl g'āx āxēmēs. Wā,
 hē°mis māwiltsa X°ōsalōlē. Wā, laem °wī°la la lō!, qāst. Laems
- 50 lōgwalaq," °nēx°laē. "Laem lēgādēts Nānogwisē," °nēx°laē.

name shall be One-Man-Eater." Thus he said. | "Now, take good 51
care, friend Xāxosenāsō^e! when our great friend here, | 'wilenkū-
lag'īlis, comes in, that you may observe | all she does here." Thus
he said. |

Then a woman came in, singing her sacred song in the door of the ||
great winter-dance house. She came in. Her clothing was | made 55
entirely of hemlock-branches, not like the clothing of One-Man-
Eater, whose | head-ring was made of red cedar-bark, and also his
neck-ring, his | wristlets, and his anklets; but of hemlock-branches
was the head-ring | of the war-dancer of 'wilenkūlag'īlis, and of
hemlock was her neck-ring, || and of hemlock were her armrings and 60
anklets. | Her belt was made of hemlock twisted together. | The
ends of the hemlock-belt went down to her knees. | As soon as she
came into the door of the great dancing-house, | her sacred song was
sung. Then she danced, || going towards the rear of the house; and 65
when the song ended, | she turned towards the fire in the middle of
the great dancing-house. | She spoke, and said, "O friends! | come,
one of you, to cut off my limbs and my head! | Whoever shall do
this to me will obtain as his treasure this great dance, || and my treas- 70
ure, and my name, 'wilenkūlag'īlis." Thus she said. | After she had
finished her speech, the speaker | of the great winter-dancing house

Wā, la^emēts yāl^ewēlōl, qāst, Xāxosenāsō^e, qō g'āxēlg'ins 'nemōx'- 51
dzēg'a, yīxg'a 'wilenkūlag'īlisg'a qa's 'nāxwa^emēlōs q!āg'ēx g'wā-
lag'īlī^elasg'a," 'nēx^elaē.

Wā, g'āx^eem^elaē g'ax^ealelēda yālaq!wāla ts!edāq lāx t!ex'īlāsa
'wālasē ts!āgats!ē g'ōkwa. Wā, g'āx^elaē gāxēla. Laem^elaē 'nāxwa 55
q!wāxē g'wēlg'wālās, k'!ēs hē g'wēx'sē g'wēlg'wālās Nanōgwisē, yīxs
'nāxwa^emaē L!āgekwēs qex^eema^eyē lē^ewis qenxawa^eyē lē^ewis qē-
qex'ts!ana^eyē lē^ewis qēqexsidza^eyē. Wā, lā^elaē q!wāxē qex^eema-
'yasa tōx^ewidē, yīx 'wilenkūlag'īlisē. Wā, lā^elaē q!wāxē qenxawa-
'yas. Wā, lā^elaē 'nāxwaem q!wāxē qēqex'ts!ana^eyas lē^ewis qēqex'- 60
sidza^eyē. Wā, lā^elaē yīpemākwa q!wāxē, yīx la qenōyewēs. Wā,
lā^elaē g'āx^ealelā^emē ōba^eyasa qenōyā^eyē q!wāx lāx ōkwāx^eayas.
Wā, g'īl^eem^elāwisē g'āxēl lāxa t!ex'īlāsa 'wālasē ts!āgats!ē g'ōkwa
lāa^elasē denx'idayowē yālaqūlayās. Wā, laem^elāwisē yō'nākūla
g'ūyōhēla lāxa ōgwiwalīlāsa g'ōkwē. Wā, g'īl^eem^elāwisē q!ūlbē q!em- 65
dema^elaē L!āsgemx'id lāxa lāqawalīlāsa 'wālasē ts!āgats!ē g'ōkwa.
Wā, lā^elaē yāq!eg'a^ela. Wā, lā^elaē 'nēk'a: "ya, 'nē'nemokwai',
gēlanōk' las qa's t!ōsemōdaōsaxg'in lās!alak' 'wīla lōgūn x'ōmsek',
yīx hēla g'wēx'idēl g'axen, la^emēsē lā! lōgwala!g'in 'wālasēk' lāda
lōgūn lōgwēg'in lē^ewūn lēgemē 'wilenkūlag'īlisē," 'nēx^elaē. Wā, 70
g'īl^eem^elāwisē q!wēl'idexs yāq!ent!ālaē lāa^elasē yāq!eg'a^elē yāyaq!en-
temēlāsa 'wālasē ts!āgats!ē g'ōkwa. Wā, lā^elaē 'nēk'a; "YūL, qāst

73 spoke, and said, "O friend | Xāxosenāsō^e! come and cut off the limbs
of our | friend here, and cut off her head, so that you may obtain
75 her || magic power." Thus he said. Then Xāxosenāsō^e | said at
once, "I shall do so, O friend;" and, as he said so, he stood up. | He
was given a shell knife (the knife of the ancient | people); and
Xāxosenāsō^e walked, and stood in front of the | great war-dancer.
80 Then 'wilenkūlag'ilis raised her || right hand; and she said, "O
friend Xāxosenāsō^e! | cut it off with my shoulder and | throw it
towards the door." | Xāxosenāsō^e cut off her shoulder and her whole
right arm; | and after he had taken them off, he threw them towards
85 the door. || Then he cut off the left arm and shoulder and threw
them | towards the door. Then the great war-dancer sat down on
the floor, | and he cut off her legs and threw them about on the
floor. | Then the great war-dancer told him to cut off her head; and
90 at | once Xāxosenāsō^e cut around her neck, and || took off her head
and threw it down. Now the limbs of the great supernatural one
were off, | and her body just lay on the floor of the house. | After
Xāxosenāsō^e had done so, he spoke, and | said, "O friends! it is not
my wish, what I have done | to our great friend: it was her own
95 wish that I should do this || to her." Thus he said. Then he went

73 Xāxosenāsō^e, gēlag'it la qa's wāg'aōs t!ōsemwālxg'a lāsīlālag'asg'in
'nemōx'dzēk lō^e qa's qāx'idaōsaq qa's wēg'aōs sōem lōgwalaxg'a
75 'nawalak'wēnēg'as," nēx'laē. Wā, lā'laē hēx'ida'mē Xāxosenāsō^ewē
'nēk'a: "Hēlen gwalālē qāstā," nēx'laēxs laē lāx'ūlila. Wā,
laem'lāwisē ts!āsō'sa gēlts!emē, yix k'lāwayāsa gālē be-
gwānema. Wā, lā'laē qās'idē Xāxosenāsō^ewē qa's lā lāxūmlilaxa
'wālasē tōx'wida. Wā, ēx'em'lāwisē 'wilenkūlag'ilisē sag'ostōtsēs
80 hēlk'!ōts!āna'yē. Wā, lā'laē 'nēk'a: "Wā, qāst, Xāxosenāsō^e,
'wīlōda'ma t!ōsōdeq" lē'wūn lāq!ūdenēx qa's ts!ex-
stōlilaōsasōx lāxa t!ex'ila," nēx'laē. Wā, hēx'ida'em'lāwisē Xāxo-
senāsō^ewē t!ōs'idex lāq!ūdenās qa's 'wīlōdēk lō^e hēlk'!ōts!āna'yas.
Wā, g'il'em'lāwisē lāwāxs laē ts!exstōlilas lāxa t!ex'ila. Wā, lā'laē
85 ētōd t!ōs'idex gēm'xōts!āna'yas lō^e lāq!ūdenās qa's ts!exstōlilēs
lāxa t!ex'ila. Wā, lā'laē k!wāg'alitēda 'wālasē tōx'wida. Wā,
lā'laē 'wīla t!ōsemoyowē g'ōg'egūyās qa's gwē'alēlemē. Wā,
lā'laēda 'wālasē tōx'wid 'nēx' qa wēg'is qax'idēq. Wā, hēx'i-
da'em'lāwisē Xāxosenāsō^ewē t!ōtsē'stendex q!ōq!onās. Wā, lā'laē
90 lāweyōdex x'ōmsas qa's ts!ex'alilēs. Wā, la'mē 'wīlāwē lāsīlāsa
'wālasē 'nawalakwa. Wā, āem'lāwisē la 'megwīlē bēx'sās. Wā,
g'il'em'lāwisē gwālē Xāxosenāsō^ewē laē yāq'eg'a'la. Wā, lā'laē
'nēk'a: "Yūl, hamalēl 'nē'nemōk", nōsawēsē nāqa'yaxen gwēx'i-
daasē lāxg'ins 'nēmōx'dzēk hāsmēg'asēq wātdema qen hē gwēx'i-
95 deqeq," nēx'laē. Wā, g'il'em'lāwisē la k!wāg'alit lāxēs k!wāelāsē

and sat down at the place where he had been seated before. | Then 96
 the body began to move. It rolled, and went rolling towards
 where | the head lay on the floor, and the head stuck on the body; |
 and the body rolled to where the two legs lay, | and they stuck on;
 and the body rolled to || where the arms lay, and they stuck on the 300
 body. | Then the great supernatural one arose and sang her sacred
 song; | and after she had finished her sacred song, she told the men
 to beat time on the boards rapidly. | Immediately they beat time;
 and 'wilenkülag'ilis | caught her supernatural power in her hands
 and threw it down on the floor of the || great winter-dance house, 5
 and the floor of the house began to be flooded. | The fire in the
 middle of the great | winter-dance house went out, and therefore it
 was dark inside. Then | the speaker of the great winter-dance
 house spoke, | and said, "O friend Xāxosenāsō! you obtained as your
 treasure the two things || that you have seen—the hāmshāmts!E; 10
 and his dress, and the name | One-Man-Eater and his sacred rooms
 and also this great magic power, | the war-dance; and what you did
 to her when you cut off her | limbs; and the flooding of your house;
 and also the dress, | and the name 'wilenkülag'ilis. And this I tell
 you; || do not be afraid to have your limbs cut off when you are 15
 asked | to play by the great supernatural one, Head-Winter-Dancer;
 for she has given to you the | magic power of being cut to pieces. You

lāa'lasē q!wēnaŋelilē bex'sās. Wā, lā'laē lōxūlil qa's lā lāx 'megwē- 96
 'lasasēs x'ōmsē. Wā, lā'laē k!ūt!ālelaxa x'ōmsē lāxēs bex'sāwē.
 Wā, lā'laē lōxūlilēda bex'sāwē qa's lā lāx k'atk'edē'lasasa mā'lē
 g'ōg'egūyā. Wā, lāxaē k!ūtemg'aalela. Wā, lā'laē lēx'elitelā qa's
 lē lāx k'atk'edē'lasasēs e'eyasowē. Wā, lāxaē k!ūtemg'aalela. 300
 Wā, lā'laē lāx'ūlilēda 'wālasē 'nawalakwa qa's yālaqwē. Wā,
 g'il'ēm'lāwisē q!ūlbē yāla^ulenas laē wāxa qa lēxedzōdēsa 'nāxwa
 begwānema. Wā, hēx'ida'ēm'lāwisē lēxedzōda. Wā, la'laē 'wilen-
 külag'ilisē dāsgemdxā 'nawalakwē qa's mex'alilēs lax āwīnagwīlasa
 'wālasē ts!āgatslē g'ōkwa. Wā, lā'laē paō'idēda 'wāpē lax āwīna- 5
 gwīlasa g'ōkwē. Wā, laēm'lāē k'!elx'idēda lāqawalasa 'wālasē
 ts!āgatslē g'ōkwa. Wā, la'mē p!edeg'ila. Wā, hēēm'lāwis la
 yāq!eg'a'latsa yāyaq!entemēlasa 'wālasē ts!āgatslē g'ōkwa. Wā,
 la'laē 'nēk'a: "Wā, qāst, Xāxosenāsō laems lōgwalaxēs mā'edalōs
 dōx'walelaxa hāmshāmts!Esē lē'wis gwēlgwāla lē'wis lēgemē 10
 Nānogwisē lē'wis mawilē. Wā, hē'misa 'wālasē 'nawalakwa
 tōx'widē lē'wis layōs gwēx'idaaseq, yīxs laaqōs t!ōsemwāla^x
 lāslālās lē'wa paōlaxēs g'ōkwaōs. Wā, hē'misa yāla^ulenē. Wā,
 hē'misa lēgemē, yīx 'wilenkülag'ilisē. Wā, g'a'mēsen wāldemōl
 qa's k'lēsaōs k'ilēla t!ōsemwālayōs lāslālaqōs, qasō g'āx aemlq!E- 15
 wasōsa 'wālasa 'nawalakwē Ts!āqāma'ya, qaxs lē'maa'lasa 'nawala-
 kwasēs t!ōt!ets!ālase'waōs lāl. Wā, āem'lēwits hē gwayi'lālālē

will do as she | did when she began to put on her arms and limbs." Thus he said in the | darkness. Xāxosenāso^e never saw again the ||
 20 house and the men. The great | winter-dance house and all the people disappeared, and | Xāxosenāso^e was just sitting down on the ground. |

Then it occurred to him to go down the river that night. | He
 25 walked, and came to the || lower end of the cascade, and he wished to try to sing the | sacred song of 'wilenkūlag'īlis, for he wished to know it well before going | to the village Gek'lexsdels. Now he sang it, and | these are the words of the sacred song: |

1. "I was taken to the other side of the world, I was taken to the
 30 other side of the world, || by the great supernatural power. I was taken to the other side of the world by the great supernatural | power. |

2. "I received everything, I received everything, from the great supernatural power. | I received everything from the great supernatural power. Wē, wē! |

3. "I have everything, I have everything, belonging to his super-
 35 natural power. || I have everything, I have everything, belonging to his supernatural power. Wē, | wē! |

As soon as the sacred song was at an end, he felt very happy, | because he knew the words of the sacred song, and on account of

18 'gwayi^elālasasēxs laē kl'ūtemg'aalela lāslālās," 'nēx^elaē lāxa p!Ede-
 k'ila. Wā, laem^elaē hēwāxa ēt!ēd dōx^ewalelē Xāxosenāso^ewaxa
 20 g'ōkwē lē^ewa bēbegwānem. Wā, laem^elaē x'īs^eēdēdā 'wālasē ts!ā-
 gats!ē g'ōk^u lē^ewa 'nāxwa bēbegwānema. Wā, laem^elaē Xāxosenā-
 so^ewē āem la kl'was lāxa āwīnak!ūsq!alā^emē.

Wā, laem^elaē g'ig'aēx^eid qā^s lālag'i nekwatōselaxa 'wāxa gānolē.
 Wā, laem^elāwisē qās'ida. Wā, g'īl^eem^elāwisē g'āx^ealela lax gwā-
 25 'yasa k'lamadzēna lāael 'nēx^e qā^s wēg'i mens^eid denx^eētsa yāla-
 qūlayās 'wilenkūlag'īlisē qaxs 'nēk'aē qā^s ālak'!ālē q!ālelaq qō lāl
 lāxēs g'ōkūlasē Gek'lexsdelsē. Wā, laem^elāwisē yālaqwa. Wā,
 g'a^emēs qāyatsa yāla^ulenasēg'a:

1. Qwēsenxelēdzemx'den, lāx'den qwēsenxelēdzems hēnōma
 30 'nawalakwā. Lax'den qwēsenxelēdzemsēya aik'as ai ai 'nawa-
 lakwā.

2. 'wī^elōlelēsax'den, lāx'den 'wī^elōlelēsax 'nenwalak!wēnaēk'asā,
 g'āxden 'wī^elōlelēisa'yāqēya ai ai aik'as 'nawalakwā, wē wē.

3. 'naḡōlelisax'den, g'āxden 'naḡōlelisayax 'nenwalak!wēnaēk'a-
 35 sahēyas, g'axden 'naḡōleliyaqēyas ai ai aik'as 'nawalakwā, wē
 wē.

Wā, g'īl^eem^elāwisē q!ūlbē yālaqūlaēna'yasēxs lāael ālak'!āla ēk'ēs
 nāqā'yaxs laē q!āla 'wī^elax qāqeyasasa yāla^ulenē lē^ewis 'nāxwael

his | different treasures. Then it occurred to him that he would go || in front of the house of his father and sing his sacred song before 40 daylight, | so that his father might hear him. Then he started, for the house was not far away; | and as soon as he came to the beach in front of the house, | he walked out to the sea and sang his sacred song. Immediately | Wāxap!alasō^e heard him, and he recognized the voice || of his prince Xāxosenāso^e. He was singing his sacred 45 song. Then | he arose from his bed and went out of his house. | Now he really recognized the voice of his prince. | He went to the houses of his tribe, and called the people | to come to his house. Daylight had not nearly come yet, || when they all came; and 50 Wāxap!alasō^e talked to his | tribe, the ancestors of the LĒLEGĒd of the Great-Kwakiutl¹ and | asked them to capture Xāxosenāso^e. Thus he said. | His tribe agreed at once to do what he said. They took their | batons and the boards, and the men went out of || the house. 55 As soon as they were all outside, they started, | and went down to the beach at low tide. Now it was full | daylight, therefore they could see Xāxosenāso^e. He was walking in the water. | All the men stood in a row, and | they beat rapid time. Xāxosenāso^e came ashore at once || when he heard the beating. When he came, he 60

ōgūqāla lōgwa^eya. Wā, lā^elaē ^enēnk^elēx^eid qa^s lā qās^eida qa^s lā lāx L!āsagwisas g^okwāsēs ōmpaxa k^lēs^eem ^enax^eida qa^s lā yālaqwa lāq 40 qa wūLElās ōmpasēq. Wā, lā^elaē qās^eida qaxs k^lēsāē qwēsālē g^okwās. Wā, g^lē^emlāwisē lāg^{aa} lāx L!ema^sisāsēs g^okwaxs lāē qa^sasamak^e lāxa demsx^e. Wā, lā^elaē yālaqwa. Wā, hēx^eidaem^elāwisē Wāxap!alasō^e wūLāx^ealelaq. Wā, lā^elaē ^emalt^elēxs^edēqēxs hē^emaēs lāwūlgāma^eyē Xāxosenāso^ewa yālaq!wāla. Wā, lā^elaē 45 hē^eidaem lāx^eūlil lāxēs ku^elēlasē qa^s lē lāwels lāxēs g^okwē. Wā, lawisla lāē ālak^e!āla ^emalt^elēxs^edendqēxs hē^emaēs lāwūlgāma^eyē, wā, lā^elaē lal^es^eid lāx g^lē^eg^okwāsēs g^okūlōtē, qa^s ^ewīlē gwēx^eideq qa g^āxēs ^ewīla hōgwēl lāx g^okwāsxa k^lēs^eem ex^eāla qa^s ^enāx^eidē. Wā, g^āx^elaē ^ewīlaēla. Wā, laem^elāwisē ^enēk^e Wāxap!alasō^e lāxēs 50 g^okūlōta g^ālāsa ^ene^emēmōtē LĒLEGĒdēsa ^ewālas Kwāg^ul¹ qa^s hēx^eida^emē k^līmyax Xāxosenāso^ewē, ^enēx^elaē. Wā, hēx^eidaem^elāwisē ^enax^ewa ēx^eak^e g^okūlōtasēx wāldemas. Wā, lā^elaē āx^eētsewēda t^elēm^eyayo Lē^ewa saōkwē. Wā, lā^elaē ^ewīla hōqūwelsēda bēbegwānemē lāxa g^okwē. Wā, g^lē^emlāwisē g^āx ^ewīlēwelsa lāē qās^eida 55 qa^s lā ^ewīlēnts^elēs lāxa L!ema^sisēxa x^āts^elāēsē, yīxs lē^emaē q^lūlx^eid ^enāx^eida, lāg^līlas dōqūlaemx Xāxosenāso^ewaxs lāē qāqasamak^e. Wā, lā^elaē yīpemg^lalisēda ^enax^ewa bēbegwānem qa^s ^enemāx^eidē LĒXEDzōda. Wā, hēx^eidaem^elāwisē g^āxē Xāxosenāso^ewē ālēstaxs g^ālaē wūLāx^ealelaxa la LĒXEDzōda. Wā, laem^elaē k^lēs ^enā^enawa- 60

¹ This should be Q!ōmk^elules; however, since this division is much reduced in numbers and has joined the ^ewālas Kwāg^ul they are generally counted with them

- 61 did not | show that he had magic power. Xāxosenāso^o and all the men came up the beach. | They just beat rapid time as they | were coming up the beach; they beat time four times. Then | they all went into the house. He never told his father about his treasure. ||
- 65 And Xāxosenāso^o just listened to his tribe when they | talked about the great magician Head-Winter-Dancer; for | the ancestors of the numaym lēlēgēd were expecting him who would soon come, him who was looking for some one | with whom to play in the use of magic power. | Xāxosenāso^o just listened to what they said. Xāxosenāso^o was intending || to startle his tribe when they should come to know his treasure, when | Head-Winter-Dancer should arrive; therefore he kept quiet, and sat down | in the rear of the house. |
- Now all the men went out of the house, | and many people asked
- 75 one another why || Xāxosenāso^o had been singing a sacred song. They were forbidden by some men, who said, "Don't | talk that way! Don't make fun of Xāxosenāso^o, who was singing a sacred song! for we do | not know what treasure he may have obtained." Thus they said. |

When it was four days after Xāxosenāso^o had come | home to

80 GEK'!EXSDLS, he went away into the water || at the mouth of the river Ts!elgwad mornings and evenings; | and the men were afraid of what might be done by the | great supernatural Head-Winter-

- 61 la^xsemaxs g'āxaē. Wā, g'āx'laē hōx'wūsdēsela 'nāxwēda bēbēgwānemē lō^o Xāxosenāso^o. Wā, āem'lāwisē la lēxedzōdnaxwaxs g'āxaē alōlisela lā'laa qa's mōp!enē lēxedzōda. Wā, lā'laē laēl lāxa g'ōkwē 'wīla. Wā, laem'laē hēwāxāem nēlasēs lōgwa'yē lāxēs
- 65 ōmpē. Wā, āem'lāwisē la hōlēlē Xāxosenāso^owaxēs g'ōkūlōtaxs laē gwāgwēx's'āla lāxa 'wālasa 'nawalakwē Ts!āqāma'yē, yixs lē'maē nak'!āla g'ālāsa 'nē'mēmotasa lēlēgēdāqē laem elāq nē'fidaxa ālā qa's ām'wūt lāx 'nawalakwa begwānema, 'nēx'laē. Wā, āem'lāwisē Xāxosenāso^owē hōlēlax wāldemas. Wā, hē'lat!a nāqēs Xāxosenāso^owē qa ōdax'īdamēltsēs g'ōkūlōtē q!ā'ALELALAX lōgwa'yas qō
- 70 g'āxlē Ts!āqāma'yē. Wā, hē'mis lāg'ilas āem q!wēlatē lāxēs k!wāēlasa ōgwiwalīdas g'ōkwē.

Wā, laem'lāwisē hoqūwelsēda 'nāxwa bēbegwānem lāxa g'ōkwē. Wā, laem'laē q!ēnema bēbegwānemē wālap!ax lāg'ilas yālaqūlē

75 Xāxosenāso^owē. Wā, la'laē belasō'sa wāōkwē begwānem qa k'!ēsēs hē gwēk'!āla la aem!ālas yālaqūlaēna'yas Xāxosenāso^owē, "qaxg'ins k'!ēs'mēk' q!ā'ALELAX lōgwa'yaxs," 'nēx'laē.

Wā, g'il'EM'lāwisē mōp!enxwa'sē Xāxosenāso^owē la nā'nakwa lāxēs g'ōkwē lāx GEK'!EXSDLS. Wā, laem'laē hēmenālaem la'sta

80 lāx ōx'siwa'yasa 'wās Ts!elgwadēxa gēgaāla lē'wa dzādzeqwa. Wā, laem'laē 'nāxwa k'ik'alēqelēda bēbegwānemas gwēx'īdaaslasa 'wālasa 'nawalakwē Ts!āqāma'ya qō g'āxlō. Wā, g'il'EM'lāwisē

Dancer, if he should come. When | Xāxosenāso^ē had been in his 83 house for four days, in | the evening they saw a canoe coming, being moved by paddles. || They came, and told Chief Wāxap!alasō^ē. 85 Immediately | Xāxosenāso^ē asked Wāxap!alasō^ē to clear the | floor of his house, "for this is my friend Head-Winter-Dancer | who has been seen coming." Thus said Xāxosenāso^ē to his father Wāxap!alasō^ē. | Immediately Wāxap!alasō^ē asked his tribe to || clear the floor of his house, and the people | cleared the floor of his 90 house. Then | Wāxap!alasō^ē and his tribe were very glad; for indeed they guessed that | Xāxosenāso^ē had found a treasure, for otherwise he would not have asked his father to clear | his house. As soon as the house had been cleared, there were people talking || standing in the canoe in front of the village; and (one of them) 95 said, | "I only come to notify you, great tribe, that | our great friend the powerful Head-Winter-Dancer has arrived. I have come | to ask you to take care. Go and purify yourselves quickly! | When you have done so, I shall go and paddle for them, and ask them to come to-day; || for the traveling-canoes of our tribe are 400 at anchor | on the other side of the point Burnt-Point." Thus he said. |

Immediately the ancestors of the numaym lēlēgēd were asked by | Wāxap!alasō^ē to go into the water at the mouth of the river

mōp!enxwa^{sē} Xāxosenāso^{wē} mēxa lāxēs g'ōkwē, wā, laem^ēlāwisē 83 dzāqwa^x laē dōx^wwa^lēla gwasx'āla siō'nākūla xwāk'lūna. Wā, g'āx^ēlaē nēlase^wa g'igāma^{yē} Wāxap!alasō^ē. Wā, hēx^ēidaem^ēlā- 85 wise Xāxosenāso^{wē} āxk'lāx Wāxap!alasō^{wē} qa ēx^witse^{wēs} āwīnagwilasa g'ōkwē, "qaxs yū^{mēg}'in 'nemōkwa, yix Ts!āqāma^{ya} g'āxax dōgūla," 'nēx^ēlaē Xāxosenāso^{waxēs} ōmpē Wāxap!alasō^{wē}. Wā, hēx^ēidaem^ēlāwisē Wāxap!alasō^{wē} āxk'lāxēs g'ōkūlōtē qa g'āxēs ēkwax āwīnagwilasēs g'ōkwē. Wā, hēx^ēidaem^ēlāwise g'āx 90 'wīlē g'ōkūlōtas ēkwaxa āwīnagwilasa g'ōkwē. Wā, laem^ēlaē ēk^ē nāqa^{yas} Wāxap!alasō^{wē} lē^{wis} g'ōkūlōtē, qā^laxs lē^{maē} k'ōtax Xāxosenāso^{wē} laem lōgwala, lā^laxs āxk'lāxēs ōmpē qa ēkwa^{se}wēsa g'ōkwē. Wā, g'ilem^ēlāwisē gwāl ēkwaxs lā^alasa yāq'ent!āla lāxūxs lāxa xwāk'lūna hāngemālisxa g'ōkūla. Wā, lā^ēlaē 'nēk'a: 95 "Ā^{mēn} g'āx hanālg'iwa^{ya}, 'wālas lēlqwālālē, yīsa 'wālasa lōgwalaxens 'nemōkwadzāē Ts!āqāma^{ya}. Wā, la^{mēsen} g'āx qen q'ā-q'laq'lemlaōl qa^s 'nāxwa^{maōs} g'ig'ittalax^ēida hālabala. Wā, qasō gwālō la^{mēsen} lāl sēx^{bendēlqē} qa g'āxlag'itsēxwa 'nā^lax qaxs hē^{maa} mexālē yaē^{yats}!āsenu^x g'ōkūlōtāēda āwīlba^{yēxa} 400 Lēgegwilbala lax qwēsōdīlba^{yas}," 'nēx^ēlaē.

Wā, hēx^ēidaem^ēlāwisa g'ālāsa nē^{mēmotasa} lēlēgēdē āxk'lālasō^s Wāxap!alasō^{wē} qa^s 'wīlē la la^{sta} lāxa ōx^{siwa}yas 'wās Ts!ēlgwadē.

Ts!elgwad, | and Xāxosenāso^e went also into the water. When ||
 5 the speech of the speaker in the canoe was at an end, he paddled
 back. | After the ancestors of the numaym | lēlēgēd had been in
 the water, they went into the house of Wāxap!alaso^e; | and Xāxo-
 senāso^e sat down in the rear of the house, | listening to what the
 10 tribe said, for the tribe was really afraid of the || reports about the
 great supernatural man Head-Winter-Dancer. | Now Xāxosenāso^e
 knew that several | men referred to him, because he had been in the
 woods for four years. | He had come home, and they had never seen
 his treasure, | therefore the foolish ones among his tribe were sick
 15 at heart, || but many wise men of the tribe of Xāxosenāso^e | said
 that they had faith in Xāxosenāso^e, although he did not talk about |
 the reason why he had been singing his sacred song when he first
 came home, | and the wise men knew that he had a great treasure |
 20 and his father Wāxap!alaso^e guessed that his || prince Xāxosenāso^e
 had obtained a great treasure, when he asked his father to | clear
 out the floor of his house; for he was really glad when they first
 learned that the | great supernatural man, Head-Winter-Dancer,
 was coming. As soon | as the talking of his tribe became less, a
 25 man | who belonged to his tribe came in. He stood in the || door-
 way of the house of Wāxap!alaso^e, and spoke. | The great super-

Wā, laem^elāwīse ōgwaqē Xāxosenāso^ewē la^esta, yixs ā^emaē q!ūlbē
 5 wāldemasa yāqlentūltāla lāxa xwāk!ūna begwānemxs laē aēdaaqa
 sēx^ewida. Wā, g^eil^eem^elāwīse gwāl la^esta ^ewīlē g^eālāsa ^ene^emēmo-
 tasa lēlēgēdāxs lāa^el ^ewīla hōgwēl lāx g^eōkwās Wāxap!alaso^ewē.
 Wā, āem^elāwīse Xāxosenāso^ewē lak!wāgalit lāxa ōgwiwalīlāsa g^eōkwē
 hōlēlax wāldemasēs g^eōkūlōte qaxs ālak!lālāē k^eīlēlēs g^eōkūlōtas
 10 ts!ēlwex^elenasa ^ewālasē ^enawalak^u begwānemē Ts!āqāma^eyē. Wā,
 laem^elaē Xāxosenāso^ewē q!ālelaemxs hē^emaē ^ene^enak^eīltsa waōkwē
 begwānema, yixs lāx^edē mōx^eūnxēla g^eiyak^eela lāxa āl!ē. Wā,
 g^eāxē nā^enak^u lāxēs g^eōkwē. Wā, lā hēwāxa laem x^eits!enē lōgwa-
^eyas. Wā, hē^emēs ts!enems nēnāq^eyasā nēsnenōlō lāx g^eōkūlōtas.
 15 Wā, lālē q!ēnema nēnāgadē bēbegwānemxs g^eōkūlōtas Xāxosenā-
 so^ewē ^enēx^eqēxs hēleqelaas Xāxosenāso^ewāxs k^elēsaē gwāgwēx^es^eala
 lāxēs lāg^eīla yālaqūlaxa g^eīlx^edemas g^eāx nā^enakwa. Wā, hē^emis
 q!ālāg^eīltsa nēnāgadē bēbegwānemqēxs ^ewālasaēs lōgwa^eya. Wā,
 hē^emēs k^eōt!ēdaats ōmpasē Wāxap!alaso^ewaq ^ewālasē lōgwa^eyasēs
 20 lāwūlgāma^eyē Xāxosenāso^ewāxs hē^ex^eida^emaē āxk^eālxēs ōmpē qa
 ēkwase^ewēs āwīnagwīlāsa g^eōkwē, yixs ālāē mōlaxs g^eālāē q!ālaxa
^ewālasa ^enawalak^u begwānemē Ts!āqāma^eyāxs g^eāx^emaē. Wā, g^eil-
^eem^elāwīse ts!ēxā^enakūlē wāldemas gōkūlōtas g^eāxaasa begwānemē
 g^eāxēla g^eayōl lāx g^eōkūlōtas. Wā, lā^elaē lāx^estōlīlā lāxa āwīlēlāsa
 25 t!ēx^eīlās g^eōkwās Wāxap!alaso^ewē. Wā, lā^elaē yāqlēg^ea^elā. Wā,
 la^elaē ^enēk^eēda ^ewālasē ^enawalak^u begwānemē Ēx^eag^eidē, qaxs hē^emaē

natural man Ēx'ag'id—for that | was the name of the shaman who 27
 had come and was standing in the door of the house—said, | “Now,
 keep silent, tribe! that I may speak about what the supernatural
 power says | to me about our friend ‘wilenkūlag’ilis, who || has great 30
 magic power, and whom you call Xāxosenāsō°, O tribe! | I shall be
 his attendant. Thus said my supernatural power, because I am
 a cruel | man. Just don’t move, tribe! I am | told by this super-
 natural power that | Head-Winter-Dancer will first use his super-
 natural power, and we shall just look on. When they have finished, ||
 then our great friend ‘wilenkūlag’ilis will change places with him, 35
 and you | will use well your batons.” Thus he said. When his
 speech was at an end, | all sat down by the side of ‘wilenkūlag’ilis,
 and they whispered together. | Then they were all happy—Chief
 Wāxap!alasō° | and his tribe. The supernatural man || and Ēx'ag'id, 40
 and ‘wilenkūlag’ilis had not been sitting together for a long time—
 for now I stop calling him | Xāxosenāsō°—when ‘wilenkūlag’ilis |
 arose and went out of the house. He went back into the woods;
 and | Ēx'ag'id alone sat down at the place where they had been
 sitting, and | he gave instructions to his tribe to take care of all
 the || ways, of what they would do with the great supernatural man, 45
 Head-Winter-Dancer. | Thus he said. When he had just stopped
 speaking, a man | came in, reporting that many | canoes were

lēgēmsa pāxāłaxa g'āxē lāx°stālil lāxa t!Ex'īlāsa g'ōkwēxa 'nēk'ē: 27
 “Wēg'aemasl tsemōtāłax g'ōkūłōt qen yāq!Ent!ālēs'g'a wāldem'gas
 'nawalakwa g'āxen qaens 'nemōx°dzēx lāxōx 'wilenkūlag'ilisēxwa
 'wālasēx 'nawalakwaxōs gwe'yāqōs Xāxosenāso'wa g'ōkūłōt. Wā, 30
 nōgwaem'el nexwāłaleq°, 'nēk'ē 'nawalakwa yin, yix'g'in wāyadēk'
 begwānema. Wā, āemłwits k'leās yawināłalōs g'ōkūłōt. Wā, len
 'nēx'sō's 'nawalakwa qa hē'mis g'ali'lāłaxa 'wālasa 'nawalakwē Ts'lā-
 qāma'ya. Wā, lāłens āemłx'its!ax'īlāqē wāx'i g'wāłalil. Wā,
 lāłens 'nemōx°dzēx l!ayogūłilxōx 'wilenkūlag'ilisēx. Wā, la'mēts 35
 āemłāēk'!alexs t!emyayāqōs,” 'nēx'laē. Wā, g'īl'em'lawisē q!ūlbē
 wāldemasēxs laē k!wanōdzēłilax 'wilenkūlag'ilisē qa's āwāpālē.
 Wā, laem'laē 'nāxwa ēk'lēx'edēda g'īgāma'yē Wāxap!alasō'wē
 lē'wis g'ōkūłōtē. Wā, k'les'lat!a gaēł k!ūdžēłēda 'nawalakwē begwā-
 nemē Ēx'ag'idē lō° 'wilenkūlag'ilisē (qaxg'in la'mēk' g'wāl lēqelas 40
 Xāxosenāso'wē lāq). Wā, lā'laē lāx'ūłilē 'wilenkūlag'ilisē qa's lā
 lāwēłsa lāxa g'ōkwē qa's lā ālē'sta lāxa āl'ē. Wā, āem'lawisē la
 lēx'ae'ēm la k!waēlē Ēx'ag'idē lāxēs k!waē'lasē. Wā, laem'laē
 lēxs'āłaxēs g'ōkūłōtē qa ā'mēs 'nāxwa yāl!ā lāxēs 'nāxwala qa's
 g'wēg'wālag'īlilasl lē'wa 'wālasa 'nawalak° begwānemē Ts!āqāma'yē, 45
 'nēx'laē. Wā, hēem'lawis āłēs q!wē'ēd yāq!Ent!ālaxs g'āxaasa
 g'āxēlē begwānem ts!ek'!ālełaxs g'āx'maē g'āxawīlēda q!ēts!ax-

coming across. Those were the ancestors of the numaym Mēmogwins of the | Qwēq^usōt!ēnox^ε. As soon as they arrived at the beach,
 50 Wāxap!alasō || invited them to come and eat in his house; and at once | all the canoes came ashore, and the [visitors] went up the beach, | walking behind the great supernatural man, Head-Winter-Dancer. | All wore head-rings and neck-rings of red cedar-bark, and | they
 55 went into the house of Wāxap!alasō^ε. The || great supernatural man, Head-Winter-Dancer, did not allow his tribe to sit in the rear | of the house. He wanted his tribe to sit next to the door | of the house, and Wāxap!alasō^ε and his tribe were sitting in the rear of the house. | Thus he said. And the ancestors of the | numaym
 60 LĒLEGēd obeyed his wishes, for || Head-Winter-Dancer meant that they should sit at the door of the house of Wāxap!alasō^ε, | in order to drive them back if the tribe of | Wāxap!alasō^ε should try to escape when they were frightened by his playing. That is | why Head-Winter-Dancer wished the ancestors of the | LĒLEGēd to sit in the rear of the house. Then the crew of Head-Winter-Dancer ate. ||
 65 He himself did not eat. After | the tribes had eaten, the great supernatural head-winter-dancer arose | naked; and at once one | man arose also, and asked for batons from Wāxap!alasō^ε. | Then he
 70 was given many batons, and at once || the man distributed the

48 mōla^εyē xwāxwāk!ūna, yixa g'ālāsa 'ne^εmēmotasa Mēmogwins yīsa Qwēq^usōt!ēnox^u. Wā, g'il^εEM^εlāwisē g'āx^εalisa laē Wāxap!alaso^εwē
 50 LĒ!ūltōdeq qa g'āxēs 'wīla L!EXwa lāx g'ōkwās. Wā, lā'laē hēx'idaem 'wīla hōx'wūltā lāxēs yaē'yatslē qa's lā hōx'wūsdēsēla lāxa L!EMA'isē elxLālēda 'wālasē 'nawalak^u begwānemē Ts!āqāma^εyē. 'nāxwael L!āgek^uwēs qEX'ema^εyē LĒ'wis qENxawa^εyē. Wā, la'laē hōgwīl lāx g'ōkwās Wāxap!alaso^εwē. Wā, lā'laē k'lēs hēlq!alēda
 55 'wālasē 'nawalakwē Ts!āqāma^εyaxēs g'ōkūlōtē hē k'lūs'ālila ōgwiwalilasa g'ōkwē, yīxs hāael gWE'yōs qa k'lūs'ālilatsēs g'ōkūlōta ōstāli-lasa g'ōkwē qa hē'mēsLas la Wāxap!alaso^εwa ōgwiwalilāsēs g'ōkwē LĒ'wis g'ōkūlōtē, 'nēx'laē. Wā, lā nānagēg'ēEM^εlāwisa g'ālāsa 'ne^εmēmotasa LĒLEGēdā wāldems, yīxs hāē 'nē'nak'īts Ts!āqā-
 60 ma^εyē qa's hā k'lūs'ālila ōstāli-lasa g'ōkwās Wāxap!alaso^εwē qa's ā'mēl k'āk'imyalALEX wāx'la hēltsālts g'ōkūlōtas Wāxap!alaso^εwē, qō lāl k'il'idelts ām'lēnēLas. Wā, hē'mis lāgilas 'nēk'ē Ts!āqāma^εyē qa hās 'wīla k'lūdžēla g'ālāsa LĒLEGēdē ōgwiwalilasa g'ōkwē. Wā, laEM^εlāwisē L!EXwēda 'wīla lēlōtas
 65 Ts!āqāma^εyē. Wā, lālaLa k'lēs L!al'lawāla^εx hāē. Wā, g'il^εEM^εlāwisē gwāl L!EXwēda lēlqwālaLa^εyē lāa^εlasē Lāx'ūlilēda 'wālasē 'nawalakwē Ts!āqāma^εyē xa'nāla. Wā, hēx'idaEM^εlāwisa 'nemōkwē begwānem Lāx'ūlil ōgwaqa qa's lā dāk'lāla^εx t!emyayā lāx Wāxap!alaso^εwē. Wā, lā'laē ts!āsō'sa q!ēnemē t!ēt!emyayā. Wā, hēx'ida-
 70 EM^εlāwisēda begwānemē la ts!awanaēsasa t!et!emyayō lāxēs g'ōkū-

batons among his tribe. | Then at once they beat rapid time; and | 71
 Head-Winter-Dancer got his supernatural power, and threw it on
 the floor of the house. | At once water welled up from the floor of
 the | house and flooded it. || Then the fire in the middle of the house 75
 was extinguished, and the water receded, | and the floor of the house
 became dry. | Wāxap!alasō^e and his tribe never moved, | although
 they were up to the waist in water, and when | the floor of the house
 was dry again, they re-arranged the fire in the middle of the house, ||
 and it blazed up. Then the great supernatural man, | Head- 80
 Winter-Dancer, told them to cut off his head; and immediately |
 one of the tribe of Head-Winter-Dancer—his name is not known—|
 arose, took his shell knife, and went to the place where Head-Winter-
 Dancer was standing | and cut off his head. As soon as it was off, ||
 the man went around the fire, carrying the head; | and after he had 85
 gone around four times, he put it on | where it had been before, and
 Head-Winter-Dancer arose as a whole man. | Then he sat down, for
 he had finished. Then | the man who had cut off his head spoke,
 and said, || “O friends of my side! I want these our friends to see | 90
 this great supernatural Head-Winter-Dancer.” Thus | he said.
 And at that time a sacred song was sung in the house of Wāxap!a-
 lasō^e. |

lōtē. Wā, hēx'idaem^elāwisē 'nemāx'id lēxedzōda. Wā, lā'laē 71
 Ts!āqāma'yē dāsgemdxā 'nawalakwē qa's mex'alilē lāxa g'ōkwē.
 Wā, hēx'idaem^elāwisē q!ōlemg'ustāwēda 'wāpē lāx āwīnagwīlasa
 g'ōkwē. Wā, la'mē paōlelilēda 'wāpē lāx āwīnagwīlas. Wā,
 g'il'em^elāwisē 'wi'la k'il'ix'idēda laqawalilē lā'alasē xut!ex'idēda 75
 'wāpē. Wā, la'mē xwēlaqa lem'xwalilē āwīnagwīlasa g'ōkwē. Wā,
 hēwāxaem^elāwisē yāwix'ililē Wāxap!alaso'wē lē'wis g'ōkūlōtē wāx-
 'maē la t!ēt!ebo'yolil'xa 'wāpē. Wā, g'il'em^elāwisē lem'xwalilē āwī-
 nagwīlasa g'ōkwaxs laē x'āx'ēq!ex'itse'wē laqawalilēda g'ōkwē.
 Wā, g'il'em^elāwisē x'iqostāxs laēda 'wālasē 'nawalak^u begwānemē 80
 Ts!āqāma'yē 'nēx' qa's qax'itse'wē. Wā, hēx'idaem^elāwisē lāx'ū-
 lilēda g'āyoŋē lāx g'ōkūlōtas Ts!āqāma'yē (la'mē k'lēs q!alē lēge-
 mas,) dālaxa q!elits!emē qa's lē lāx lāwī'lases Ts!āqāma'yē. Wā,
 lā'laē qāx'idqēxs lā'wīlaē. Wā, g'il'em^elāwisē lawā x'ōmsas laē
 qās'idēda begwānemē dālaxa xewēqwē lā'stalilēlaxa laqawalilē. 85
 Wā, hē'lat!a la mōp!enē'stalilēxs laē xwēlaqa āx'alelōts lāxēs
 āxālaasē. Wā, la'mē xwēlaqa la senālax'id begwānemē Ts!āqā-
 ma'yē laxēq. Wā, laem'laē k!wāg'alilā qaxs lē'maē gwāla. Wā,
 lā'laē yāq!eg'a'fēda begwānemē, yīxa qāk'āq. Wā, lā'laē 'nēk'a:
 “Wā, nōs, 'nē'nē'mōk^u, qāḷaxg'ins ā'mēk' 'nēx' qa dōx'walelēsens 90
 'nē'nēmōkwaxg'ada 'wālasēk' 'nawalakwa lāxg'a Ts!āqāmēk',” 'nēx'-
 'laēxs lā'alasa yālaq!ūg'a'la lāxa ālanā'yas g'ōkwās Wāxap!alaso^e.

Immediately Ēx'ag'id arose from his seat, and | spoke. He said,
 95 "Now you have finished, great tribe! || Come to the rear of the house,
 and let me and my tribe go | to the door, so that you may also
 witness our supernatural power." | Thus he said. Immediately the an-
 cestors of the numaym Mēmogwins | went to the rear of the house,
 and the numaym | LĒLEGēd went to the door of the house, and they
 500 sat down. || Then they all beat rapid time, and | 'wilenkūlag'īlis
 sang his sacred song: "I was taken to the other side of the world, I
 was taken to the other side of the world, | by the great supernatural
 power. I was taken to the other side of the world, ai, ai, by the |
 supernatural power," and the other words. Then he came | into the
 5 house of his father, Wāxap!alasō^e. His dress was made of || hem-
 lock-branches. His tribe beat rapid time. | And when he had gone
 around the fire in the middle of the house, he caught his | super-
 natural power, and threw it on the floor of his house. Immedi-
 ately | water welled up from the floor of the house, | and it only
 stopped rising when it had put out the fire in the middle of the ||
 10 house. Then it went down again, and the | floor of the house was
 dry. They built up | the fire in the middle of the house; and as
 soon as it blazed up, | 'wilenkūlag'īlis spoke, and said, "O friends!
 15 let | one of you come to cut off my limbs;" thus he said, || and at

93 Wā, hēx'idaem^elāwisē Ēx'ag'idē lāx'ūlil lāxēs k'waēlasē qa's
 yāq!eg'a^elē. Wā, lā^elāē 'nēk'a: "Wā, laems g'wāla, 'wālas lēlqwā-
 95 lāLē^e. Wā, gēlag'a laxgrada ōgwiwalilēk' qen lā lōgūn g'ōkūlōtek'
 lāxwa ōstālilēx qa's ōgwaqaōs x'its!ax'ēidexg'in nōsek' 'nawalakwa,"
 'nēx'laē. Wā, hēx'idaem^elāwisa g'ālāsa 'nē^emēmotasa Mēmogwins
 la lāg'eyolil lāxa ōgwiwalilē. Wā, lā^elāē lastōlilē 'nē^emēmotasa
 LĒLEGēdē lāxa ōstālilāsa g'ōkwē. Wā, g'il^eem^elāwisē 'wīla k'lūs'ālī-
 500 lēxs laē hēx'idaem^e 'nāxwa LĒXEDzōda. Wā, la^emē yālaqūlē 'wilen-
 kūlag'īlisasōx: "Qwēsenxelēdzemx'den, lāx'den qwēsenxelēdzems
 hēnōma 'nawalakwā. Lāx'den qwēsenxelēdzemsēa aik'as ai ai
 'nawalakwā," LĒwis waōkwa qāqeyasa. Wā, g'āx^eem^elāē g'āxēla
 lāx g'ōkwasēs ōmpē Wāxap!alaso^ewē. Wā, laem^elāē 'nāxwaem
 5 q!wāxē g'wēl'g'wālās. Wā, laem^elāē LĒXEDzā'yē g'ōkūlōtas. Wā,
 g'il^eem^elāwisē 'nēmp!enē^estalilxa laqawalilāxs laē dāsgēmdxa 'nawa-
 lakwē qa's mex'alilēs lāx āwīnagwīlasēs g'ōkwē. Wā, hēx'idaem-
 'lāwisē q!ōlemg'ustāwēda 'wāpē lāx āwīnagwīlasa g'ōkwē. Wā,
 āl^eem^elāwisē g'wāl paōl'nakūlaqēxs laē k'!elx'ēidaxa laqawalilāsa
 10 g'ōkwē. Wā, lā^elāē xwēlaqa xut!ex'ēidēda 'wāpē. Wā, la^emē xwē-
 laqa lem'xwalilēda āwīnagwīlasa g'ōkwē. Wā, lā^elāē x'āx'ēq!ē-
 x'ēitse^ewēda laqawalilē. Wā, g'il^eem^elāwisē x'iqōstāxs lāa^elasē yāq!ē-
 g'a^elē 'wilenkūlag'īlisē. Wā, lā^elāē 'nēk'a: "YūL, 'nē^enēmōk'u, gēla-
 g'ax'i 'nēmōkwa lax'da^exōL qa t!ōsemwālxg'in lāslālak," 'nēx'laē.
 15 Wā, hēx'idaem^elāwisē Ēx'ag'idē lā lax lā^ewē^elasas 'wilenkūlag'īlisē

once Ēx'ag'id went to where 'wilenkūlag'īlis was standing. | He 16
 carried his shell knife, and said, "Your words are good, great friend. |
 I am cruel. Therefore I shall do according to your wish, Super-
 natural-One. | Let me do it!" Thus he said, and he cut around the
 shoulder-blade so that it remained | attached to the right arm. He
 cut it off and threw it toward the || door; and he took off the left 20
 arm and threw it down | in front of the place where Head-Winter-
 Dancer was seated; and he cut off the | right leg at the hip, and
 threw it down not | far from where Head-Winter-Dancer was
 seated; and he cut off the | left leg and threw it down; and finally he
 cut off his head, || and threw it down not far from where | Ēx'ag'id 25
 was standing. And it was not long before the body moved | and
 rolled toward where the head lay. And when | it came to it, the
 head stuck to the body, | and it rolled toward the place where the
 right leg lay, and it stuck || on; and it rolled to where the left leg 30
 lay, | and it stuck; and it rolled to where the | right arm lay, and
 it stuck on; and he arose | and walked back to his left arm, and
 stuck it on. | And after he had done so, Head-Winter-Dancer and ||
 his tribe ran out of the house, and went aboard their canoes, | and 35
 they escaped from 'wilenkūlag'īlis. Now they were all going home.
 They were | ashamed, because Head-Winter-Dancer had been over-
 come by 'wilenkūlag'īlis. |

dālaxa q'ēlts!emē. Wā, lā'laē 'nēk'a: "Ēk'ēs wāldemōs, 'nemōx"- 16
 dzēk'as. Nōgwaem wayāda. La'mēsen wēg'īl lāx wāldemas, 'nawa-
 lakwa, qen gwēg'ilasōl," 'nēx'laēxs laē t'ōs'idex pelōts'lās qa āxā-
 lēs lāx hēk'!ōltseyap!ayasēxs laē t'ōsōdeq qa's ts!exstōlilē lāxa
 t!ex'ila. Wā, lā'laē ētōdxa gēmxōltseyap!a'yas qa's ts!ex'ālilēq 20
 lāxa L'āsaliḥa k!waē'lasas Ts!āqāma'yē. Wā, lā'laē t'ōsōdex hēk'!ōl-
 tsidza'ya g'āg'ilela lāx onōlg'a'yas qa's ts!ex'ālilē lāxa k'!ēsē qwē-
 sālā lāxaax k!waē'lasas Ts!āqāma'yē. Wā, lā'laxae ētōdex gēmxōl-
 tsidza'yas qa's ts!ex'ālilēs. Wā, lā'laē ālēlxs dālaxs laē qax'ideq-
 Wā, lā'laē ts!ex'ālilasa xewēqwē lāxa k'!ēsē qwēsālā lāx ḥawī'lasas 25
 Ēx'ag'idē. Wā, k'!ēs!at!a gāēl 'megwīḥa būx'sās laē q!wēnalēlila
 qa's lā lēn'nakūla lax 'mēgwī'lasasa x'ōmsas. Wā, g'ī'em'lāwisē
 lāg'aa laqēxs laē k!ūt!ālelēda x'ōmsē lāxēs būx'sowē. Wā, lā'laē
 lēn'nakūla lāx k'adē'lasasēs hēk'!ōltsidza'yē. Wā, lā'laxaē k!ūt!ā.
 lēla. Wā, lā'laē lēn'nakūla lāx k'adē'lasasēs gēmxōltsēdza'yē. Wā, 30
 lā'laxaē k!ūt!ālela. Wā, lā'laē lēn'nakūla lāx k'adē'lasasēs hēk'!ōl-
 tseyāp!a'yē. Wā, lā'laē k!ūt!ālela. Wā, lā'laē ḥax'ūlila qa's
 qās'idē la dāg'īlilaxēs gēmxōltseyap!a'yē qa's k!ūt!ālelōdēs. Wā,
 hēem'lāwis ālēs g'wālexs laē q!ūmx'ewelsē Ts!āqāma'yē lē'ewis
 g'ōkūlōtē lāxa g'ōkwē qa's lā hēxsela lāxēs yaē'yatslē xwāxwāk'lūna, 35
 qa's lē hēltsās 'wilenkūlag'īlisē. Laem lāl nā'nakwa. Wā, laem
 max'ts!axs wālaē Ts!āqāma'yē lāx 'wilenkūlag'īlisē.

Then ⁴⁰ ⁴⁵ ⁵⁰ ⁵⁵ ⁶⁰ ⁶⁵ ⁷⁰ ⁷⁵ ⁸⁰ ⁸⁵ ⁹⁰ ⁹⁵ ¹⁰⁰ ¹⁰⁵ ¹¹⁰ ¹¹⁵ ¹²⁰ ¹²⁵ ¹³⁰ ¹³⁵ ¹⁴⁰ ¹⁴⁵ ¹⁵⁰ ¹⁵⁵ ¹⁶⁰ ¹⁶⁵ ¹⁷⁰ ¹⁷⁵ ¹⁸⁰ ¹⁸⁵ ¹⁹⁰ ¹⁹⁵ ²⁰⁰ ²⁰⁵ ²¹⁰ ²¹⁵ ²²⁰ ²²⁵ ²³⁰ ²³⁵ ²⁴⁰ ²⁴⁵ ²⁵⁰ ²⁵⁵ ²⁶⁰ ²⁶⁵ ²⁷⁰ ²⁷⁵ ²⁸⁰ ²⁸⁵ ²⁹⁰ ²⁹⁵ ³⁰⁰ ³⁰⁵ ³¹⁰ ³¹⁵ ³²⁰ ³²⁵ ³³⁰ ³³⁵ ³⁴⁰ ³⁴⁵ ³⁵⁰ ³⁵⁵ ³⁶⁰ ³⁶⁵ ³⁷⁰ ³⁷⁵ ³⁸⁰ ³⁸⁵ ³⁹⁰ ³⁹⁵ ⁴⁰⁰ ⁴⁰⁵ ⁴¹⁰ ⁴¹⁵ ⁴²⁰ ⁴²⁵ ⁴³⁰ ⁴³⁵ ⁴⁴⁰ ⁴⁴⁵ ⁴⁵⁰ ⁴⁵⁵ ⁴⁶⁰ ⁴⁶⁵ ⁴⁷⁰ ⁴⁷⁵ ⁴⁸⁰ ⁴⁸⁵ ⁴⁹⁰ ⁴⁹⁵ ⁵⁰⁰ ⁵⁰⁵ ⁵¹⁰ ⁵¹⁵ ⁵²⁰ ⁵²⁵ ⁵³⁰ ⁵³⁵ ⁵⁴⁰ ⁵⁴⁵ ⁵⁵⁰ ⁵⁵⁵ ⁵⁶⁰ ⁵⁶⁵ ⁵⁷⁰ ⁵⁷⁵ ⁵⁸⁰ ⁵⁸⁵ ⁵⁹⁰ ⁵⁹⁵ ⁶⁰⁰ ⁶⁰⁵ ⁶¹⁰ ⁶¹⁵ ⁶²⁰ ⁶²⁵ ⁶³⁰ ⁶³⁵ ⁶⁴⁰ ⁶⁴⁵ ⁶⁵⁰ ⁶⁵⁵ ⁶⁶⁰ ⁶⁶⁵ ⁶⁷⁰ ⁶⁷⁵ ⁶⁸⁰ ⁶⁸⁵ ⁶⁹⁰ ⁶⁹⁵ ⁷⁰⁰ ⁷⁰⁵ ⁷¹⁰ ⁷¹⁵ ⁷²⁰ ⁷²⁵ ⁷³⁰ ⁷³⁵ ⁷⁴⁰ ⁷⁴⁵ ⁷⁵⁰ ⁷⁵⁵ ⁷⁶⁰ ⁷⁶⁵ ⁷⁷⁰ ⁷⁷⁵ ⁷⁸⁰ ⁷⁸⁵ ⁷⁹⁰ ⁷⁹⁵ ⁸⁰⁰ ⁸⁰⁵ ⁸¹⁰ ⁸¹⁵ ⁸²⁰ ⁸²⁵ ⁸³⁰ ⁸³⁵ ⁸⁴⁰ ⁸⁴⁵ ⁸⁵⁰ ⁸⁵⁵ ⁸⁶⁰ ⁸⁶⁵ ⁸⁷⁰ ⁸⁷⁵ ⁸⁸⁰ ⁸⁸⁵ ⁸⁹⁰ ⁸⁹⁵ ⁹⁰⁰ ⁹⁰⁵ ⁹¹⁰ ⁹¹⁵ ⁹²⁰ ⁹²⁵ ⁹³⁰ ⁹³⁵ ⁹⁴⁰ ⁹⁴⁵ ⁹⁵⁰ ⁹⁵⁵ ⁹⁶⁰ ⁹⁶⁵ ⁹⁷⁰ ⁹⁷⁵ ⁹⁸⁰ ⁹⁸⁵ ⁹⁹⁰ ⁹⁹⁵ ¹⁰⁰⁰ ¹⁰⁰⁵ ¹⁰¹⁰ ¹⁰¹⁵ ¹⁰²⁰ ¹⁰²⁵ ¹⁰³⁰ ¹⁰³⁵ ¹⁰⁴⁰ ¹⁰⁴⁵ ¹⁰⁵⁰ ¹⁰⁵⁵ ¹⁰⁶⁰ ¹⁰⁶⁵ ¹⁰⁷⁰ ¹⁰⁷⁵ ¹⁰⁸⁰ ¹⁰⁸⁵ ¹⁰⁹⁰ ¹⁰⁹⁵ ¹¹⁰⁰ ¹¹⁰⁵ ¹¹¹⁰ ¹¹¹⁵ ¹¹²⁰ ¹¹²⁵ ¹¹³⁰ ¹¹³⁵ ¹¹⁴⁰ ¹¹⁴⁵ ¹¹⁵⁰ ¹¹⁵⁵ ¹¹⁶⁰ ¹¹⁶⁵ ¹¹⁷⁰ ¹¹⁷⁵ ¹¹⁸⁰ ¹¹⁸⁵ ¹¹⁹⁰ ¹¹⁹⁵ ¹²⁰⁰ ¹²⁰⁵ ¹²¹⁰ ¹²¹⁵ ¹²²⁰ ¹²²⁵ ¹²³⁰ ¹²³⁵ 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When he stopped singing, they also stopped | beating time in the 60
house. Immediately our world became dark, | and there was light-
ning and loud thunder. | Hail fell, and the hailstones were the size
of a head. | When the thunder and the hailstorm had passed, they
saw || the canoes all turned into rock; and these are now the many | 65
islands at the east side of the mouth of Hardy Bay, and they are
called | Spots-at-Mouth-of-Bay. Now Head-Winter-Dancer | and
his crew were dead. |

Then ^εwilenkülag'ilis was feared by his tribe, for they || discovered 70
that he had obtained a great treasure; and his tribe just wished | to
be slaves of ^εwilenkülag'ilis. He was the only | head chief of the
numaym lēlēgēd. He did not do any | work, for his tribe were
working for him; that is, they gathered food | of all kinds for him,
and brought firewood and water. || If he wanted a canoe of a man, 75
he | just asked for it, and it was given to him. This is the end. |

Later on I shall tell how he disappeared again, and how after that |
he became a cannibal. |

It was when ^εwilenkülag'ilis had overcome the great supernatural | 1
man Head-Winter-Dancer. He had [not] been | treated as a chief for a
long time by his numaym, the lēlēgēd. Then he said to his father |

Wä, g'il^εem^εlāwisē q'wē^εid yālaqūlaxs laē ōgwaqa q'wē^εidēda 60
lēxedzā^εyē lāx āwilelāsa g'ōkwē. Wä, hēx'^εidaem^εlāwis plēdex^εi-
dens ^εnā^εlax. Wä, lā^εlaē l'lēnēx^εwida. Wä, lādzēk'as^εlaē kūn^εxwa.
Wä, lā^εlaē tselx^εitsa yū^εma ā^εwāwens x'ōmsēxa tselxmesē. Wä,
g'il^εem^εlāwisē hāyāqēda kūn^εxwa lē^εwa tselxāxs laael dōx^εwale-
laxa xwāxwāk'lūnax^εdāxs laē ^εnā^εxwa t'lēsemx^εidaxwa lāx q'lēnem 65
^εmaemk'āla lāxōx ^εnelk'lōdexsta^εyaxs Gwadze^εyēxa lāx lēgades
Dzādzobaltsēwē. Wä, laem^εlaē ālak'āla ^εwīwūlē Ts'lāqāma^εyē
lē^εwis lēlōtdē lāxēq.

Wä, laem^εlaē k'ilemē ^εwilenkülag'ilisasēs g'ōkūlōtē, yīxs laē
q'lāl^εalelax ^εwālasē lōlēgwa^εyas. Wä, laem^εlaē g'ōkūlōtas ^εnēx' 70
qa^εs ālag'a^εmē q'lāq'lek'ās ^εwilenkülag'ilisē. Wä, laem ^εnemōx^uem
la xa^εmāgemē^ε g'ig'āmē^εsa ^εne^εmēmotasa lēlēgēdē. Wä, laem
k'leās ēaxēnēs qaxs ^εnā^εxwa^εmaē ēaxelēs g'ōkūlōtē qaē, yīxa pāpe-
wālaxa ^εnā^εxwa qa^εs gwex^εsDEM hēmawāla lē^εwa leqwa lē^εwa tsāxa
^εwāpē qaē. Wāx^εē āx^εēxsdxā xwāk'lūnasa ^εnemōkwē begwānema, 75
ā^εmēsē dāk'lālaq. Wä, lā hēx'^εidaem ts'ēwē lāq. Wä, laem lāba.

Wä, ā^εeml^εwisen g'wāgwēx^εs'āla^ε laqēxs laē x'is^εida ēt'lēda. Wä,
laem hāmshāmts'lēslaxēq.

Wä, hēem^εlaēxs laē ^εyāx^εidāmasē ^εwilenkülag'ilisax ^εwālasē ^εnawa- 1
lak^u begwānemē Ts'lāqāmēx^εdē. Wä, k'lēs^εem^εlāwisē ālaem gāla
la g'āg'ēxsilasō^εsēs ^εne^εmēmota lēlēgēdē. Wä, lā^εlaē nēlaxēs ōmpē

- Wāxapa!alasō^ε, that he had not yet shown his supernatural treasures; || "for I obtained as supernatural treasure the flooding-waters and the cutting-off of | my limbs and four dances; for I have for my dance the | Āwilo!ela!, and my first dance is Hayalik'ela!. | And after I have finished the Hayalik'ela!, I turn into the | speaker
- 10 dance; and when my song of the speaker dance is ended, || I turn into the chieftainness dance; and when | the song of my chieftainness dance is ended, then I sing my sacred song | of the war dance and I turn into a war dancer; | and therefore my name is 'wilenkūlag'ilis.¹ Now | I wish you would give a winter dance," thus he said to his father
- 15 Wāxapa!alasō^ε, "that || I may also show my other great dance the | hāmshāmts!es, that has a sacred room; and the name Nānogwis; and the cannibal mask with | a man with turning top; and his red cedar-bark rings. I mean | that all my supernatural treasures should be seen." Thus said 'wilenkūlag'ilis | to his father Wāxapa!alasō^ε.
- 20 Immediately Wāxapa!alasō^ε || told his prince to go ahead and to disappear. | Now it was not known among the tribe what Wāxp!alasō^ε and his | prince 'wilenkūlag'ilis had said. When | night came 'wilenkūlag'ilis lay down. It was not yet | near daylight when
- 25 he arose and went to the river || 'wāg'ela. Then he walked up the river, and he wished to | arrive at its lake. He did not arrive there

- Wāxapa!alaso^εwē, yixs k'les^εmaē 'wīla nē'idāmasxēs lōgwa^εyē,
- 5 "yixg'in hē'mēk' lōgwa^εya paōlāsa 'wāpē lōxgūn lāk' t'ōsemwālayōgūn lāslālak' lāxen mōx^εwidāla^ε lēlāda yixg'in lādenōkwēg'asa Āwilo!ela!. Wā, hēm g'ālen yex^εwidayowa Hayalik'ela!. Wā, g'il'mēsēn g'wāl yexwa lāxen Hayalik'ela'lēna^εyē lāg'en lāselēl lāxen Hayaq!entela!. Wā, g'il'mēsē q'lūlbaxen q!ēmdemē lāxen Haya-
- 10 q!entela'lēna^εyē lāg'in lāselēl lāxa Aōmala!. Wā, g'il'mēsē q'lūlbaxen q!ēmdemē lāxen Aōmala'lēna^εyē lāg'in yālaqwasen yāla^εLENē lāxa tōx^εwidē. Wā, laemxaen lāselēl lāxen tōx^εwidaēna^εyē. Wā, hēmēsen lāg'ila lēgades 'wilenkūlag'ilisē. Wā, la'mēsen 'nēx' qa's yāwix'ilaōs," 'nēx'laēxēs ōmpē Wāxapa!alaso^εwē, "qa
- 15 g'āxlag'isē nē'idēda 'nemx'idāla 'wālas lādaxa ma'wiladē hāms-hāmts!esa lē'wis lēgemē Nanōgwis lē'wis hāmsēmlēxa x'īp!ēgex-lāla begwānema lē'wis l'lāl!ēgekūla. Wā, yū'mēsen 'nē'nak'īlōx qa 'wīla'mēsōx dōx^εwālelaxen lōgwa^εyēx," 'nēx'laē 'wilenkūlag'ilisaxēs ōmpē Wāxapa!alaso^εwē. Wā, hēx'idemlāwisē Wāxapa!alaso^εwē wāxaxēs lāwūlgāma^εyē 'wilenkūlag'ilisē qa wāg'is x'isēda. Wā, laemlaē k'leās q'lāla^ε wāldemas Wāxapa!alaso^εwē lē'wis lāwūlgāma^εyē 'wilenkūlag'ilise lāxēs g'ōkūlōtē. Wā, g'il'emlāwisē gānōfida laē kūlx'ida, yix 'wilenkūlag'ilisē. Wā, k'les'emlāwisē ēx'āla qa's nāx'idēxs laē lāx^εwida qa's lā qās'ida qa's lā lāxa 'wās
- 25 'wāg'ela. Wā, lā'laē qas'ūstālaq. Wā, laemlaē 'wālaqēla qa's lāg'aē lāx dze'lālas. Wā, lā'laē wēgaaxs laē gānōfida. Wā, āem-

¹Carrying everything.

before night came. Then | he went into the water of the river, and 27
 he took four hemlock-branches and | rubbed his body on the right-
 hand side with one hemlock branch, and | he imitated what he had
 first done with the four hemlock-branches. || As soon as he had 30
 finished, he lay down in the shelter of a cedar-tree | which stood on
 the bank of the river. As soon as daylight came in the morning, he
 washed again | in the river; and after he had done so, he again
 walked up the | river. Now it was past noon when he came to the |
 lake of the river 'wäg'ēla. Immediately, it is said, he built a house
 of hemlock-branches || on the shore of the lake. He always | went 35
 into the water on the shore of the lake every morning and every
 evening. | Now it was almost four months since he had disappeared.
 Then he dreamed | that he saw the Head-without-Body. Then it
 opened its mouth and the | hāmshāmts!es came out of the mouth.
 Then he cried, "Wip, wip, wip!" || And in his dream he saw how he 40
 went right up to 'wīlenkūlag'īlis, and | bit his left hand; and after
 the piece bitten by him had come off, | he went back into the mouth
 of the Head-without-Body. Then the Head-without-Body disap-
 peared. | Then 'wīlenkūlag'īlis awoke, and | he saw that it was
 daylight. || He arose at once and went into the water on the shore of 45
 the lake; and | after he had been in the water, he went down, fol-
 lowing the river, while he was walking down river. | When evening

ēlāwisē la'sta lāxa 'wa, yīxs dālaaxa q!wāxē mōxla. Wā, hē'mis la 27
 g'inx'wēdems lāxēs hēik'!ōt!ēna'ya 'nemxla q!wāxa. Wā, laem'laē
 āem nāqemg'iltawilālaxēs g'ālē gwēg'ilasa, yīsa mōxla q!wāxa.
 Wā, g'il'Em'elāwisē gwālexs laē kūlxlēlsaxa t!enyagā'yasa wēlkwē 30
 lag'āgēxa 'wa. Wā, g'il'Em'elāwisē 'nā'nakūlaxa gaālāxs laē ēt!ēd
 la'sta lāxa 'wā. Wā, g'il'Em'elāwisē gwālexs laē ēt!ēd qās'üstālaxa
 'wa. Wā, laem'elāwisē gwāk'!ōdexlālēsa l!ēselāxs laē lāg'aa lāxa
 dze'lālas 'wās 'wāg'ēla. Wā, hēx'idaem'elāwisē g'ōkwēlaxa q!wāx-
 semē g'ōkwa lāx ōgwāgā'yasa dze'lālē. Laem'laē hēmenālaem 35
 la'sta lāxa ōgwāgā'yasa dze'lālaxa gēgaāla lē'wa dzādzeqwa. Wā,
 laem'elāwisē elāq mōsgemg'ilaxa 'mekūla x'īsālāxs lāael mēxelāxs
 dōqūlaaxa x'ōsalōlē. Wā, laem'elāwisē āqelāxs g'āxaē g'āx'welsēda
 hāmshāmts!esē lāx semsas. Laem'laē hāmts!āla, 'wip 'wip 'wip-
 xael. Wā, lā'laē hē'nākūlaeng'a lāx 'wīlenkūlag'īlisē qa's q!ex'ī- 40
 dēx gemxōltslāna'yas. Wā, g'il'Em'elāwisē lawāmasxēs q!ex'ī-
 tse'wē lāael xwētagil lāx semsas X'ōsalōlē. Wā, lā'laē x'īs'ēdē
 X'ōsalōlē. Wā, hēx'idaem'elāwisē ts!ex'īdē 'wīlenkūlag'īlisē. Wā,
 laem'laē dōx'walelaqēxs lē'maael 'nāx'ida. Wā, hēx'idaem'elāwisē
 lāx'wida qa's la'stē lāxa ōgwāgā'yasa dze'lālē. Wā, g'il'Em'elāwisē 45
 gwāl la'staxs g'āxaē nagāmālaxa 'wāxs g'āxaē qāsātōselaq. Wā,
 laem wātōs lāx ōx'siwa'yasa 'wāxs laē dzāqwa. Wā, lā'laē āem

48 came, he had not arrived at the mouth of the river. Then | he lay
down under a cedar-tree; and when daylight came in the morning |
he arose and started. It was not yet noon when he arrived at the ||
50 mouth of the river 'wāg'ēla. Then he just sat down under a tree. |
They do not know what kind of a tree it was. He waited for even-
ing. | Therefore he did so. As soon as evening came, he walked |
along the beach. Now it was dark when he | arrived on the east
55 side of the river Ts!elgwad. Then he cried, || "Wip, wip, wip!"
aloud, so that his father should hear him. |

Then his father Wāxap!alasō^e heard him. | Immediately it
occurred to Wāxap!alasō^e to | invite in his tribe when it would be
evening, that they should come and try to surround him that |
60 night. Thus he thought. Almost all his tribesmen had || heard the
cry: "Wip, wip, wip!" | Therefore the Sparrow Society at once arose
and went into the | winter-dance-house of Wāxap!alasō^e (for this
name was given by the | ancestors of the Kwakiutl to a winter-
dance-house. Only lately it was named | the Emptied-House,
instead of Winter-dance-House, because recently they became
65 mixed with the || Rivers Inlet people; and recently the name Winter-
dance-House is Coming-out-House, | for the Nāk!wax'da'x^u call the
winter-dance-house | Coming-out-House and Ceremonial-House; and

48 kŭlxlēlsaxa wēlkwē. Wā, g'il'ēm'lāwisē 'nā'nakŭlaxa gaālāxs laē
lāx'wida qa's qās'idē. Wā, k'lēs'ēm'lāwisē neqālaxs g'āxāē lāx
50 ōx'siwa'yasa 'wās 'wāg'ēla. Wā, āēm'lāwisē k!wāxlālēsaxa lā'sē.
La'mē k'lēs q ālēlax lāts'lēna'yas. Wā, laēm'lāē ēsela qa dzāqwēs
lag'ilas hē gwēx'idē. Wā, g'il'ēm'lāwisē dzāqwaxs laē qās'ida
g'āg'ānts!ēsela lāxa L!ēma'isē. Wā, laēm'lāwisē p!ēdex'idēxs laē
lāg'aa lāx 'nelk'!ōtsewa'yasa 'wās Ts!elgwadē. Wā, lā'laē hāmts!ē-
55 g'a'la 'wip 'wip 'wipxa hāsela qa wŭlēlēs ōmpasēq.

Wā, hēm'lāwisē ōmpasē Wāxap!alaso'wē g'il wŭlāx'ālēlaq.
Wā, hēx'idaēm'lāwisē g'ig'aēx'ēdē Wāxap!alaso'wē qa's hēx'ida'mēl
lēlts!ōdēlxēs g'ōkŭlōtē qō lāl dzāqwalō qās wāg'il k'ik'īlnālaxa
gānola 'nēnk'lēqela'laē. Wā, laēm'lāē hālselaēm k'lēs 'naxwaēm
60 wŭlēlē g'ōkŭlōtasēxa hāmts!ālā 'wip 'wip 'wipxelā. Wā, hē'mis
lāg'ilasa gwēgwāts!ēmē hēx'idaēm 'wī'la lāx'wida qa's lā lāxa
yāwix'elats!ē g'ōkwas Wāxap!alaso'wē (yīxs hē'maē lēqelayosa
g'ālāsa Kwāg'ułaxa g'ōkwē yāwix'elats!ē yīxs ā'fmaē lēqelasō's
lōbekwē lāxa yāwix'elats!ē g'ōkŭxs laē q!ūq!ūlgōx'wid lē'wa Āwī-
65 k'lēnoxwaxwa ā'f'mēx. Wā, lāxaōx ā'f'ēm lēgēmōx^u g'āg'ilēlats!ē
lāxaaxa yāwix'elats!ē yīxs hāē lēqelasēda Nāk!wax'da'xwē yīs
g'āg'ilēlats!ē lō' ts!ēts!ēgats!ē g'ōk^u. Wā, lāxāē 'nēx'ēma Kwāg'ułē

the Kwakiutl also call it | Ceremonial-House. I just want to talk | 68
about this). ||

As soon as the members of the Sparrow Society were all in, | 70
Wāxap!alasō^e told them to try to surround him that night, and |
Wāxap!alasō^e also told them that he would call his tribe in the |
afternoon. "Now we all will sit down at the place where you wish
that | we sit down, that you may learn all the four songs, || the 75
songs of Nānogwis; that is, 'wilenkūlag'ilis; | for indeed we shall
just now see all the supernatural treasures of my | prince, when he
comes out of the woods." Thus said Wāxap!alasō^e to the Sparrow
Society. | "He has sung his four songs | to me: therefore I know the
songs || of the great supernatural one who is a hāmshāmts!es." 80
Thus said Wāxap!alasō^e | to the Sparrow Society. As soon as
day came in the morning, | all the members of the Sparrow Society
went home to their houses. They were very | glad on account of
the words of Wāxap!alasō^e. |

As soon as evening came, a man who was sent by Wāxap!alasō^e
went || to whisper an invitation to all the men to go to the sitting- 85
place.¹ | (Some men say that the sitting-place has the name |
Song-Leader-Place. Now all the men are never invited twice | for
the meeting; for the men immediately arise | when they are first

yisōx ts!ēts!ēgats!ē g'ōkwa. Wā, ā'men 'nēx' qen g'wāgwēx's'ālē 68
lāq).

Wā, g'il'Em'lāwisē g'āx 'wīla hōgwēlēda g'wēgwāts!Emē, lāa'lasē 70
Wāxap!alasō^ewē nēlaxs le'maē k'ik'ilnālaḥa gānolē. Wā, laem-
xaāwis nēlē Wāxap!alasō^ewaxs le'maē lēts!ōdēlxēs g'ōkūlōtaxa lāla
g'wāl neqālāl: "Wā, la'mēsens lāl 'wīla k!wālāl lāxēs g'wēyōlaōs
qens k!wālaas! qas q!āq!ōl!aōs 'nāxwaxa mōsgēmē q!emq!em-
dema, yix q!emdemx'sā'yas Nānogwisē lāx 'wilenkūlag'ilisē; 75
qālaxg'ins hē'mēk' ālēlens 'wīla dōx'walelalex lōgwa'yasen lā-
wūlgāma'ya qō g'āx'wūlt!alō," 'nēx'laē Wāxap!alasō^ewaxa g'wēgwā-
ts!Emē. "Wā, la 'nāxwaem denx'ētsa mōsgeme q!emq!emdems
qaen. Wā, hē'mēsen lāg'ila 'nāxwa q!ālelax q!emq!emdemas
yīsa 'wālasa lōgwalaxēs laēna'ya hāmshāmts!esa," 'nēx'laē Wāxa- 80
p!alasō^ewaxa g'wēgwāts!Emē. Wā, g'il'Em'lāwisē 'nāx'idxa gaālāxs
laē 'wīla nā'nakwēda 'nāxwa g'wēgwāts!Em lāxēs g'ig'ōkwē ālak'lāla
ēk'ēs nēnāqa'yē qa wāldemas Wāxap!alasō^ewē.

Wā, g'il'Em'lāwisē dzāx'bendexs laē 'yālagemas Wāxap!alasō^ewē
qas lē ōpaḥa lē'lālaḥa 'nāxwa bēbegwānem qa lās lāxa k!wālaasē. 85
(Wā, la 'nēk'ēda waōkwē begwānemaqēxs lēgadaēxa k!wālaasas
nāq!āsē. Wā, la k'lēs 'nemp!ena maḥ!enē'sta lē'lālasē'wēda
'nāxwa bēbegwānem qaēda k!wāla, yixs ā'maē hēx'idaem lāx'ūli-

¹ A place in the woods where the songs are secretly taught. See Report of the U. S. National Museum, 1895, Plate 43.

- 90 called to go to the sitting-place. || When a man does not go—no matter whether he is a chief | or one of the common people—nobody talks about him.) | Then Wāxap!alasō^e at once sang the songs | referred to by ^ewilenkūlag'īlis, the songs of Nānogwis, | the hāmshāmts!ēs, who has the Head-without-Body for his sacred room. ||
- 95 As¹ soon as the song leaders knew the four songs, | they talked about the one man belonging to the | common people. At once four men were sent to go and | call him to come to the sitting-place. Then
- 100 the four | men started, and before long they came back || walking with the man (the man who told the story to me did not know the name). | Immediately Wāxap!alasō^e asked the chief of the Sparrows to speak, | and at once the chief of the Sparrows | asked the man to sit down, not very near | the place where all the men were
- 5 seated. Then || the chief of the Sparrows spoke, and said, "Now let us know | what is more important than to go into the woods to sit in our sitting-place; | for you know that no chief is too great that he should not | come here." Thus he said, and took off his head-ring of cedar-bark and | put it on the ground. "Done," he said, "go on
- 10 and consider || whether you wish to remain alive. Then you will take up this red cedar-bark and | give a winter dance next year. If

- lēda begwānemaxs g'ālaē lē^elālase^ewa qa's lā lāxa k!wālaase. Wā, g'īlēmēsē k'lē's lēda ^enēmōkwē begwānemaxa wāx^emē g'īg'āma^eya lōxs hāē g'a^eyōla begū^eīda^eyē. Wā, k'leāst!a g'wāgwēx's'āla lāq.) Wā, la^emē āem hēx^eīdaem^elaē Wāxap!alaso^ewē denx^eitsa q!ēmq!ēm-demē, yix g'wē^eyās ^ewilenkūlag'īlisē q!ēm!qemdem's Nānogwisē, yixa hāmshāmts!ēsē māwī^eladesa X'ōsalōlē.
- 95 Wā, g'īlēm^elāwisa nēnāgadē wī^ela q!ālaxa mōsgem q!ēmq!ēm-demxs laē g'wāgwēx's'id lāxa ^enēmōkwē begwānem g'a^eyōl lāxa begū^eīda^eyē. Wā, laem^elaē ^eyālagema mōkwē bēbegwānem qa lās lē^elālaq qa g'āxēs lāxa k!wālaasē. Wā, laem^elāwisa mōkwē bēbegwānem qās'ida. Wā, k'lē'slat!a gālaxs g'axaē aēdaaqa
- 100 qāqelaxa begwānemē. (K'lē's q!ālē lēgemas, yisa nōsa qaen.) Wā, hēx^eīdaem^elāwisē Wāxap!alaso^ewē āxk'ālaxa g'wēsema^eyē qa yāq!ent!ālēs. Wā, hēx^eīdaem^elāwisa g'wēsema^eyē āxk'ālaxa begwānemē qa k!wāg'aelsēs lāxa k'lē's ālaem lāla lāx k!ūts!edzāsasa ^enāxwa bēbegwānema. Wā, lā^elaē yāq!eg'a-
- 5 ^elēda g'wēsema^eyē. Wā, lā^elaē ^enēk'a: "Wēg'ax'enu^ex^u q!ālax āwilagawa^eyasenu^ex^u g'āxēx ālālels k!wāla lāxwa k!wālaasēx, yixs q!ālela^emaaqōs yixs k'leāsaē gūnt!asa g'īg'īgāma^eyē qa's k'lē'sē g'āx lāq^u," ^enēx^elaēxs laē āxōdxēs qex^eema^eyē l!āgēkwa qa's āx^eelsēq. "Wā." Wā, lā^elaē ^enēk'a: "Wēg'a dōqwałaxēs nāqa^eyōs
- 10 qasō ^enēx^eL qa's q!ūlaōs, la^emēts dāx^eīdelex^egrada l!āgēkūk^e qa's yāwix^elīlōsax qwēseyenxla. Wā, qasō k'lē'sL dāx^eīdelqek^e la^emēts

¹The following is an intercalation, explaining part of the procedure of the winter ceremonial.

you do not take it up, you will | die where we are sitting here." 12
 Thus he said. Immediately the | man arose from the place where he
 was sitting, and took up the red cedar-bark and | hid it in his armpit,
 and then he had saved his life; for he had || hidden the red cedar-bark 15
 which he was going to put into his box, which was in | his house.
 The red cedar-bark was not to be seen again until he would give a
 winter dance | the next winter, when he was to invite for a winter
 dance. This is called | Begging-for-One's-Life—the taking up of
 the red cedar-bark when it is put down on the sitting-place to | be
 taken up by the one who disobeys the chief of the Sparrow Society;
 for the || chief of the Sparrow Society is the chief of the winter 20
 dance. Generally he is | chief, for the chief of the Sparrow Society
 has no dance. |

(I will talk for a little while about this. When | the chief the
 father of Q!emtq!ādas gave a winter dance, while | Ts!ōx^uts!aēs
 was still a child—for this was his name in summer—|| all those who 25
 were to disappear were placed in a row to be seen by all the men |
 who had been taken by the supernatural power of the winter dance.
 Then | Ts!ōx^uts!aēs stood among them on the right-hand side of
 those who were to disappear; and | after they had been looked at,
 they went into the woods where the whistles sounded. Then |
 Ts!ōx^uts!aēs went backward; and he was taken by the chief of the
 Sparrow Society, || not by the father of Ts!ōx^uts!aēs. Then the 30
 chief of the Sparrow Society said, | "You will not go, friend Ts!ōx^u-

!ē! lāxens k!wālaasēx," ēnēx^ē!aē. Wā, āem^ēlāwisē hēx^ē!ida^ēma 12
 begwānemē lāx^ē!ūs lāxēs k!wādzasē qa^ēs lē dāx^ē!idxa L!āgēkwē qa^ēs
 q!ūlā^ē!ēdēq lāxēs demgūlasē. Wā, la^ēmē q!ūlāxanux^ēs qaxs lā^ēmē
 q!ūlā^ē!idxa L!āgēkwē qa^ēs lāl gr!ts!ōdelts lāxēs g!ldasēxa ha^ēnēla lāx 15
 g!ōkwas. Wā, ā^ēem^ētwisē dōx^ēwa!ē!la L!āgēkwaxs lāl yāwix^ē!lā!xa
 lāla ēt!ēdē! ts!āwūnxa qō lāl yāwix^ē!lālō. Wā, hēem lēgades
 q!ūlāxēxa dāx^ē!idāxa L!āgēkwaxs gr!g^ē!eldzemaē lāxa k!wālaasē qa
 dāx^ē!itse^ēwēsa hāt!ēlāx wāldemasa g^ēwēg^ēwēsema^ēyē qaxs hē^ēmaē
 gr!gāmēsa ts!ēts!eqaxa g^ēwēg^ēwēsema^ēyē y!xs hēmenā!a^ēmaē gr!gāmē 20
 begwānema, y!xa g^ēwēsema^ēyē, y!xs k!ēasaē laēnēsa g^ēwēsema^ēyē.

(Wā qens yāwas^ē!dē g^ēwāg^ēwēx^ēs!āla lāq. Wā, hē^ēmaaxs laē yāwi-
 x!lē gr!gāmā^ēyē ōmps Q!emtq!ādaswū!a, y!xs hē^ēmaē ā!ēs gr!nā-
 nemē Ts!ōx^uts!aēsa qaxs hē^ēmaē lēgēms lāxa hēenxē. Wā, hē^ēma-
 axs laē y!pēmg^ē!alē!ema x^ē!is^ē!dlē qa dōx^ēwa!ē!ēsa ē^ēna^ēxwa begwā- 25
 nemx lā!anemasa ē^ēnawalakwasa ts!ēts!ēqa. Wā, la^ēmē lāgēlilē
 Ts!ōx^uts!aēsa lāx hē!k!ōdenō!emal!asa x^ē!is^ē!dlē. Wā, gr!l^ēmēsē
 gwā! dōqwasōxs laē alē^ēsta lāx hēk!ālasasa lēx^ē!exsē. Wā, gr!l^ē-
 mēsē la elx!a^ēyē Ts!ōx^uts!aēsa laē dāx^ē!itse^ēwa y!sa g^ēwēsema^ēyē
 ōgū!a lāx ōmpas Ts!ōx^uts!aēsa. Wā, la ē^ēnēk^ē!ēda g^ēwēsema^ēyē: 30
 "K!ēsles lālō!l, qāst, Ts!ōx^uts!aēs, g^ēaem ēx^ēg^ē!n g^ēwēx^ē!sdemk^ē."

- 32 ts!aēs. My way is the best." | And he still held him while all the men shouted. | Then the supernatural spirit and all those who had disappeared were frightened away. | And after they had frightened away the supernatural spirit and all those who had disappeared, then
- 35 the || chief of the Sparrow Society, who was holding Ts!ōx^uts!aēs spoke, and said, | "Come, give me red cedar-bark to put on the head of my friend here." | Thus he said. Then he was given a head-ring of red cedar-bark and a neck-ring | of red cedar-bark spread open. He spoke, and said, "Go on, | look at him, friends. I put on the
- 40 head of my friend || what I took away from the supernatural power." Thus he said, and put around the neck the | red cedar-bark, and put the head-ring of red cedar-bark on his head. | As soon as he had done so, he took a rope and put it around his waist as a belt. | Then he took a thin cane and gave it to Ts!ōx^uts!aēs, | and he said while
- 45 he gave to him his cane, || "Friend, this is your Sparrow cane, for you will be a great Sparrow, | that you may not be afraid of anything that happens in this winter-dance | house; for now you have a name, since you have a cedar-bark head-ring; and you are a member of the Sparrow Society." Thus he said. | Then he turned his face toward all the men, and said, "O | friends! You will not wish that a
- 50 winter dance be given || to our friend here — the great one who has red cedar-bark rings and who is a member of the Sparrow Society. | Now do not call him Ts!ōx^uts!aēs. You shall call | him Q!emt-

- 32 Wä, la dälax'säemqēxs laē xāl'idēda 'nāxwa bēbegwānem. Wä, la'mē xālostoyowēda 'nawalakwē lē'wa 'nāxwa la x'is'ida. Wä, g'il-
'mēsē gwāla xālostōdasa 'nawalakwē lē'wa x'ix'is'idē lāasē ēt'lēd
- 35 yāq!ēg'a'lēda gwēsēma'yē yixa dälāx Ts!ōx^uts!aēsa. Wä, la 'nēk'a:
"Gēlag'a ts!ās L!āgekwa g'āxen qen qex'Emdēxg'in 'nemōkūk,'" 'nēx'laē. Wä, la ts!āsōsa qex'ema'yē L!āgekwa lē'wa qenxawa'yē L!āgek^u LEPāla. Wä, la yāq!ēg'a'la. Wä, la 'nēk'a: "Wēg'a dōqwałax hamāłel 'nē'nemōk^u, la'men qex'Emdelesg'ins 'nemōkūk'
- 40 lāxg'a lē'ne'manemk' lāx 'nawalakwa," 'nēk'exs laē qenxōtsa L!āgekwē lāq. Wä, la qex'Emdeq yisa qex'ema'yē L!āgekwa lāq. Wä, g'il'mēsē gwāla laē āx'ēdxa denemē qa's qenōyōdēs lāq qa wū-sēg'anōs. Wä, la āx'ēdxa wū'enē dzōmēg'ała qa's ts!ē'wēs lāx Ts!ōx^uts!aēsa. Wä, la 'nēk'exs laē ts!āsa sek'laganō dzōmēg'ała.
- 45 "Wä, qāst, yōems gwēsp!ēqlōx, yixs 'wālasaaqōs gwēsēlēsa yixs k'leāsēlaqos k'ilemlōl lāxens gwaēlasēx lāxwa ts!ets!egats!ēx g'ōkwa, yixs laaqōs lēgades qex'Emāk^u gwēsēlēsa," 'nēx'laē. Wä, la gwēgemx'id lāxa 'nāxwa bēbegwānema. Wä, la 'nēk'a: "Yūł ha'māłel 'nē'nemōk^u, k'lesles āwūłqelal qa's lālōs yāwēnemnux^u-
- 50 LESg'ins 'nemōkūk' lāxg'ada 'wālasek' qex'Emāk^u gwēsēlēsa. Wä, laems gwāl lēqelas Ts!ōx^uts!aēsa lāqek'. Wä, laems lēqe-

q lādas." Thus he said. "And when he is an old man, | he shall be 53
chief of the Sparrow Society." Thus he said.) |

As soon as the men took up the red cedar-bark, he || spoke, 55
and said, "O friends! this, our master, | the red cedar-bark,
has come. Now I shall go and put it away into my box, | that
it may help in my purification, until next winter." Thus he said,
as he | went away to hide the red cedar-bark, and put it into
his box in his | house. As soon as he had gone away, the
chief of the Sparrow Society spoke, || and said, "Now we have 60
acted correctly on behalf of our friend; | for he has taken our
master, the red cedar-bark, to make us happy | next winter." Thus
he said. "Now let us talk about | our attempt to surround the
novice this night. Now these are the ones who will wipe the floor
of the house — | the fool dancers, the grizzly-bear dancers, and the
hāmaa — and those next || who are brought back (after their initia- 65
tion), each in his way. And when | they come in, then our beloved
ones (the princesses) shall come in, each according to her way. |
And then the ghost dancer will come — the supernatural one —
when daylight comes in the morning." ¹ | Thus he said. |

When he had spoken, they all went out of the woods, and staid ||
for a short time in their houses. Then they ate quickly, for | it was 70
evening. As soon as it was getting dark, four men were called |

laLES Q!emtq!adasē lāq," nēx'laē. Wā, g'il'mēsē la nōmas be- 52
gwānema laē gwēsēma'ya, nēx'laē.)

Wā, g'il'ēmlāwisē dāx'idēda begwānemaxa L!āgekwe lāa'lasē
yāq!eg'a'la. Wā, lā'laē nēk'a: "Wā, nē'nēmōk", g'āx'ēmga'āda- 55
g'aensg'ada L!āgekūk' qa lālag'iltsek' g'ig'aałts!ā! lāxen g'ildasa
qen q!ēqelālag'i lōk' qaōxda āpsenx'idlēx," nēx'laēxs laē
qās'ida q!ūlālelaxa L!āgekwe qa's lā g'ēts!ōts lāxēs g'ildasē lāxēs
g'ōkwē. Wā, g'il'ēmlāwisē la qās'ida lāa'lasē yāq!eg'a'lēda gwēsē-
ma'yē. Wā, lā'laē nēk'a: "Laēmłens hēłaxāmasa qaens nēmō- 60
kwa qaxs lē'maē dāx'idxens ādaxa L!āgekwa qa's ēk'!ēqelāmasl
g'āxensaxs qwēsyeñxla," nēx'laē. "Wā, la'mēsens gwāgwēx'sāla!
lāxens k'ik'īlnālaēnēnēlaxwa gānolēx. Wā, hē'mens dēg'il'ēlemlēda
nōenłemała lē'wa nenānē lē'wa hāmaa. Wā, hē'mis māk'ilala
kwēkwēxelakwē lāxēs gwēgūx'sdemē. Wā, g'il'ēmlwisē wī'laēl qō 65
g'āxlens lāelwēna'ya ēx'ēml g'āyaxela! lāxēs gwēgūx'sdem. Wā,
lālē lālēlala Lēlōłalałaxa nawalakwē, lālas nā'nakūlaLEX gāa-
laLa," nēx'laē.

Wā, g'il'mēsē gwālē wāłdemas laē wī'la hōxwūłt!a qa's lā yāwa-
s'id lāxēs g'ig'ōkwē. Wā, la'mē hālemq!ēs'ēd hām'x'ida qaxs 70
lē'māael dzāqwa. Wā, g'il'ēmlāwisē p!edex'stō'nakūlaxs laē lē'lā-

¹ That is to say, the ghost dancer will finally succeed in bringing back the novices.

- 72 whose hereditary office is to walk and call those who try to surround the novice; for there is | no way that one should go on calling who does not own the privilege. As soon as the | four members of the Sparrow Society came—who walk to invite—Wāxap!alasō^e
 75 took || four good cedar-bark blankets, and gave one to each of the members of the Sparrow Society | who went to call. Then he took new flat red cedar-bark, and | gave it to them, and he put the broad cedar-bark around their necks, | and he put the spread red cedar-bark around their heads. As soon as | they had put on the cedar-
 80 bark rings, they put on eagle down, || and they blackened their faces with charcoal, and they took a | well-made, shaved, round cedar stick. This is the cane of the Sparrows. | And they all went out of the winter-dance house. | They went to the east end of the village and went into | the house, and they stood inside of the door,
 85 and || they spoke. And the one who has the right to speak first began to speak, and said: |

"We shall try to go into the house, shamans. |

"We shall beat time that it may be heard by those who rule the winter dance, shamans. |

"Now sprinkle your body, Ha^emase^ewēd. |

- "Now sprinkle your body, Hāmsbē^e. You shall go to wipe the
 90 floor, || little Sparrows. Go in while it is daylight, shamans." |

When they had gone to all the houses, they went for a short time into | the winter-dance house. Then the heralds walked again, and

- 72 lase^ewē mōkwē k'!ēs^eōnōkwasa qāsa qaēda k'ik'!nālālē, yīxs k'!eāsaē gwēx^eidaas lā qāsaxa k'!ēsē āxnōgwades. Wā, g'il^emēsē g'āxēda mōkwē gwēgūdzaxa qēqaselg'islē laa^elasē Wāxap!alaso^ewē āx^eēdxa
 75 mōwē ēs^eek' k'!ōbawas qa's ts!ewēsa 'nā!nemē lāxa gwēgūdzaxēs qēqaselg'islē. Wā, lā^elaē āx^eēdxa alōmasē Lepāla L!āgekwa qaxaas ts!ewēs lāq. Wā, laem^elaē qēqenxālaxa āwōdzō L!āgekwa. Wā, lā^elaxaē qēqex^eemālaxa Lepāla L!āgekwa. Wā, g'il^emēsē gwāla āx^eālelōdālasēs qēqex^eila L!āgekwa laē qemx^ewitsa qemx^ewāsa kwē-
 80 kwē. Wā, hēem^elāwisa ts!ōlna laē ts!ōts!ē!emda. Wā, lā^elaē āx^eēdxa aēk'!aakwē k'!āk^u lēx^een k!waxLā^ewa; wā, hēem gwēsp!ēqsē. Wā, lāx^eda^ex^elaē 'wīla hōqūwēsa lāxa yāwix^e!lats!ē g'ōkwa. Wā, lā^elaē hēbēlsela lāxa 'nelbālasasa g'ōx^udemsē. Wā, lā^elaē hōgwēla lāxa g'ōkwē qa's lē q!waēl lāx lāx āwīlelāsa t!ex^eila. Wā, la^emē
 85 qāg'a^e!ē āxnōgwadāsa g'ildzaqwa qa^eyāla. Wā, lā^elaē 'nēk'a:—

"La^emens hēnax'alēlai', pēpexalai'.

"La^emens wūlaxodlai' hōlaxelālxens q!ālalelai', pēpexalai'.

"Laems xōsit!ēdlai' Ha^emase^ewēdai'.

- "Laems xōsit!ēdlai' Hāmsbayai', laemles dēg'ilēlemlōt gwā-
 90 gūgwēdzema 'nā^enemts!āemles pēpexalai'."

Wā, g'il^eem^elāwisē 'wilxtolsaxa g'ōkūlāxs laē yāwas^eid hōgwēl lāxa yāwix^e!lats!ē g'ōkwa. Wā, lā^elaē ēt!ēd qāsax^eda^exwēda

went into the houses, | and for a short time they went again into the winter-dance house. || When they went back to call, they 95 said, "Now we really go back to call;" | for the first two times they go to call, they only say, | "We go to call." And after they have finished their speeches, they say, | "Now we really go back to call. 'Wo, wo, wo! get ready, | be ready, when we come to haul you away, Sparrows, || and you, Sparrow women.'" Thus they said to 200 them. Then they all staid | thus in all the houses. When they went into all the | houses, they did not go into the winter-dance house. | Then they just went back to the east end of the village, and went into the | house and said, "We have come. Now we really come to call, || 'Wä, wä, wä, arise, arise!'" And at once | the 5 Sparrows and their wives arose, and went into the house in which the novice was to be surrounded. | They went into all the houses, and then they went | into the dance-house. They did not stay long. Then the | four heralds said, "Now we shall go to look for a face." || Thus they said, and went out of the winter dance-house, and 10 they went straight | to the east end of the village. and went into a house. | Then they said, "We come to try to see a face;" and when they found a | man sitting in the house, they asked him to go. They do not ask the | uninitiated to go too. And they use the same

mōkwē qāselg'isa. Wä, g'il'Em'elaxaāwisē 'wilxtolsaxa g'ōkū- 93
lāxs laē ētlēd yāwas'id hōgwēl lāxa yāwix'flatslē g'ōkwa.
Wä, lā'laē qātsē'sta. La'mē 'nēk'a: "La'menu'x'ū ālax'ēid qātsē- 95
'stai'," yixs ā'maē 'nēk'exs g'ālaē qāsa māp'lenē'sta: "La'me-
nu'x'ū qāsa'." Wä, g'ilnaxwaem q'lūlbē 'nēk'lēna'yas: "La'me-
nu'x'ū ālax'ēid qātsē'stai'. Wō, wō, wō, xwāna'ēid qa's
g'wālaaōs qenu'xō g'āxlē ālak' nānēxelilax'da'xōl g'wē-
gūdza lō's g'wēgūts!axsemā," 'nēk'eq. Wä, laem'laē 'nāxwa hē 200
g'wēk'lāla lāxa 'nāxwa g'ig'ōkwa. Wä, g'il'Em'lāwisē 'wilxtolsaxa
g'ōkūlāxs laē k'lēs la hōgwīl lāxa yāwix'flatslē g'ōkwa. Laem'laē
āem xwēlaqa lāxa 'nelbalasasa g'ōx'demsē qa's lē hōgwīl lāxa
g'ōkwē, qa's 'nēk'ē: "G'āx'menu'x'ū; la'menu'x'ū ālax'ēid qātsē'stai'.
Wä, wä, wä, lāx'ēwid, lāx'ēwid." Wä, āla'mēsē hēx'idaem q'lwāg'e- 5
lilēda g'wēgūdza lē'wis gegēnemē, qa's lā hōxts'lā lāxa k'ik'ilnē'flatslē
g'ōkwa. Wä, g'il'Emxaāwisē 'wilxtolsaxa g'ig'ōkwaxs laē hōgwīl
lāxa yāwix'flatslē g'ōkwa. Wä, k'lēst'la gēg'ilil'ēid lāqēxs laē 'nēk'ēda
mōkwē qaselg'is bēbegwānema: "La'menu'x'ū lā dādoqūmā,"
'nēx'laēxs laē hōqūwels lāxa yāwix'flatslē g'ōkwa. Wä, lā'laē hē- 10
'nakūla lāxa 'nelbālasasa g'ōx'demsē qa's lē hōgwīl lāxa g'ōkwē.
Wä, lā 'nēk'a: "G'āx'menu'x'ū dādoqūmai." Wä, g'il'mēsē q'lāxa
k'lwāēlē 'nemōkwa laē āxk'lālaq qa lās. Wä, lā k'lēs āxk'lālaxa
bāxūsē qa lās ōgwaqa. Wä, lā'laē hēx'sāem wāldems yixs laēlaē

- 15 speech as they enter || the houses. After they have been to all the houses, they enter | the winter dance-house. Then they tell them that all have come in | whom they have invited. Immediately the speaker of the | winter dance-house arises. He belongs to the old men, the | head of the chief of the Eaters, for this is their Sparrow name.
- 20 He speaks || and says, "Now come, shamans, come in. Now I shall call | the uninitiated to come and witness what we are doing." Thus he says, and | goes out of the door of the dance-house, and he | stands outside. Then he shouts aloud, "Come, uninitiated, | come and witness what we are doing. Look from the door into the house
- 25 and sit by the door while we are || trying to surround the novice." Thus he says. Then he comes back into the house, and | stands outside of the place where the Sparrows who will sing are seated in the rear of the house | in which the novices are to be surrounded. Then the uninitiated come in | and sit down at the left-hand side inside of the door of the winter dance- | house. Then the Sparrow
- 30 Society and the uninitiated are inside, || only the hāmshāmts!es, grizzly-bears, | fool-dancers, wasp-dancers, cruel-dancers have not come in. | Then the speaker of the dance-house speaks again, | and says, "O friends! You are not yet all inside. | Come, now, friends,
- 35 and go to our friends the great dancers, || that they may come and keep watch over what we are going to do here." Thus he says. |
-
- 15 lāxa g'ig'ōkwē. Wā, g'il'mēsē 'wiltolsaxa g'ig'ōkwaxs laē hōgwīl lāxa yāwix'ī'lats!ē g'ōkwa. Wā, laēm'laē nēlaqēxs lē'maē 'wī'laēlēs qāsase'wē. Wā, hēx'idaēm'lāwisē lāx'ūlifē yāyaqlentemēlasa yāwix'ī'lats!ē g'ōkwa, g'ā'yōl lāxa q'ūlsq'ūlyakwē bēbegwānemxa lāxuma'yasa Hēmēlk", yixs hē'maē gwēdzexlāyosē qa's yāq!eg'a'lē.
- 20 Wā, la 'nēk'a: "Wā, gēlag'a, pēpāxāl, g'āx'ems 'wī'laēla. La'mēsen lāl lē'lālaxa bāxūsa qa g'āxēsē x'its!ax'ila g'āxens," 'nēx'laēxs laē qās'ida qa's lā lāwēls lāxa t!ex'īlāsa yāwix'ī'lats!ē g'ōkwa qa's lē lāx'ūls lāx l'āsanā'yas. Wā, la hāsela 'nēk'a: "Wā, gēlag'a, bāxū-sai', gēlag'a x'its!ax'īlax qa's g'āxaōs 'nā'nēlgēmlīl k!ūstālīl lāxg'ada
- 25 k'ik'īlnēlāk'," 'nēx'laē. Wā, g'āx'laē xwēlaqa, laēla qa's lā lāx'ūlīl lāxa l'āsalīlas k!ūdžēlasasa denxelalē gwēgūdza lāx neqēwalīlasa k'ik'īlnā'lats!ē g'ōkwa. Wā, g'āx'laē hōgwēlēlēda bēbaxūsē qa's lā k!ūs'ālīl lāxa gēmxōtstālīlas āwīlēlāsa t!ex'īlāsa yāwix'ī'lats!ē g'ōkwa. Wā, laēm'laē 'wī'laēlēda gwēgūts!emē lē'wa bēbaxūsē.
- 30 Wā, lēx'a'mē k' lēs'em g'āx g'āxēlēda hāmshāmts!esē lē'wa nēnānē lē'wa nōentemāla lē'wa hāmaselalē lē'wa hāwāyadalalē. Wā, lā'laē ēdzaqwa yāq!eg'a'lē yāyaqlentemēlasa yāwix'ī'lats!ē g'ōkwa. Wā, lā'laē 'nēk'a: "ēya, 'nē'nēmōk", k' lēs'emēg'īns 'wī'laēla. Wā, gēlag'a, 'nē'nēmōk" qa's laōs lāxens 'nē'nēmōx"dzāxa lēlaēnēnōkwa
- 35 qa g'āxlag'isē q!āq!alālaxens gwēgwālag'īlī'lasla," 'nēx'laē. Hēm

Then the four heralds are sent out. The | four heralds go out at 37
 once, and it is not long before they come back | each singing his own
 sacred song; and when | they all come into the door, they stand in
 a row. And as soon as || they have all finished their sacred songs, 40
 the chief of the Sparrow heralds | speaks and tells the Sparrows that
 those who have been invited are coming, | and also that the song-
 keepers shall watch their songs | and their batons so as not to make
 a mistake, and also the | children that they shall not cry. Thus they
 say, and they walk together || to the rear of the winter dance-house 45
 As soon as | they arrive in the rear of the house, the hāmshāmts!Es
 come in | and sit down in the rear of the house in the middle. |
 After them come the grizzly-bears and sit down at the right-hand
 side of the | hāmshāmts!Es. Then come the fool-dancers and sit
 down at the || left-hand side of the hāmshāmts!Es. Next come | the 50
 cruel-dancers and sit down next to the fool-dancers. Then the |
 thunder-bird dancers come and sit down next to the grizzly-bears.
 Next come the | hōx^uhok^u and sit down next to the thunder-birds. |
 Next come the war-dancers and sit next to the cruel-dancers. When ||
 all the dancers are in — those who are now named the Seals — | the 55
 chief of the Sparrow Society arises and tells all the Sparrows that |
 now all the dancers have come in and also the Sparrows. | “Now,
 shamans, we will do what we came here for, into this winter dance- |

‘yālagēsēda mōkwē qēqaselg^{es}. Wā, hēx[·]idaem[·]lāwisē la hōqū- 36
 welsēda mōkwē qēqaselg[·]esa. Wā, k[·]lēs[·]lat!a gālaxs g[·]āxaē aēda-
 aqa ‘nāxwa yēyālaqūlasēs yēyāla^uLENē. Wā, g[·]il[·]em[·]lāwisē g[·]āx
 ‘wī[·]laēL lāx āwīLElāsa t!ex[·]ilāxs laē yīpemg[·]alīa. Wā, g[·]il[·]em[·]lāwisē
 ‘nāxwa q!ūlbē yālaqūlayās laē yāq!Eg[·]a!ē gwēsēma[·]yasa qēqasel- 40
 g[·]esē. Wā, laem[·]laē nēlaxa gwēgūdzaqēxs g[·]āx[·]maēs lax[·]dē Lē[·]lāla-
 se[·]wa. “Wā, hē[·]mis qa yāl[·]lāwisa ‘nāxwa nēnāgādē lāxēs denxe-
 layō Lē[·]wis t!emyayowē qa k[·]lēsēs Lēlaqoba!a. Wā, hē[·]misa g[·]in-
 g[·]inānemē qa k[·]lēsēs q!wāg[·]a!a,” ‘nēx[·]laēxs laē ‘nemāg[·]ilī la
 qās[·]ida qa[·]s lā lāxa ōgwiwalīasa ts!āgats!ē g[·]ōkwa. Wā, g[·]il[·]em- 45
 ‘lāwisē lāg[·]aa lāxa ōgwiwalīaxs g[·]āxaē g[·]āxēla hēhāmshāmts!Esē
 qa[·]s lā k!ūs[·]ālī lāxa ōgwiwalīasa g[·]ōkwē lāx neqēwalīas. Wā,
 g[·]āx[·]laē māk[·]līlēda nēnanē qa[·]s lā k!ūs[·]ālī lāx hētk[·]!ōdnōLE[·]malīasa
 hēhāmshāmts!Esē. Wā, g[·]āx[·]laēda nōenlemā!a qa[·]s lā k!ūs[·]ālī lāx
 gēm[·]xanōLEma[·]līasa hēhāmshāmts!Esē. Wā, g[·]āx[·]laē māk[·]līlēda hā- 50
 wāyadala!ē qa[·]s lā k!wābalīlaxa nōenlemā!a. Wā, g[·]āx[·]laēda kwē-
 kūkūnḡūla!ē qa[·]s lā k!wābalīlaxa nēnānē. Wā, g[·]āx[·]laē māk[·]līlēda
 hēhōx[·]hokwē qa[·]s lā k!wābalīlaxa kwēkūkūnḡūla!ē. Wā, g[·]āx[·]laē
 māk[·]līlēda hāwinala! qa[·]s lā k!wābalīlaxa hāwāyadala!ē. Wā, g[·]il-
 ‘mēsē ‘wī[·]laēLēda ‘nāxwa lēlaēnokwaxa la Lēqelasō[·]s mēm[·]gwat laē 55
 lax[·]ūlīlēda gwēsēma[·]yē. Wā, la[·]mēs nēlaxa ‘nāxwa gwēgūdzaqēxs
 lē[·]maē ‘wī[·]laēLēda ‘nāxwa lēlaēnokwa Lē[·]wa gwēgūdza. “Wā, la-
 ‘mēsēns q!āgem[·]alīl, pēpāxāl, lāxēns g[·]āxēla ‘wī[·]laēLEla lāxwa ts!ā-

house." Thus he says. Then the fool-dancer cries, "weē!" and ||
 60 at once the song-dancers begin the song of the fool-dancer. As soon | as the song is at an end, he becomes quiet. Then the | fool-dancers become excited, one after another, and each one has a song; | and this is called by the men of olden times "Wiping-the-Floor-of-the-Dance House;" namely, | the fool-dancers and the grizzly-bear
 65 dancers. Therefore the fool-dancers go first, || for they belong to the kwēxelak^u, which is called by the people of olden times | "half-initiated-winter-dancers," who only sit in the house when they disappear in the kwēxelak^u house, | for they are not taken away by the spirits when they come to take them | into the woods. This is called by the people of olden times "driving away." Those who are
 70 caught in the | bay of Fort Rupert are the hāmshāmts^{!es}, q^{!ā}mināgās, tōx^ēwid, || grizzly-bear, thunder-bird dancer, and the others. This | has the name "Driving-away;" and these really disappear in the woods. And this | is called the "fully-initiated-winter-dance." And those who have the name "half-initiated-winter-dancers," | the kwēxelak^u, they are the ones who wipe the floor—the fool-dancers and the grizzly-dancer and the | floor-cleaning-woman—for
 75 when all the fool-dancers come in, they are not || dressed with the red cedar-bark like the hāmats^{!a}, q^{!ā}mināgās, tōx^ēwid, and the others | in the half-initiated-winter-dance, for they all belong to the Sparrow Society. As soon as | the fool-dancers come in, the kwēxelak^u |

gats^{!ēx} g^ōkwā," nēx^ēlaē, laa^ēlasē weēxāda nōlēmāla. Wā, hēx-
 60 idaem^ēlāwisa nēnāgadē denx^ēits q^{!ē}mdemasā nōlēmāla. Wā, g^īl-
 ēmēsē q^{!ū}lbē q^{!ē}mdemas laē yā^ēida. Wā, laem^ē nā^ēl^ēnemōk^{!umk'a}
 xwāsēda nōlēmāla. Wā, lāxaē nā^ēl^ēnemsgēmē q^{!ē}mdemas. Wā,
 hēem g^{wē}yāsa g^{ālē} begwānem dēg^īlēlemxa ts^{!ā}gats^{!ē} g^ōkwaxa nō-
 enlēmāla lē^ēwa nenq^{!ō}lēla. Hēd lāg^īlas hē g^{āl}agiwa^ēya nōenlēma-
 65 la yīxs hāē āxnōgwatsēxa kwēxelakwēxa g^{wē}yāsa g^{ālē} begwānem
 wīx^{!sās} ts^{!ē}ts^{!ē}qaxa āem āwāg^īlilēla x^{!sā}la lāxa kwēxāts^{!ē} g^ōkwā,
 yīxs k^{!ē}sāē āx^ētsō^ēsa hayahilagāsē qa^ēs lā layō lāxa haeyahilagāsasa
 āl^ēlēxa g^{wē}yāsa g^{ālē} begwānem xelkwaxa la k^ēmyasō^ē lāxa
 ōxlālisas Tsāxisēxa hāmats^{!a} lē^ēwa q^{!ā}mināgās lē^ēwa tōx^ēwidē
 70 (lē^ēwa) nānē lē^ēwa kūkūnūlālē lē^ēwis waōkwē. Wā, hēem
 lēgades xelkwē, hā^ēstaem ālak^{!lā} la x^{!sā}la lāxa āl^ē. Wā, hēem
 lēgades lāx^{!sāsē} ts^{!ē}ts^{!ē}qaxa. Wā, la lēgades wīx^{!sās} ts^{!ē}ts^{!ē}qaxa
 kwēxelakwēxa la dēg^īlēlemaxa nōenlēmāla lē^ēwa nenq^{!ō}lēla, lē^ēwa
 ēkūlēlemxa ts^{!ē}daqaxs laē wī^ēlaēlēda nōlēmāla, yīxs k^{!ē}sāē q^{!wā}-
 75 lenx^{!sa} hāmats^{!a} lē^ēwa q^{!ā}mināgās lē^ēwa tōx^ēwidē lē^ēwa waōkwē
 lāxa wīx^{!sāsē} ts^{!ē}ts^{!ē}qaxs ā^ēmaē la nāxwa g^{wē}gūdza. Wā, g^īl-
 ēmēsē wī^ēlaēlēda nōenlēmāla laas l^{!ā}yō yīx^ēwidēda kwēxelakwē

women dance in their turn, the nānaqawalīl hāmats!a, and the hāyālik'elal. | The words of the song of the || nānaqawalīl hāmats!a 80 and of the hāyālik'elal are different from the words of the full-initiated-winter-dance, | for the women who disappear only stay in the rear of the kwēxelak^u house. | As soon as the floor-cleaning-woman comes in, the speaker | of the ceremonial of the surrounding of the novice — the head speaker, who is like Hōlelid — speaks (that is | what you have seen at Fort Rupert), and says, "Now, || those 85 who wipe the floor have come in, and those who clean the floor. Now let us go to the end, friends. | Now I shall speak as a herald. Come now!" Thus he says, and | calls two Head-Sparrows. As soon as the two | Sparrow men come, the speaker of the winter dance-house says, | "Come to our friend Hāmasewid. Did she not sprinkle herself to || come and dance at her dancing-place here?" 90 Thus he says, and sends the two | old Sparrow men to swing the rattles inside of the door of the | house for surrounding the novice; and when the | two Sparrow men go out, two old men — the two door-keepers — | each holds a round rattle, and || stands on the inside 95 of the door; and it is not | long before the two Sparrow men come in. They stand | inside of the door; and one of them speaks, and | says, "The good one, our friend, is coming." Thus they say, and go to | stand in the rear of the house. Then the two men with the

ts!ēdaqaxa nānaqawalīl hāmats!a lē'wa hāyālik'elal. Wā, lā 78 ōgūqāla^{mē} qāqē'yāsas q!ēmdemas lax qāqē'yāsas q!ēmdemasa nānaqawalīl hāmats!a lē'wa hāyālik'elalasa lāx'sāsē ts!ēts!ēqa 80 qaxs ā'maē āwāg'ilīlēla x'isāla lāxa kwēxelats!ē g'ōkwa ts!ēdāqē. Wā, g'ilēmēsē 'wīlaēlēda ēkūlēlēmē ts!ēdaqa laas yāq!ēg'a'lē yāya-q!entemēlasa k'ik'ilnālaxa gwēsema'yēxa hē gwēx's Hōlelidē (xēs dōgūlōs lāxg'a Tsāxēsek). Wā, lā 'nēk'a: "Lā'mē 'wīlaēlēns dē-g'ilēlema lē'wa ēkūlēlema. Wā, la'mēsēns nexbāg'alīlai', 'nē'ne- 85 mokwai'. Wā, la'mēsen qāg'al. Wā, gēlag'a," 'nēk'exs laē lēx-ēdxa ma'lōkwē gwēgwāts!ema. Wā, g'ilēmēsē g'āxēda ma'lōkwē gwēgwāts!ema. Wā, lā 'nēk'ē yāyaq!entemēlasa ts!āgats!ē g'ōkwa: "Hāg'a laxens 'nemōkwa Hāmasewidā. K!ēsaē xōs'idēkwa qa g'āxēsē yīx'wīda lāxg'as yī'wē'lasek'," 'nēk'exs laē 'yālaxsa ma'lō- 90 kwē q!ūlsq!ūlyak^u gwēgūdza qa yayatemīl lāx āwīlēlās t!ēx'ilāsa k'ik'ilnālats!ē g'ōkwa. Wā, g'ilēmēsē la hōqūwelsēda ma'lōkwē gwēgwāts!em laas qās'idēda ma'lōkwē t!āt!ēx'ilax'sēla ma'lōk^u q!ūlsq!ūlyak^u gwēgūdza q!wālxewūnkūlaxa lōēlxsemē yēyādēna qa's lā q!wāg'alīl lax 'wāx'sanēxstālīlasa āwīlēlāsa t!ēx'ila. Wā, k!ēst'a 95 gālaxs g'āxaē hōgwīlēda ma'lōkwē gwāts!em. Wā, lā q!wāg'alīl lāx āwīlēlāsa t!ēx'ila. Wā, la yāq!ēg'a'lēda 'nemōkwē. Wā, lā 'nēk'a: "G'āxk'as'ōemg'ins 'nemōkūk'," 'nēk'exs laē qās'ida qa's lā q!wāg'alīl laxa ōgwiwalīlasa g'ōkwē. Wā, lā yat!ēdēda ma'lōkwē

300 rattles || rattle near the door, and immediately the song-keepers beat time | on their boards. Then Hāmasewid comes in with fast steps, | going to the rear; and when she comes to the dancing-place in the | rear of the house, the song-keepers sing their songs. As soon as her song is | at an end, the song-keepers beat time on their
5 boards, || and immediately she who has been dancing goes with fast steps out of the | door; and when she has gone out, two | heralds—Sparrow men—are sent again to go and call the next one to | dance. And they do the same that they have done with the next one before; | and when one after another of the dancers has danced, the two ||
10 heralds are sent to go and call a woman who really dances well. They call her name.¹ The woman had | the name Q!āyaxstālas. She was a good dancer. | This is done by the Gwētela in the ceremonial of surrounding the novice. Now | she was called, because the dance of Q!āyaxstālas was the hāmshāmts!es, and it was not |
15 long before the two heralds came in. They stood || inside of the door, and one of them spoke, and | said, "Our good friend is coming. She is really clean." | Thus he said. Then the other one also spoke, and said, | "O shamans! Don't believe what my friend says. | Q!āyaxstālas does not agree to come and dance, for she is tired.
20 She has been digging || clams this evening." Thus he said, and went with his friend | to stand in the rear of the house. Then there was

300 yāyatemitē lāxa t!ex'ila. Wā, hēx'ida'mēsa nēnāgadē lēxedzō-daxēs t!ēmēdzō. Wā, g'āxē g'āxēlē Hāmasewidē qa's lā tsaxāla lālaa lāxa ōgwiwalilē. Wā, g'il'mēsē lāg'aa lāxa yē'wēlasa ōgwiwalilē laē denx'idēda nēnāgadās q!ēmdemas. Wā, g'il'mēsē q!ūlbē q!ēmdemas laē lēxdzōdēda nēnāgadāxēs t!ēmēdzō. Wā,
5 hēx'ida'mēsē la tsaxālaxa yīxwax'dē ts!edāqa qa's lā lāwels lāxa t!ex'ila. Wā, g'il'mēsē lāwelsa laē ēt!ēd 'yālagēmēda ma'lōkwē qāselg'is gwēgūda qa's lā ēt!ēd lē'lālaxa mak'ilalaxa g'ilx'dē g'āx yīxwa. Wā, ā'mēse la naqemg'ittewē gwayi'lālasē qaēs mā'k'ilasē. Wā, g'il'mēsē g'ēk'!ōtt!ēndaxa yīxwa, laē 'yālagēmēda ma'lōkwē
10 qāselg'isa qa's lā lē'lālaxa ālā la yī'wēnox' ts!edāqa, yīxs lēxlēda-maax lēgēmasa ts!edāqē yīxs lēgadaas Q!āyaxstālasēxa yī'wēnoxwē ts!edāq. Hē gwēg'ilayāsa Gwētela lāxa k'ik'ilnāla. Wā, la'mē lē'lālase'wa yīxs hāmshāmts!esaē lēdā Q!āyaxstālasē. Wā, k'ēst!ē gālāxs g'āxaē g'āxēlēda ma'lōkwē qāselg'isa. Wā, lā q!wāg'a'lila
15 lāx āwilelāsa t!ex'ila. Wā, lā yāq!ēg'a'lēda 'nemōkwē. Wā, lā 'nēk'a: "G'āxk'as'ōemg'ins 'nemōkūk'. Laemk' ālak'!āla kwākwa," 'nēk'ē. Wā, lā ōgwaqa yāq!ēg'a'lēda 'nemōkwē. Wā, lā 'nēk'a: "ēya, pēpexālai', gwāla ōq'lūsxg'a wāldemg'asg'en 'nemōkūk' wila-qwē se'x'utsla g'āx yīxwē Q!āyaxstālasa qaxs qelk'aax dzēk'aaxa
20 g'āwēq!ānemaxwa dzāqwax," 'nēx'elaēxs laē qās'ida lē'wis 'nemōkwē qa's lā q!wāg'alit lāxa ōgwiwalilāsa g'ōkwē. Wā, lā 'wip 'wip

¹ The preceding and following passages evidently describe a particular ceremony, hence the change in tense.

the cry, "Wip, wip, | wip!" at the door of the house. And the 22
two men with the rattles at once rattled at the same time, | and at
once the song-leaders beat time on the | beating-board. Then the
hämshämsts!es came with fast steps and went to the || dancing- 25
place in the rear of the house. Four songs were sung | by the song-
leaders on behalf of Q!äyaxstālas; and as soon as the last song was at
an end, | Q!äyaxstālas stood still; and the speaker of the house
spoke, | and said, "O friends! Look | at your minds! Nobody
can overcome our great friend. || Now I shall look for a shaman who is 30
really a full-initiate to go and listen | for the one for whom we are
dancing." Then he called a shaman to be Listener, | for that is the
name of the one who had been called; and as soon as the speaker of
the house ended his | speech, the shaman went out of the house. | He
spoke, and said, "I am Quick-Spark," || (for he pretended to be 35
Mouse-Woman in the story). "Now I will go around | our world,
looking for what we came in this winter dance-house." | Thus he
said, and turned around to the right in the rear of the house | and
went to the door, and there he turned again to the right; and | then
he went out of the door. Now Q!äyaxstālas was dancing || standing 40
in the dancing-place in the rear of the house. It was not long |
before the Listener came in and stood inside of the door | and said,
"Keep still, keep still, shamans, and listen | to me! I have been

ewipxä läxa t!ex'ila. Wä, hēx'ida'mēsē 'nemāx'dē yat!ēdēda ma'lo- 22
kwē yāyatemi. Wä, lä hēx'ida'mēda nēnāgadē lēxdzōdaxa
t!emēdzō. Wä, g'āxaasa hämshämsts!esē tsaxāla qa's lä läxa yī'wē-
'lasē läxa ōgwiwalilē. Wä, läda mösgem q!emq!emdemē denx'ida- 25
yāsa nēnāgadē qa Q!äyaxstālasē. Wä, g'il'mēsē q!ül'bēda elx!a'yē
q!emdemsa laē Q!äyaxstālasē lāx'ülila. Wä, lä yāq!eg'a!ē yāya-
q!entemēlasa g'ōkwē. Wä, lä 'nēk'a: "ēya, 'nē'nēmōk", wēg'a dō-
qwalaxēs nēnāqayōs qaxs k'leāsaē la häyāqaxg'ins 'nemōx'dzēk'.
Wä, la'mēsen dōx'widlex ālāk'alā lax'sā pexāla qa lālag'itsē hōlē- 30
laxens sēsenatelag'ilila." Wä, lä lē'lälaxa pexāla qa's Hōlaq!esa
qaxs hē'maē lēgēmsa la lētwūlt'alēlems. Wä, g'il'mēsē q!ül'bē
wāldemasa yāyaq!entemi g'āxaas g'āx'wūlt'alilēda pexāla. Wä, lä
yāq!eg'a!a. Wä, lä 'nēk'a: "Nōgwaem Hēlts!ax ānōbex'idē"
(qaxs hēbōlaē Hālamālağa läxa nūyamē). "Wä, la'mēsen lāl lä'sta- 35
liselalxens 'nāla x'āla x'āla laasasens g'āxēla lāxwa ts!ägats!ēx g'ōkwa,"
'nēk'exs laē x'īlp!ēd hēlk!ewē'sta läxa ōgwiwalilē. Wä, lä qās'ida
qa's lä läxa t!ex'ila qa's ēt!ēdē x'īlp!ēd hēlk!ewē'sta. Wä, lä
lāwēls läxa t!ex'ila. Wä, āx'sā'mēsa yīxwax'dē yīx Q!äyaxstālasē
lā'wīl lāxēs yē'wē'lasa ōgwiwalilasa g'ōkwē. Wä, k'lest!a gāla x 40
g'āxaē g'āxēlē Hōlaq!esē qa's lāx'ülilē lāx āwilelāsa t!ex'ila.
Wä, lä 'nēk'a: "Wä, ts!emōt!ēd ts!emōt!ēd, pēpexāl, qa's hōlēlaōs
g'āxen. Laemx'den lā'stalēsxens 'nāla x. La'mēsen sābenatoxa

- all around our world, and I have learned | his different cries.”
- 45 Thus he said, and went to the || rear of the house. Then the speaker of the dancing-house spoke, | and said, “I think that the supernatural power is already | approaching, for the dance of Q!āyaxstālas can not be excelled; | for the supernatural power has come and has been heard by Listener.” Thus he said. | Then the song-leaders
- 50 beat fast time on the beating-board, and || Q!āyaxstālas went out of the door with fast steps. They continued doing this. | And when almost all the women dancers were in the house, then two | listeners brought the supernatural power, the ghost-dancer. | And after she had danced, the supernatural power whistled at the place where those who had disappeared are called. | That place is called Super-
- 55 natural-Power-Place. After || the ghost-dancer finished dancing, the two Listeners were sent out. They | went out of the house and listened for the supernatural power, which was making a sound. | At once they went out; and they just showed their faces outside of the | door, when they heard the supernatural power sounding like
- 60 whistles. | Then they came back and stood inside of the door, || and one of them said, “Now we have obtained it, shamans, for we | have really heard the supernatural power.” Then | all the Sparrows went out, but | the hāmshāmts!es, the grizzly-bears, the tōx^ewid, | the hāwīnalat, and the thunder-bird, and the hāmaa, did not go out. ||

- ōgūqlālā lāxēs gwēk!ālasa,” ēnēk^exs g^eāxāē qāsida qas lā lāxa
- 45 ōgwiwalīfasa g^eōkwē. Wā, lā yāq!eg^ea!ē yāyaq!entemēlasa ts!āga-ts!ē. Wā, lā ēnēk^ea: “Gwā!ela^emēg^ein ēnēk^eex ēnawalakwa laem g^eāx ēx^eāla laēlag^ea la hēyaq!ēmag^eins yīxwak^e lāxg^ea Q!āyaxstālasēk^e qaxs hēmaē ēnawalakwē g^eāxa wū!ētsens Hōlaq!esēx,” ēnēx^elaē. Wā, la^emē lēxdzodēda nēnāgadāxēs t!ēmēdzō. Wā, la^emē tsaxālē
- 50 Q!āyaxstālasaxs laē lāwelsa lāxa t!ex^eīla. Wā, lā hēx^esāem gwēg^eila. Wā, g^eīl^emēsē elāq^e wī!aēlēda yīxwa ts!ēdaqa laē ma!ōkwa hōlaq!esē. Wā, hēmis la lālelaxa ēnawalakwa lelōlālā!ē. Wā, g^eīl^emē gwā! yīxwaxs laē hēk^e!eg^ea!ēda ēnawalakwē lāxa k^eīm^eyaasaxa x^eix^eesāla. Wā, hēem lēgades ēnawalak!wās. Wā, g^eīl^em gwā!
- 55 yīxwēda lelōlālā!ē laē yālagēmēda ma!ōkwē hōlaq!esa qas lē hōqūwels lāxa g^eōkwē qas lē hōlēlāxa ēnawalakwa hēk^e!āla. Wā, hēx^eida^emēsē lax^eda^ex^eu hōqūwelsa. Wā, ā^emisē nētemx^eid lāxa t!ex^eīlāxs laē wūlāx^ealelaxa ēnawalakwaxs lēmaē hēk^e!ālasa lēx^exsē. Wā, g^eāxda^exwē xwēlaqa qas q!wāg^ealilē lāx āwīlēlāsa t!ex^eīla. Wā, lā ēnēk^eēda ēnemōkwē: “La^emens lāla, pēpexāl, qaxg^eanu^ex^eu la^emēk^e āla wūlāx^ealelax ēnawalakwa.” Wā, hēx^eida^emēsē wī!a la hōqūwelsēda gwēgūdza. Wā, lā k^elēs ōgwaqaem la hōqūwelsēda hāmshāmts!esē lē^ewa nēnānē lē^ewa tōx^ewidē lē^ewa hāwīnalā!ē lē^ewa kūkūnḡūlā!ē lē^ewa hāmaa. Wā,

But all the fool-dancers went out and the grizzly-bear dancers | 65
together with the Sparrow Society, for they are not allowed to see
the | painters who paint the sacred room — the Head-without-Body—
and those who prepare the | supernatural treasure of the tōx^ewid.
Therefore they all went out together with the | fool-dancers, the
nānaqawalī, and the nōlemē^esta, and also the || grizzly-bear dancer,— 70
for all these belonged with the half-initiates, the kwēxelak^u. Then |
the sacred room was quickly painted before daylight came in the
morning, | and it was put up; and as soon as it was finished, they
waited for | daylight; and when it was broad daylight in the morning, |
four members of the Sparrow Society were called; and when they
came in, || they quickly painted their faces with charcoal and after 75
this had been done, they | put eagle-down on to them; and they
always had belts around their waists. | And they kept together
always with their Sparrow canes. | As soon as this was done, they
went out of the door of the winter dance- | house. They entered
all the houses and called || all the hāmshāmts!^{es}, grizzly-bears, 80
tōx^ewid, | hāwinala, and thunder-bird dancers, and also the
hāmaa; | for they all had gone out for a while to eat in their | houses.
Then the heralds said, “We are walking | to capture the super-
natural power.” Thus they said when they named the various ||
dancers of those who owned dances, and also the members of the 85

hē^emislāl la ^ewīla hōqūwelsēda nōen^ema^ala ^ewa nenqⁱlōⁱela 65
^enemāx^eid ^ewa gwēgūdza, qaxs kⁱlēsāē hēⁱqⁱlōⁱem dōqūlaxa
kⁱlākⁱletlēnoxwaxs laē kⁱlātaxa mawilēxa xeqwalōtē ^ewa gⁱtāxa
lōgwa^eyasa tōx^ewidē, yīxs hē^emaē la hōqūwels nemāx^eid ^ewa
nōen^ema^alaxa nānaqawalīē ^ewa nōlemē^esta; wā, hē^emislēda
nenqⁱlōⁱela, qaxs hā^esta^emaē g^ayōl lāxa wīxⁱsāxa kwēxelakwē. Wā, 70
laem hā^enakwēla kⁱlātase^ewēda mawilaxs kⁱlēs^emaē ^enāx^eidaxa gaāla
qa^s āx^eālēlemē. Wā, gⁱl^emēsē gwāla laē āem ^enāxwa ēsela qa
^enāx^eidēs. Wā, gⁱl^emēsē qⁱlūlāla ^enāx^eidxa gaālāxs laē ētⁱlēd lē-
lālase^ewēda mōkwē gwēgwāts!^{ema}. Wā, gⁱl^emēsē g^ax hōgwīla laē
hāna^xwid tsⁱlōts!^{elēmts}a tsⁱlōⁱna. Wā, gⁱl^emēsē gwāla laē qemx- 75
^ewitsā qemxwāsa kwēkwē laxēs hēmenā^amaē wūsēg^eekwasēs wū-
sēg^eanō. Wā, lā hēmenā^aem qⁱlapⁱlēsⁱsā ^ewis gwēgwespleqē. Wā,
gⁱl^emēsē gwāla laē qāsⁱda qa^s lā hōqūwels lāxa tⁱlēsⁱlāsa tsⁱlāgatsⁱlē
gⁱōkwa. Wā, la^emē lālⁱesela lāxa ^enāxwa gⁱgⁱōkwa qa^s lēⁱlālēxa
^enāxwa hāmshāmts!^{esa} ^ewa nēnānē ^ewa tōx^ewid ^ewa 80
hāwinala ^ewa kwēkūkūn^xūlālē; wā, hē^emislēda hāmaa
qaxs lē^emaē yāwasⁱd ^ewīla hōqūwels qa^s lā hām^x^eid lāxēs
gⁱgⁱōkwē. Wā, la^emē ^enēk^eda qēqaselgⁱsē: “La^emenu^ex^u qāsai’
qaens kⁱmyaēnēlaxa ^enawalakwē,” ^enēk^eexs laē lēlēqelax aⁱōgūla
lēlādesa lēlaēnēnukwē ^ewa gwēgūdza. “Wā, la^emēts lāl lēxexsē- 85

- 86 Sparrow Society. "Now you will go and beat | the house-boards, you half-initiates, for those who will be met with dances are our people who are going to be caught, the supernatural ones." | Thus said one of the heralds. As soon as the speech was at an end, | the three others said together, "Arise quickly!" | They entered first the house at the lower end of the village, and they came
 90 toward the || upper end of the village, going toward the winter dance-house. | Immediately all the Sparrows and those who own dances came in, | and entered the winter dance-house. When | they had all come in, the members of the Sparrow Society, of the half-initiates, | the fool-dancers, the bear-dancers, and the nānaqawalil, 95 and the nōlemēsta came in, || and sat down at the right-hand side inside of the door of the winter-dance | house. As soon as all those who owned dances—the half-initiates and the Sparrow Society—were in, | the speaker of the winter-dance house spoke, and | said to the full-initiates, "Now, shamans, put eagle-down on yourselves, | you full-initiates, for we will go to catch our great friend." Thus he
 400 said. || "Now, you full-initiates, Sparrow women, you will meet him dancing. You | half-initiates, Sparrows and Sparrow women, you shall beat the house-boards," | thus he said, and all the Sparrows, and all the dance owners | arose and went out of the door of the dancing-house. |
- 5 (They never did as modern people are doing. || The tōxwid and the thunder-bird dancers each sing one at a time their sacred songs |

- 86 g'ilōl, wēwix'sâ qa yāya^εwālaLAXENS k'imyasōLAXa ^εnawalakwē," ^εnēk'ēda ^εnemōkwē lāxa qaselg'isē. Wā, g'il^εmēsē q'lūlbē wāldemas laē ^εnemādzaqwa, ^εnēk'ēda yūdukwē waōx^{us}: "Hālag'ilīLESai'," yixs hāē g'il laēla gwābalasasa g'ōx^udemsē. Wā, lā gwāsōtela lāxa
 90 ^εnelbalasasa g'ōx^udemsē lālaa lāxa ts!āgats!ē g'ōkwa. Wā, lā^εlaē āem hēx^εidaem ^εwīla g'āxēda g'wēgūdza L^εwa ^εnāxwa lēlaēnok^u qa's g'āxē ^εwīla hōgwēla lāxa ts!āgats!ē g'ōkwa. Wā, g'il^εem^εlā-wisē g'āx ^εwīlaēla g'āxaas hōgwēlēda g'wēgūdzāsa wix'sâ L^εwa nōen^εemala L^εwa nenq!ōtela L^εwa nānaqawalilē L^εwa nōlemēsta
 95 qa's lā k'lūs^εālil lāxa hēlk'!ōtstālilasa āwīlēlāsa t!ex'ilāsa ts!āgats!ē g'ōkwa. Wā, g'il^εmēsē ^εwīlaēlē lēlaēnokwasa wix'sâ L^εwis g'wēgūdza laa^εlasē yāq!eg'a^εtē yāyaq!entemilasa ts!āgats!ē g'ōkwa. Wā, lā^εlaē ^εnēk'a lāxa lāx'sâ: "Laems k'imx^εwidlōl, pēpexāl, yūLAXS lāx'sāēx qens lālag'il k'imyaLXENS ^εnemōx^udzā," ^εnēx^εlaē. "Wā,
 400 la^εmēsLES yāya^εwālaLōl, lēlax'sâ, g'wēgūgūts!axSEM. Wā, lāLES LēXEXSēg'ēLōl, wēwix'sâ g'wēgūdza L^εwōs g'wēgūgūts!axSEMx," ^εnēx^εlaēxs laē ^εwīla q!wāg'ililēda g'wēgūdza L^εwa ^εnāxwa lēlaēnē-nokwa qa's lā hōqūwels lāxa t!ex'ilāsa ts!āgats!ē.

(Wā, la^εmē hēwāxa hē g'wēgilōx lax g'wēgilatsa ālēx begwānemxs
 5 ^εnāl^εnemōk!ūmk^εāē yēyālaqwaxa tōxwidē L^εwa k'ik'inqālaLEla

before all the Sparrows go out of the house, when they are about to 6
 catch | those who have disappeared. They did so only lately when
 they became mixed with the | Āwik'!ēnox^u, for they do that way
 when they catch those who have disappeared — the hāmats!a, |
 and his k'inqelalela, and q!āmināgās, and the nōntsē'stāla, and ||
 grizzly bear of the door of the house of Cannibal-at-North-End-of- 10
 World, for at first | they all sing their sacred songs at the same time,
 those whom the Āwik'!ēnox^u call | ōlala, and who are called by the
 Kwāg'u! tōx^uwid, and the shaman dancers and | the k'inqelalela.
 As soon as all have sung each his sacred song, the | Āwik'!ēnox^u all 15
 come out of the winter dance-house to catch || those who have
 disappeared.) |

As soon as all have gone out, they shout at the same time, and say,
 "Oh, | you shall be made poor by the supernatural power! Wō,
 wō, wō." They say so four times. | Then they walk together to the
 place where the supernatural power is caught, | at the mouth of the 20
 river Ts!elgwad for that is where the hāmshāmts!es shows himself. ||
 As soon as those who are to catch him arrive at the mouth of the |
 river, the hāmshāmts!es comes out of the woods, and takes hold of |
 one of the Sparrows, and bites a piece out of his left arm; | and as
 soon as the piece that he has bitten comes off, he takes another one
 of the | Sparrows and bites him; and he bites another one; and ||
 still another one, the last one; and as soon as the last one has been 25

yīxs k'!ēs^umaē hōqūwelsēda 'nāxwa gwēgūdza, yīxs k'īmyēlaxa 6
 x'ix'isāla yīxs ā!maēx hē gwēg'ilaxs laē q!ūq!ūlgox^uwid lē^uwa
 Āwik'!ēnoxwē, yīxs hāē gwēg'ilaxs k'īmyaaxēs x'ix'ēsālaxa hāmats!a
 lē^uwis k'inqālalela lē^uwa q!āmināgās lē^uwa nōntsē'stāla lē^uwa
 nenstālas t!ex'ilās g'ōkwas Bax^ubakwālanux^usiwē^u, yīxs ā'mawis- 10
 laē 'nāxwa 'nā!nemōk!ūmk'a yālaqūlaxa gwe'yāsa Āwik'!ēnoxwē
 ōlala, yīx gwe'yāsa Kwāg'u! tōx^uwida lē^uwa paxālalalē lē^uwa
 k'ik'inqālalela. Wā, g'il'mēsē 'wila yālaqwaxs laē hōqūwelsēda
 Āwik'!ēnoxwē lāxa ts!āgats!ē g'ōkwa qa's lā lāxēs k'īmyaaslaxēs
 x'ix'ēsāla.) 15

Wā, g'il'emēlāwisē 'wīlawelsa laē 'nemādzaqwa 'nēk'a: "Sās wūn-
 g'il'mewēlas 'nawalakwa. Wō, wō, wō, wō." Wā, mōp!endzaqwaxs
 laē 'nēk'a. Wā, lā!lāē lōxmālaxs laē qās'ida qa's lā lāxa k'īmyaasē
 ōx^usiwa'yasa 'wās Ts!elgwadē, qaxs hē'maē nēx'nē'latsa hāmshām-
 ts!esē. Wā, g'il'emēlāwisē lāg'aa, yīxa k'īmya lāxa ōx^usiwa'yasa 20
 'wa, g'āxaalasa hāmshāmts!esē g'āx'wūlt!a lāxa āl!ē qa's dāx'idēxa
 'nemōkwē lāxa gwēgūdza qa's q!ex'idēx gemxōlts!āna'yas. Wā,
 g'il'mēsē lāwāmasxēs q!ek'oyō laē ēt!ēd dāx'idxa 'nemōkwē gwē-
 gūdza qa's q!ex'idēq. Wā, lā ēt!ēdxa 'nemōk^u q!ex'idēq. Wā,
 lā ēt!ēd q!ex'idxa la elx!a'ya. Wā, hē'misa la elx!ē q!ex'itsō's 25

- 26 bitten, | he takes hold of the hāmshāmts!es; and then the three members of the Sparrow Society, who had first been bitten, | help the one who was bitten last. Now the four members of the Sparrow Society who have been bitten are called | the sālalela of the hāmshāmts!es. | They just go ahead of those who try to catch the (novice),
 30 and they go back. And all go to the || beach of the winter-dance house. Then the | half-initiate Sparrows and the Sparrow women first come out. Each | carries a baton, and they are just standing outside near the front boards of the | house, and they beat time on the front boards of the house in | five part rhythm, which is called
 35 "one beat between." As soon as || the half-initiate Sparrows beat time on the boards, all | the dancers, the full-initiate Sparrow women, come out of the house and stand in a row on the | shore in front of the dancing-house. They just dance with | the time-beating on the front boards of the house. No song is sung. This is | called "meeting with a dance those who have been caught," namely, the dancing
 40 without || a song, when those who have caught those who have disappeared arrive at the beach. | Some Kwākiutl say "the one taken hold of," for that is another name for | the one caught. Now the hāmshāmts!es dances with his four | songs, which are sung by the song-leaders on the beach of the winter dance- | house. As soon as
 45 the last song of the song-leaders is ended, || the full-initiate Sparrow women, who meet the novice with dancing, come into the house, and

- 26 dāx'idxa hāmshāmts!esē. Wā, lēda yūdukwē g'ilx'dē q!ex'itsō's gwēgūdza la g'iwālaxa la elxlē q!ex'itse'wa. Wā, laem lēgadēda mōkwē q!ēq!eg'ek^u gwēgūdzas sālalelaxa hāmshāmts!es. Wā, ā'misē la g'ālag'iwālitisa k'imyāxs g'āxaē aēdaaqa, qa's lā 'wī'la lāx
 30 l!ema'isasa ts!āgats!ē g'ōkwa. Wā, hē'mis g'il g'āx hōqūwelsēda wēwix'sā gwēgūdza lē'wis gwēgūts!axsemē. Wā, la'mē q!wālxewūnkūlaxa t!emyayowē. Wā, ā'misē q!wāxseg'īlsaxa tsāqema'yasa g'ōkwē. Wā, lā 'nēmāx'id t!ēmēdzōdxa tsāqema'yasa g'ōkwasa t!emsawēltā'yas t!emyasxa lēgadās lēxelakwē. Wā, g'il'ēm'x'de-
 35 wēsē lēxel'x'idēda wix'sā gwēgūdza g'āxaas hōqūwelsēlēda 'nāxwa yēyixūtā'ya lēlax'sā gwēgūts!axsema qa's lā yīpemg'aels lāx ōxwiwa'yasa l!āsanā'yasa ts!āgats!ē g'ōkwa. Wā, laem wū'ēm yīxwasa lēxedzā'yaxa tsāgemē, k'leās q!ēmdem denxelayā. Wā, hēem lēgades yāya'wālāxa k'imyānemē yīxa wū'ēm yīxwasa k'leāsē
 40 q!ēmdema yīxs g'āxaē g'āx'alelēda k'imyāxa x'isālx'dē. Wā, la 'nēk'ēda waōkwē Kwāg'uqōxs dānemaē qaxs hē'maē 'nem lēgemsa k'imyānemē. Wā, la'mē yīxwēda hāmshāmts!esasa mōsgemē q!ēmqlēmdems laē denxelayāso nēnāgadēlāx l!ema'isasa ts!āgats!ē g'ōkwa. Wā, g'il'mēsē q!ūlbēda elxlā'yē denxelayāsa nēnāgadē laē
 45 'wī'la hōgwīla yāya'wāla lēlax'sā gwēgūts!axsema qa's lā k!ūs'ālil

sit down | on each side of the rear part of the sides of the house. 46
 Then the | half-initiates come in and sit down at each side of the
 door. | As soon as they are all in, those who caught the novice come
 in, and they stand | in the rear of the house; and when they have all
 come in, the || hāmshāmts!Es comes into the door and cries, "Wip 50
 wip, wip!" | and the four whom he has bitten are still near him. At
 once | the song-leaders sing songs with fast time-beating; and as
 soon as the songs with the fast time-beating are at an end, | the song
 leaders sing again with slow time-beating. | There are three songs
 with slow time-beating, || besides the one with fast time-beating. 55
 Now all the | full-initiate Sparrow women dance near the hāms-
 hāmts!Es when he is dancing; | and when the last song of the song-
 leaders is at an end, the | song-leaders beat fast time on the boards.
 Then the hāmshāmts!Es runs about quickly, | going around the fire
 in the middle of the house. As soon as he goes toward his || sacred 60
 room, the Head-without-Body, the mouth of the Head-without-
 Body, opens, and | the hāmshāmts!Es goes into the mouth. The |
 four companions of the hāmshāmts!Es have no time to go in also
 before the mouth of the | sacred room with Head-without-Body
 shuts. Immediately all the | members of the Sparrow Society and
 all the Sparrow women go out, and go home to their || houses. 65
 the owners of dances are still sitting in the | winter dance-house.
 When evening comes Wāxap!alasō^e calls his | four heralds, members

lāxa 'wāx'sanēgwiłasa 'nelk'!ōdoyālilasa g'ōkwē. Wā, g'āxē g'āxē- 46
 lēda wēwix'sā qa's lā k'lūs'alil lāxa 'wāx'sōtstālilasa t!ēx'ila. Wā,
 g'il'mēsē 'wi'laēla g'āxaas hōgwilelēda k'im yax'dē qa's lā q!wāg'a-
 lil lāxa ōgwiwalilasa g'ōkwē. Wā, g'il'mēsē 'wi'laēla g'āxaasa hāms-
 hāmts!Esē g'āxēla lāxa t!ēx'ila. Wā, la'mē 'wip 'wip 'wipxa. Wā, 50
 la'mē hēx'sā'ma mōkwē q!ēq!ēg'ēx'us nexwālaēlaq. Wā, hēx'ida-
 'mēsa nēnāgadē denx'its tsaxāla q!ēmdems. Wā, g'il'mēsē q!ūlba
 tsaxāla q!ēmdems laē ēt!ēd denx'idēda nēnāgadāsa neqāxelas t!ē-
 yas q!ēmdems. Wā, yixs yūdux'semaē neqāxela q!ēmq!ēmdems
 ōgū'la lāxa 'nemsgēmē tsaxāla q!ēmdems. Wā, la'mē 'nāxwa yīxwē- 55
 mēla lēlax'sāwē gwēgūts!axsemxa hāmshāmts!Esaxs laē yīxwa.
 Wā, g'il'mēsē q!ūlbēda elx!a'yē denxelayāsa nēnāgadāxs laē lēxē-
 dzōdēda nēnāgadāxēs t!ēmēdzō. Wā, lā ālt!ēqelēda hāmshāmts!E-
 saxs laē lā'stalilēlaxa laqāwalilē. Wā, g'il'mēsē la gūyōtēla lāxēs
 māwila x'osalōlē, laē āqelilē sēmsasa x'osalōlē. Wā, lā laēlēda 60
 hāmshāmts!Esē lāx sēmsas. Wā, la'mē wīsomāla la ōgwaqa laēlēda
 mōkwē sālalelaxa hāmshāmts!Esaxs laē qēm'wīdēda sēmsasa
 x'osalōlē mawila. Wā, la'mē hēx'idaem 'wi'la hōqūwelsēda 'nāxwa
 gwēgūdzā lē'wa 'nāxwa gwēgūts!axsema qa's lā nā'nak' lāxēs
 g'ig'ōkwē. Wā, ā'mēs!a hēx'sāem k'ūdzelēda lēlaēnēnokwa lāxa 65
 tsā!gats!ē g'ōkwa. Wā, g'il'mēsē dzāqwaxs laē lē'lālē Wāxap!alasō-
 'waxa mōkwē qēqasēlg'is gwēgūdzā. Wā, g'il'mēsē g'ax hōgwila

68 of the Sparrow Society. As soon as they come | into the winter
dance-house, they dress up in the way in which | heralds always
70 dress. As soon as they have finished, they come out || of the winter
dance-house, and go to the other end of the village. | Then they step
into the door of the house, and stand inside of the door. | Then one of
them, the speaker, says:

"We will try to restore to his senses Nānogwis, shamans. |

"We will tame Nānogwis, shamans. ||

75 "We will quiet Nānogwis, shamans. |

"We will heal Nānogwis, shamans." |

It is only one of them who speaks; and as soon as he has finished
the | four ways of calling, the three companions | of the speaker say
80 all together, "You will go in before dark, shamans." || And the mem-
bers of the Sparrow Society, who are invited, always say when the
speech of the herald is finished, | "We shall go now;" and the heralds
always | speak this way, going to all the houses. | Some of the mem-
bers of the Sparrow Society go at once into the winter-dance | house;
and the boys of the Sparrow Society beat fast time for the members
85 of the Sparrow Society, || when they go in. When all the members
of the Sparrow Society come in, going together, | the Sparrow boys
beat fast time, and say at the same time "Hai hai!" | The Sparrow
boys only stop beating time when almost all | the members of the
Sparrow Society are in the house. As soon as the heralds have called

68 lāxa ts!āgats!ē g'ōkwa, laē hēx'idaem q!wā!ax'ida lāxēs hēmena-
laem q!wā!ax'ēxs qēqaselg'isaē. Wā, g'il'mēsē gwāla laē hōqūwēla

70 lāxa ts!āgats!ē g'ōkwa qa's lā lāxa āpsbālasasa g'ōx'dems. Wā, lā
hōgwīl lāxa t!ex'īlāsa g'ōkwē qa's q!wāg'alilē lāx āwīlēlāsa t!ex'īla.
Wā, lā 'nēk'ēda 'nemōkwē yāq!entema'yas:—

"La'mens nanāqemalai', pēpexālai', lāx Nānogwisai'.

La'mens temelqwalai', pēpexālai', lāx Nānogwisai'.

75 La'mens yālalai', pēpexālai', lāx Nānogwisai'.

La'mens hēlik'alai', pēpexalai', lāx Nānogwisai'."

Wā, la'mē 'nemōx^uma yāq!ent!āla. Wā, g'il'mēsē 'wilxtōdxa
mōx'widāla qāyalaēnēs laē 'nēmādzaqwēda yūdukwē qāswūtsa
yāq!entema'yas, 'nēk'a: "Nānemts!āemles, pēpexālai'." Wā, lā
80 hēmenāla'mēda gwēgūdza qāsase'wē 'nēk'ēxs laē q!ūlbē wā!de-
masa qēqaselg'isē: "Hēlenu'x^u gwālalē." Wā, lā hēx'sā'mēsē
gwēk'!ālēda qēqaselg'isē lāxtolsā!axa 'nāxwa g'ig'ōkwa. Wā,
la'mē hēx'ida'ma waōkwē gwēgūdza la hōgwēlela lāxa ts!āgats!ē
g'ōkwa. Wā, la'ma gwāgūgwēdzemē lēxlēxa qaēda gwēgūdza
85 laē hōgwīlela. Wā, g'il'mēsē 'wīlaēlēda gwēgūdza lāxēs lā!lōxmā-
laē laē t!emsalodēda gwāgūgwēdzemē qa's 'nemādzaqwē hai haixa.
Wā, ā!mēsē gwāla gwāgūgwēdzemē lēxlēxaxs laē elāq 'wīlaēlēda
'nāxwa gwēgūdza. Wā, g'il'mēsē mōp!enē'stēda qēqaselg'isē lāna-

four times, | going back, all the members of the Sparrow Society and the || Sparrow women and the Sparrow children come into the house. 90 At once the | four who had been bitten by the hāmshāmts!ES in the morning, who are | now his assistants, stand on each side of the sacred room with the Head-without-Body. | The assistants do not stand there a long time before the mouth of the sacred room with the Head-without-Body opens; | and immediately Nānogwis, for that is the name of the hāmshāmts!ES, || shouts, "Wip, wip, wip!" inside of 95 the sacred room with the | Head-without-Body, and at once the song-leaders sing with fast beating of time. | Then Nānogwis comes out wearing on his head the | cannibal-mask with revolving top. He goes around the fire in the middle of the house | dancing; and as soon as he has gone around the fire in the middle of the house, || the mouth of the Head-without-Body opens, and Nānogwis goes into 500 the mouth of the | Head-without-Body. As soon as he has gone in, the mouth shuts, | and the four assistant members of the Sparrow Society have no time to go in also. | Two of them stand on each side | of the mouth of the Head-without-Body of the sacred room. Then the song with fast beating is at an end, || and the mouth of the 5 Head-without-Body opens again. | Nānogwis cries "Wip, wip, wip!" inside of the | mouth, and immediately the song-leaders sing a song with slow beating of time. | Then Nānogwis comes out of the mouth and | dances. He dances around the fire in the middle of the house;

xwa qatsēstaxs g'āxaē wīlāēlēda nāxwa g'wēgūdzā lēwa g'wēgūts!axsemē lēwa g'wāgūgwēdzemē. Wā, laem āem hēx'idaem la 90 q!wāgalitēda mōkwē q!ēq!eg'ex'sa hāmshāmts!esaxa gaālaxa la sālalelaq lāx wāx'sanōlema'yasa māwīlē x'osalōla. Wā, k'lēs'lat!a gaēl q!waēla sālalelāxs laa'lasē āqelilē semsasa x'osalōlē māwīla. Wā, lālaē hēx'idaēmē Nānogwis, qaxs hēmaē lēgēmsa hāmshāmts!esē hāmts!eg'a'la. wip wip wipxa lax āwīl!exawa'yasa semsasa 95 x'osalōlē māwīla. Wā, lālaē hēx'idaēma nēnāgadē denx'ides tsaxāla q!emdems. Wā, g'āx'em'laē Nānogwisē āxemālexēs x'īlp!egēxlāla hāmsemīa. Wā, lālaē lā'stalilēlax laqawalīdasa g'ōkwaxs yīxwaē. Wā, g'il'em'lawisē lā'stalīlxa lāqawalīdaxs laē āqelilē semsasa x'osalōlē. Wā, lālaē haēlelaēmē Nānogwisē lāx semsasa 500 x'osalōlē. Wā, g'il'em'lawisē laēlexs laē qemk'lūg'a'lēda semsē. Wā, laem'xaē wīsomāla ōgwaqa laēlēda mōkwē g'wēgūdzā sālalelas. Wā, āem'lawisē la q!waēlēda maēma'lōkwē lāx wāx'sanōdzexsta'yas semsasa x'osalōlē māwīla. Wā, laem'laē q!ūlbē tsaxāla q!emdems. Wā, lālaē ēt'lēd āqelilē semsasa x'osalōlē. 5 Wā, lālaē wip wip wipxa Nānogwisē lāx āwīl!exawa'yasa semsē. Wā, lā hēx'idaēma nēnāgadē denx'ides neqāxela q!emdems. Wā, g'āx'em'laē Nānogwisē g'āx'wūlts'lā lāxa sems qa's yīx'wīdē. Wā, laem'laē yexsē'stālaxa laqawalīdasa g'ōkwē. Wā,

- 10 and || when the song with slow time-beating is at an end, Nānogwis | just sits down on the floor of the house. He does not wear the cannibal-mask, for he | has on his head the flat head-ring of red cedar-bark, and his | neck-ring is also of flat cedar-bark. As soon as the song-leaders sing the other song | with slow beating of time, he
15 dances. When || that is at an end again, Nānogwis sits down on the floor of the house; and when | the song-leaders sing the last song with slow beating of time, | Nānogwis arises and dances again. He dances | as he is going toward the sacred room with the Head-without-Body. As soon as | he reaches it, the mouth opens, and
20 Nānogwis goes into the || mouth of the sacred room with the Head-without-Body. And as soon as he has gone in, | the mouth shuts. After this Nānogwis has been quieted. |

The tongs and white cedar-bark were never used as | modern people use them for the hāmats!a who has been caught, when they | bring him back to his senses the first time in the evening after he has
25 been caught, when he still || has on his head-ring of hemlock-branches and his neck-ring of hemlock-branches, and when he | dances to a song with fast beating of time and with one | song with slow beating of time. As soon as the song with slow beating of time is at an end, | the hāmats!a never tries to dance, for he pretends that he is not | in his senses. He has many attendants who try to hold him when he is
30 running about. || Therefore the speaker of the winter dance-house |

- 10 laem^llāwisē q!ūlba neqāxela q!emdems. Wā, āem^llāwisē Nānogwisē k!wāg'alila. Wā, la^mmē k'!ēs āxemāloxēs hāmsemlē qaxs ā^mmaē qex'emāluxa lepāla l!āgekwa. Wā, lāxaē lepāla l!āgekwē qenxawa^yas. Wā, g'il^mmēsē ēt!ēd denx^ēēdēda nēnāgadās 'nems-gemē neqāxela q!emdems laē hēx^ēidaem yīx^ēwida. Wā, g'il-
15 'emxaāwisē q!ūlbaxs laē Nānogwisē k!wāg'alila. Wā, g'il^mmēsē ēt!ēd denx^ēēdēda nēnāgadāsa elx!ā'yē neqāxela q!emdems laē hēx^ēida^mmē Nānogwisē lāx^ēūlil qa's yīx^ēwidē. Wā, la^mmē yō'nakūlaxs laē gweyōiela lāxēs māwila x'osalōlē. Wā, g'il^mem^llāwisē lāg'aa lāqēxs laē āqelilē semsas. Wā, lā'laē Nānogwisē laēl lāxa
20 semsasēs x'osalōlē māwila. Wā, g'il^mem^llāwisē laēlexs laē qem-k!ūg'a!ēda semsē. Wā, la^mmē yā'īdē Nānogwisē lāxēq.

Wā, la^mmē hēwāxa āx^ēētse^wwēda ts!ēs!ālā lē^wwa k'ādzekwē lāx gwēg'ilasasa ālēx begwānema qaēda k'imyanemē hāmats!a, yīxs g'il^mmaē nanāqamasōxa ganōlas k'imyanemx'demas, yīxs hēx'sā-
25 'maē qex'emēsēs q!wāxē lē^wwis qenxawa^yē q!wāxa, yīxs laē yīxwasa 'nems-gemē tsaxāla q!emdems. Wā, hē'misa 'nems-gemē neqāxela q!emdems. Wā, g'il^mmēsē q!ūlba neqāxela q!emdems lāx hēwāxaē nextemōxwēt yīxwaxa hāmats!a qaēxs k'!ēs!ōlāē la nāgēsāla. Wā, laem q!ēnemē hēlēk'āsxa wāx^ēē dādalaqēxs dzā-
30 laxwi^lālāē. Wā, hē'mis lāg'ilasa yāyaq!entemēlasa ts!āgats!ē

speaks, and says, "Now, keep still, song-leaders, | that the attend- 32
ants may place (the white cedar-bark) upon our | great friend here,
that they may burn over his face with the white cedar-bark napkin
of our young women, for probably some of them are menstruating. |
We will really try to secure him, that our great friend may be tamed. ||
Now come, K!wāk!waxsdāla, and perform your office." Thus he 35
says. | Then the speaker of the house sits down, and the attendants
assemble | and sit around the hāmats!a at the left-hand side in the
rear of the winter dance- | house. Then K!wāk!waxsdāla comes
carrying long tongs | with white cedar-bark tied to the end. This is
called "face burner of the || newly returned hāmats!a." The name 40
of this one is "hāmats!ayādzewāl," | if his ancestors come from the
Āwik!lēnox^u; and if his ancestors come from the | Bellabella he is
called "burner of the newly returned hāmats!a." Then | K!wā-
k!waxsdāla, who is burner of the newly returned hāmats!a, | for that
is his name, arises. He speaks, and says, || "I have come, friends, 45
to do what you wish me to do. It is a | difficult matter. Now here
are also the white cedar-bark napkins of our four | beloved ones (the
princesses) with which I shall burn the face of this great supernatural
one. Now, | song-leaders, beat fast time for me." Thus he says
and puts white cedar-bark | tied to the tongs of the fire in the
middle of the winter dance-house. || As soon as the white cedar-bark 50
catches fire, he looks at the hāmats!a, and | he goes to him with fast

yāq!Eg'a!a. Wā, lā 'nēk'a: "Wāg'aemilas selt!ēdLEX nēnāgad 31
qa wāg'iltsa hēlik'a hāxsemlilaxg'ins 'nemōx"dzēk' qens wāg'il
newēqumdqek' yīs ēdemasens ēalostāgasēx k'leāsg'anemaēl ēxenta-
sōx qaxg'ins la'mēk' ālak!āla lalōl!a qa yāl'idēsg'ins 'nemōx"dzēk'.
Wā, la'mēts g'āxlōl, K!wāk!waxsdāl lāxg'as k'les'ōgwōs," 'nēx'laē. 35
Wā, la'mē k!wag'alilēda yāyaq!entemilē. Wā, ā'mēsē la lōxsemlilēda
hēlik'a k'lūtsē'stālaxa hāmats!a lāxa gēmōtēwalilasa ts!āgatslē
g'ōkwa. Wā, g'āx'mē K!wāk!waxsdāla dālaxa g'ilt!a ts!ēslāla.
Wā, lā k'ilx'bālaxa k'ādzekwē. Wā, hēm lēgades newēgwayoxa
ālwūlt!āla hāmats!a. Wā, g'amēs lēgēmsa hāmats!ayādzewālēxa 40
g'āyōlas g'ilg'alisē lāxa Āwik!lēnoxwē lōxs hāē g'āyōlē g'ilg'alisē
lāxa Hēldza'qwē newēqūlg'isaxa ālwūlt!āla hāmats!a. Wā, lā
lāx'ūlilē K!wāk!waxsdālaxa newēqūlg'isaxa ālwūlt!āla hāmats!a,
qaxs hē'maē lēgēmsē. Wā, lā yāq!Eg'a!a; wā, lā 'nēk'a:
"G'āx'men 'nē'nemōk" lāxg'as g'wē'yōgwōs qen ēaxēna'yaxg'ada 45
lāxwālāk'. Wā, g'āx'emxaāwisg'ada ēēdemg'asens mōkwēx
lāelwina'yens, qen newēqūlaxwa 'wālasēx lōgwala. Wā, la'mēts
nēnāgad lēxLEXalōl qaen," 'nēk'exs laēxs laē āxlentsa k'ādzekwē
kūlbēsa ts!ēslāla lāxa laqāwalilasa ts!āgatslē g'ōkwa. Wā, g'il-
'mēsē x'ix'eqelēda k'ādzekwaxs lāē dōqwalaxa hāmats!āxs laē 50
tsaxāla. Wā, lā hēx'ida'ma nēnāgadē lēxedzōdxēs t!ēmēdzō.

- 52 steps. At once the song-leaders beat fast time. | Then the burner jumps up, and the song-leaders strike with their batons, all at the same time. | Four times the burner jumps up. Then he | swings over all of them the face-burner for the hāmats!a. Immediately ||
- 55 the hāmats!a cries "Hap!" Four times he swings his | burner over the hāmats!a; and after he has done so four times, | the burner throws into the corner of the house his cedar-bark for burning, and | utters the cannibal cry each time when he turns around and swings the | burning cedar-bark over the hāmats!a. As soon as this
- 60 is done, || the new hāmats!a utters the cannibal-cry, and immediately the song-leaders beat fast time | on the boards. Four times the new hāmats!a goes around the | fire in the middle of the dancing-house, and his | hemlock-branches are dropping off as he is running; and as soon as all the hemlock-branches have dropped off, after | he has gone around four times, he goes into his sacred room, and immedi-
- 65 ately || his cannibal headmask shuts its mouth. Then the song-leaders sing | the one song of all the forehead-masks which come from the Āwīk'!ēnox", | or from the Bellabella. Then he comes out of his room wearing his cannibal forehead-mask and dances; | and when the song is at an end, he sits down | outside of the sacred room and shakes himself, while the song-leaders are beating fast time. ||
- 70 Then he turns around four times, wearing his cannibal head-mask, and cries out "Hap, hap, hap!" | and the (jaws of the mask) snap.

- 52 Wā, g'il'mēsē dex'ustāwēda newēqūlg'isē laē t!ēmsalōdēda nēnā-gadē. Wā, lā mōp!ēna dex'ustāwēda newēqūlg'isaxs lāē melē-geleyintsēs newēgwayowē lāxa hāmats!a. Wā, hēx'ida'mēsēda
- 55 hāmats!a hāmts!ēg'a'la. Wā, lā mōp!ēna melēgeleyintsēs newēgwayowē lāxa hāmats!a. Wā, g'il'ēm mōp!ēnaxs laē ts!ēx'ēdēda newēqūlg'isaxēs newēgwayōwē lāxa onēgwiłasa g'ōkwē qa's hāmts!ēg'a'lē lāxēs q!wālxo'maē x'īlp!ēdexs laē melēgeleyintsa newēgwayowē lāxa hāmats!a. Wā, g'il'mēsē gwāla laē hāmts!ēg'a-
- 60 'lēda alōmasē hāmats!a. Wā, hēx'ida'mēsa nēnāgadē lēxedzōdxēs t!ēmēdzō. Wā, la'mē mōp!ēnē'stalifēda alōmasē hāmats!a lā'sta-lilēlaxa laqawalīłasa ts!āgats!ē g'ōkwa. Wā, la'mē tēqemg'elxlā-laxēs q!wāq!ūxelax'dē. Wā, g'il'mēsē 'wi'lāwēdā q!wāq!ūxelāsēxs laē mōp!ēnē'stalīla. Wā, la'mē laēl lāxēs māwilē. Wā, hēx'ida'mēsē
- 65 qemk!ūg'a'lē hāmsiwa'yas. Wā, lā hēx'ida'ma nēnāgadē denx'its 'nēmsgemg'ilga'yasa 'nāxwa hēhāmsiwēsa g'āyōlē lāxa Āwīk'!ēno-xwē lē'wa Hēldza'qwē. Wā, g'āx'ma hāmsiwāla yīx'welt!āliłela lāxēs māwilē. Wā, g'il'mēsē q!ūlbē q!ēmdemas laē k!wāg'alil lāx l!āsalīłasēs māwilē la bakwēgilaxs laē lēxalēda nēnāgadē. Wā,
- 70 g'il'mēsē mōp!ēna x'īlp!idēda hāmsiwālāxs laē hap hap hap hapxaxs laē qemk!wāla. Wā, la'mē lāx'ūlīłaxs laasē ēt!ēd denx'ēdēda nēnā-

Then he arises and the | song-leaders sing again the same songs, which 72
 they sang first, and he goes toward the door dancing | and wearing
 his cannibal head-mask. When the song is at an end, | he sits down
 while the song-leaders are beating fast time, and he shakes him-
 self; || and when he has turned around four times, he utters the 75
 cannibal-cry; and when | he rises again, the song-leaders sing again.
 Then he | dances again, going to the rear of the house, and he dances
 in front of the sacred room. As soon as | the song is at an end, the
 song-leaders beat fast time. Then he goes into his | sacred room;
 and when he has gone into his sacred room, the hāmats!a comes out ||
 naked, and goes around the fire in the middle of the house. Then 80
 he | goes right back into his sacred room. And it is not long before |
 the song-leaders sing a song with slow time-beating. Then the
 hāmats!a comes | out of his sacred room, and dances, and he wears a
 black bearskin blanket, | and he wears a red cedar-bark ring around
 his neck, and a red cedar-bark ring on his head, || and anklets, and 85
 arm-rings. | The k'îŋqālaLEla dances near him, going in front of the
 hāmats!a, who is not | wild. Four songs with slow beating | are
 sung with his dance while he is wearing the black bear-skin blanket.
 When the last | song of the song-leaders is nearly ended, he goes into
 his sacred || room. Now he is tamed. For four winters | he always 90
 dances four times, according to the manner of the Āwik'!ēnox^u; and |
 after the hāmats!a has danced four times for four winters, | he
 ceases being hāmats!a; and | after he has been hāmats!a, he becomes

gadē, yîxaasēs g'îlx'dē denxelayâ. Wā, la^{mē} gweyōlēla yîx^{stōlīē}- 72
 lēda hāmsiwāla lāxa t!ex'îla. Wā, g'îl^{mē}emxaāwisē q!ūlbē q!emdema-
 sēxs laē k!wāg'alīlaxs laē lēxalēda nēnāgadē qaēxs laē bākwēg'ila.
 Wā, g'îl^{mēsē} mōp!ēna x'îlp!ēdexs laē hāmats!eg'a^ēla. Wā, laemxaē 75
 lax^{ūlīlaxs} laē ēt!ēdēda nēnāgadē denx^ēēda. Wā, laemxaē ēt!ēd
 yîxūyōlīlēla qa^s lā yîxwalax L!āsalihasēs māwīlē. Wā, g'îl^{mēsē}
 q!ūlbē q!emdemas laē lēx^ēēdēda nēnāgadē. Wā, la^{mē} lats!ālīl lāxēs
 māwīlē. Wā, g'îl^{mēsē} lats!ālīla lāxēs māwīlaxs g'āxaasa hāmats!a
 xanāla qa^s lā lā^{stali}lēlaxa laqawalīhasa g'ōkwē. Wā, lāxaē 80
 hēts!ālīlēlaem lāxēs māwīlē. Wā, k'!ēst!ē gātaxs laē denxⁱ-
 dēda nēnāgadās neqāxela q!emdemas. Wā, g'āx^{mē}ēda hāmats!a
 yîx^{wūlts}!ālīlēla lāxēs māwīlē. Wā, la^{mē} nēx^{ūnālaxa} L!entsemē.
 Wā, laemxaāwisē qenxālaxēs L!āgēkwē L^ēwis qex^ēma^{yē} L!āgēkwa
 L^ēwis L!āgēkwē qēqex^{sidza}ya L^ēwis qēqex^{ts}!āna^{ya}. Wā, la^{mē} 85
 yîxwēmēlēda k'îŋqālaLEla lāx g'ālagiwa^{yasa} hāmats!a lāxēs k'!ēsāē
 la kwēgēkwa. Wā, lā mōsgēmē q!emq!emdemas neqāxela t!em-
 yats yîx^{wīdayōs} laē nēx^{ūnālaxēs} L!entsemē. Wā, g'îl^{mēsē} elāq
 q!ūlbēda la elx!ē denxelayāsa nēnāgadāxs laē lats!ālīl lāxēs māwīlē
 hēmēlats!ā. Wā, la^{mē} yāfēida. Wā, la^{mē} mōxūnxēlaxa ts!āwūnxē 90
 hēmenālaem nēmp!ēna yîxwa lāx gwēg'ilasasa Āwik'!ēnox^u yîxs
 g'îl^{māē} gwāla mōxūnxē ts!āwūnx maēmōp!ēna yîxwēda hāmats!āxs

ōlala, | for not one of the hāmats!a of the Āwik'!ēnox^u and of the ||
95 Bellabella does not become ōlala after he has gone to the end of four
winters being hāmats!a. |

But the Kwāg'uł do differently with their hāmshāmsts!ēs, | and
with the hāmats!a who has whistles, for they perform only once in
winter; | for they wish to give up the hāmats!a quickly, and they at
once become | members of the Sparrow Society, those who can not
stand being away from their wives for a long time. However, when
600 the mind of a hāmats!a is strong, || then he remains a hāmats!a for a
long time; that is, those who are really of | noble descent. And this
is different among the Kwāg'uł, when they have | brought back to
his senses the recently returned hāmats!a in the evening. Then |
all the members of the Sparrow Society go out of the house, and also
the Sparrow women and | Sparrow children. Only those who own
5 the office of || purifying the newly returned hāmats!a remain sitting
inside, for | toward daylight he will be purified. |

And this is also different from the way of the Āwik'!ēnox^u and
Bellabella, | when they wash the newly returned hāmats!a four
days | after he comes out of the woods. He dances four nights ||
10 until the time when he is to be washed. The new dancer does not
take off | his red cedar-bark ring for four years, and also he does not |
do any work for four years; and it is never forgotten | by all the men

93 laē gwāl hāmats!a. Wā, la^{mē} ōlalaxs laē gwāl hāmats!a, yīxs
k'!ēsaē k'!ēs ōlalax'itsa hāmats!āsa Āwik'!ēnoxwē L^ēwa Hēldza-
95 'qwaxs laē lābēndxa mōxūnxē ts!āwūnxē hāmats!a.

Wā, lāla ōgūqāla gwēg'ilasasa Kwāg'ułē lāxēs hāmshāmsts!ēsē
L^ōma mēdzēdzadē hāmats!a, yīxs ā^{mā}ē 'nemxēnxēlaxa ts!āwūn-
xēxa 'nēk'ē qa's hālabalē gwāl hāmats!a. Wā, ā^{mīs}ē hēx'idaēm
gwētsē'stēda wāyats!āla gwēlāla L^ēwis genēmē; wāx'ī lāk!wēmasē
600 nāqa^{yasasa} hāmats!a, wā, gāla^{mēsē} hāmats!a, yīxa ālak'!āla nāx-
sāla begwānema. Wā, g'a^{mēs} ōgūqālayōsa Kwāg'ułaxs g'il^{mā}ē
gwāla nānāqamāxa ā^fwūlt!āla hāmats!āxa gānolē laē hēx'idaēm
'wī^ēla hōqūwēlsēda 'nāxwa gwēgūdzax L^ēwa gwēgūts!axsemē L^ēwa
gwāgūgwēdzēmē. Wā, lēx'a^{mēsē} la k!ūdzelēda k'!ēs'onokwāsa
5 kwāsaLaxa ā^fwūlt!āla hāmats!a qaxs hēx'ida^{mā}ē kwāsase^{waxa}
la gwēmē lāx 'nāx'ida.

Wā, la ōgūqāla gwēg'ilasasa Āwik'!ēnoxwē L^ēwa Hēldza^qwē,
yīxs ā^fmāē kwāsaxa ā^fwūlt!āla hāmats!āxs laē mōp!ēnxwa^{sēs}
'nāla g'āx^{wūlt}!a. Wā, lā hēmenāla yīxwaxa mōxxa gāgenōla,
10 lālaa lāxa kwāsax'demaq. Wā, laēm dzēlēlāx'sā lālaa lāxa mō-
xūnxē ts!āwūnxaxa k'!ēs lawāēnoxwēs L^{lāl}!ēgekūla. Wā, lāxāē k'!ēas
ēaxēna^{yaxa} mōxūnxē ts!āwūnxa. Wā, lāxāē k'!ēs L^{lāl}!ēlēwēsō^ē la

that he is to be given to eat first in the houses, | even in summer time. If they do not give first to the new || hāmats!a, he at once gets 15 excited, and bites those who give food to the | guests. Therefore the new hāmats!a is really feared, | even in summer. I think that is all about this. |

And this is the way in which the heralds among the Kwāg'uł call the half-initiates | who have no hāmats!a in the winter dance:— ||

"Now we will go over its surface, shamans. |

20

"Now we will go into the house, shamans. |

"Now we will beat time on boxes, shamans. |

"Now we will look on, shamans. |

"Now we will really be in the house, shamans." ||

This is what the four heralds of the Sparrow Society say when 25 they | beat time four times, according to the ways of the Kwāg'uł, when the novice first disappears. | After they have been away for four days, they are assembled to be given red cedar; | and when this has been done, after four days, | beginning from the time when they were assembled, the boards are beaten for those who have disappeared; and || after four days more, time is beaten again for those 30 who have disappeared; and | after four days more, time is beaten again for those who have disappeared; and | after four days more, the heralds say, |

"Now we will really be in the house, shamans." |

g'ılq!esāmatsōsa ʼnāxwa begwāmemxs haʼmāpaē lāxēs g'ig'ōkwaxa 13
wāxʼʼem hēenxa. Wā, g'ılʼmēsē k'!ēs la g'ılq!esamatseʼwēda dzēle-
la hāmats!a laē hēxʼidaem xwāsa qaʼs lā q!exʼidxa hāmɡ'ılāxēs 15
hāmɡ'ılaseʼwē. Wā, hēʼmis lāɡ'ılas āla k'ılema dzēlela hāmats!axa
wāxʼʼmē hēenxa. Wā, laxʼst!aakʼʼem ʼwıʼla lāxēq.

Wā, g'aʼmēs ɡwēk'!älatsa qāsāsa Kwāg'ułē qaēda wıxʼsāsē ts!ēts!ē-
qaxa k'!eāsē hāmats!a ts!ēts!ēqa:—

"Laʼmens lāsgemlılalal' pēpexālai'.

20

Laʼmens lāts!āg'alēlai' pēpexālai'.

Laʼmens kwēxsemɗlai' pēpexālai'.

Laʼmens x'ıts!ax'ılalal' pēpexālai'.

Laʼmens ālag'alelai, pēpexālai'."

G'aem wāldemsa mōkwē qēqaselg'ıs ɡwēɡūdza, yıxs laē mōp!ena 25
kwēxela lāxēs ɡwēɡ'ılasa Kwāg'ułaxs yıxs g'ālāē x'ısʼālilēda x'ısʼēdē.
Wā, lā mōp!enxwaʼsē ʼnālā la x'ısāla. Wā, lā q!ap!ēkwa la yāqwa-
sōsa L!āgekwē. Wā, g'ılʼmēsē ɡwāla, wā lā mōp!enxwaʼsē ʼnālās
g'āg'ılela lāxa q!ap!ēkwaxs laē kwēxelaseʼwēda x'ısāla. Wā, lā
ēt!lēd mōp!enxwaʼsē ʼnālā laē et!lēd kwēxelaseʼwēda x'ısāla. Wā lā 30
et!lēd mōp!enxwaʼsē ʼnālās laē et!lēd kwēxelaseʼwēda x'ısāla. Wā,
lā et!lēd mōp!enxwaʼsē ʼnālās, wā, laʼmē ʼnēk'ēda qēqaselg'ısē:

"Laʼmens ālag'alelai, pēpexālai'."

Then all the different winter dance-masks are brought into the ||
 35 winter dance-house, and they are put down behind the curtain, |
 which is stretched across the whole width of the rear of the house;
 namely, the fool-dancer masks | and all the different masks. Now
 they are doing this and | bringing the masks into the house while the
 heralds go inviting | and before the Sparrow Society comes in. As
 40 soon as the || four heralds belonging to the Sparrow Society have
 invited four times, all | the members of the Sparrow Society come in;
 and for a short time the speaker | of the winter dance-house speaks,
 and he tells the song-leaders and | all those who have dances and all
 the members of the Sparrow Society to take care. When his speech
 is at an end, | the song-leaders sing their song, and the boards are
 45 beaten for || the women. Then a woman comes in dancing; and
 when the song is at an end, | she goes back behind the curtain in
 the rear of the house. | And when all have danced for whom the
 boards have been beaten, for those who have disappeared in the
 inside | of the house, then the speaker of the dancing- | house
 speaks, and he says to the members of the Sparrow Society that this
 50 is the last dance. And || when he says this, the fool-dancer cries,
 "Wēē!" and also the bear-of-the-house and | all the masks behind
 the curtain in the | rear of the dancing-house. Immediately the
 song-leaders | beat fast time on their boards. Then they let down

Wā, la^{mē} laēlelayuwēda ^ēnāxwa ōgūqala ts!ēts!āqēwē lāxa
 35 ts!āgats!ē g'ōkwa qa^s lā āx^ēālilēlayu lāx āladzelilasa la yāwapem-
 līl hēk!ōtēyōlila lāxa ōgwiwalilasa g'ōkwē, yīxa nēnōlēmāgēmlē
 lē^{wa} ^ēnāxwa qa^s gwēx^ēsDEM yaēxumla. Wā, laem nānaqemk'!a
 g'āxēlelayō lāxa kwēxē^ēlats!ē g'ōkwa yīxs laē qāsēidēda qēqasel-
 g'isē, yīxs k'!ēs^ēmaē g'āx hōgwilēda gwēgūdza. Wā, g'il^ēmēsē mō-
 40 plēnēsta qātsēstēda mōkwē gwēgūdza qēqaselg'isa laē wī^ēlaēlēda
^ēnāxwa gwēgūdza. Wā, la^{mē} yāwas^ēid yāq!eg^ēa^ēlē yāyaq!entemē-
 lasa kwēxē^ēlats!ē g'ōkwa. Wā, la^{mē} hāyālōlaxa nēnāgadē lē^{wa}
^ēnāxwa lēlaēnēnokwa lē^{wa} ^ēnāxwa gwēgūdza. Wā, g'il^ēmēsē q!ūlbē
 wāldemas laasē denxēidēda nēnāgadās q!ēmdemas kwēxelase^{wē}
 45 ts!edāqa. Wā, g'āx^ēmēsēda ts!edāqē yīxwa. Wā, g'il^ēmēsē q!ūlbē
 q!ēmdemas laē alēsta lāxa yāwapemlilē lāxa ōgwiwalilasa g'ōkwē.
 Wā, g'il^ēmēsē wī^ēla yīx^ēwidēda kwēxelakwēxa x'ix^ēesāla lāx āwīlē-
 lāsa g'ōkwē. Wā, lā yāq!eg^ēa^ēlē yāyaq!entemēlasa kwēxelagwats!ē
 g'ōkwa. Wā, la^{mē} nēlaxa gwēgūdza^s lē^ēmaē yūxla. Wā, hē^ēmis
 50 alēs ^ēnēk^ēEXS laasē wēēxēda nōlēmāla lē^{wa} nēnenq!ōlēla lē^{wa}
^ēnāxwa qa^s gwēx^ēsDEM yaēxuml lāx āladza^ēyasa yāwapemlilē lāxa
 ōgwiwalilasa kwēxē^ēlats!ē g'ōkwa. Wā, lā hēx^ēida^ēma nēnāgadē
 lēxedzōdxēs lēxedzowē. Wā, la^{mē} ts!enkwxē yāwapemalilās.

the curtain, | and all the masks show themselves. Four times || the 55 curtain is hauled up, and four times they are seen by the | spectators. This is called "many masks lying on the box in the house," when they are | gathered together and shown with the beating of boards. When this is finished, all | the members of the Sparrow Society and all the dance owners go out and | go home to their houses. Then the winter dance is finished after this. || And now they 60 all have secular names when day comes, and they sing | secular songs when they give a feast. Now I have finished talking | about the winter dance. |

(The Āwik'!ēnox^u invite after the return of the hāmats!a as | follows:—) ||

"I come to ask you, I come to ask you, winter dancers. We will 65 tame the damdamxala, | ōlala, you who look out for danger (the Sparrow Society) who obtain as a supernatural treasure the name Four-Man-eater, the good | cannibal." |

LEGEND OF THE G'ĒXSEM, NĀK!WAX'DA'X^u

The ancestors of the numaym G'ēsxem of the Nāk!wax'dax^u lived | 1 at Wāwalē; and their chief was named Ts!ēx'ēd, and he had for his | prince K!wāk!wabalas. Ts!ēx'ēd was really a bad | man, and therefore his tribe did not like him, || therefore he was hated by his tribe. 5

Wā, la'mē 'nāxwa nē'ēdēda yaēxumlē lāxēq. Wā, lā mōp!ēna nē-
xostoyewē yāwapemalilas. Wā, la'mē mōp!ēna dōx'waleltsa x'i- 55
ts!ax'ila. Wā, hēem lēgades hāx^usemlilaxa q!lēnemē yaēxumlē yāxs
q!ap!lālaē nē'īd lāxa kwēxelakwē. Wā, g'il'mēsē gwāla laē 'wīla
hōqūwelsēda 'nāxwa gwēgūdza lē'wa 'nāxwa lēlaēnokwa qa's lā
nā'nak^u lāxēs g'ig'ōkwē. Wā, la'mē gwāl ts!ēts!ēqa lāxēq qaxs le-
'maē 'nāxwa bēbaḡūdzexlālaxa la 'nāx'ida. Laem denxelasa 60
baḡūyāla q!ēmdemxs k!wēlaē. Wā, la'wēslen gwāl gwāgwēx'sāla
lāxa ts!ēts!ēqa lāxēq.

(The Āwik'!ēnox^u invite after the return of the hāmats!a as follows:—)

"Ōk!ūla, ōk!ūlanōgulau ts!ēts!ēqau hēlik'alens damdamxalau 65
ōwalalau ēk!agamaxstāēl hēk'alensex lōgwalayax Mōda'na tānis-
k'as'ō."

LEGEND OF THE G'ĒXSEM, NĀK!WAX'DA'X^u

G'ōkūla'laē g'alāsa 'ne'mēmotasa G'ēsxemasa Nāk!wax'da'xwē 1
lāx Wāwalē. Wā, lā'laē g'igadesa lēgades Ts!ēx'ēdē. Wā, lā'laē
lāwūlgādes K!wāk!wabalasē. Wā, laem'lāwisē āla 'yāx'sem
begwānemē Ts!ēx'ēdē, lāg'ilas k'leās aēk'ilas g'ōkūlōtasēq. Wā,
hē'mis lāg'ilas l'ēdzeitsēs g'ōkūlōtē. Wā, lā'laē hēmenalaem'lāwisē 5

- 6 And Ts!EX^ēd always | struck his prince, K!wāk!wabalas: | there-
fore K!wāk!wabalas could not endure the way he was treated by his
father. | And K!wāk!wabalas remained lying down, and did not
arise in the morning. | Then his father called him, and K!wāk!wabalas
10 did not || rise. That was the reason why Ts!EX^ēd became angry at
his prince, | and Ts!EX^ēd took a pair of tongs and struck his |
prince. And after he had been struck by his father, | K!wāk!wabalas
rose and went out of the house, and he went | into the woods behind
15 his father's house. He walked and went || inland. He went to
commit suicide in the woods. As soon as | evening came, the tribe
of Ts!EX^ēd searched for him in the woods, and they did | not give
up until the next evening. Then the | ancestors of the G'ēsxem of
the Nāk!wax'da^x all came out of the woods. | And in the morning,
20 when day came, Ts!EX^ēd called his || tribe into his house; and when
they were | all inside, Ts!EX^ēd arose, and begged his people | not
to give up looking for his prince; for K!wāk!wabalas was his
only son, | therefore he wanted him to be looked for. And |
25 his tribe said that they would eat breakfast quickly. The || wife
of Ts!EX^ēd, Ts!eqala gave breakfast to them. After | they
had eaten their breakfast, they went out, and all | the strong young
men went into the woods to look for K!wāk!wabalas. | In the even-

- 6 Ts!EX^ēdē k'!lāk'axēs lāwūlgāma^{yē} K!wāk!wabalasē. Wā, hēem-
lāwis lāg'ilas 'wayats!ōl K!wāk!wabalasax gwēg'alt!eqelasasēs ōm-
paq. Wā, laem'lāwisē K!wāk!wabalasē gaēl, k'!lēs lāx'widxa gaāla.
Wā, lā'laē ōmpas gwēx'ideq. Wā, lā'laē K!wāk!wabalasē k'!lēs
10 ts!EX^ēida. Wā, hēem'lāwis ts!engums Ts!EX^ēdē lāxēs lāwūlgā-
ma^{yē}, lāg'ilas Ts!EX^ēdē dāg'ililaxa ts!lēsālā qa's lā kwēxas lāxēs
lāwūlgāma^{yē}. Wā, g'il'em'lāwisē gwāl kwēxasō'sēs ōmpē laa'lasē
lāx'widē K!wāk!wabalasē qa's lā lāwels lāxa g'ōkwē qa's lā lāx
ālanā'yas gōkwāsēs ōmpē. Wā, laem'lāwisē qās'id qa's lā lāxa
15 āl'lē. Wā, laem'lāē tōyag'a lāxa āl'lē. Wā, g'il'em'lāwisē dzā-
qwaxs laē 'wīla g'ōkūlōtas Ts!EX^ēdē la ālāq lāxa āl'lē. Wā, āl'em-
lāwisē yāx'idexs laē dzāqwa. Wā, g'āx'em'lāē āem 'wīla
hōx'wūlt!axa g'alāsa 'nemēmōtasa G'ēxsemasa Nāk!wax'da^xwē.
Wā, g'il'em'lāwisē 'nāx'idxa gaālāxs laaēl lē'lālē Ts!EX^ēdāxēs
20 g'ōkūlōtē qa lās 'wīlaēl lāx g'ōkwās. Wā, g'il'em'lāwisē g'āx
'wīlaēlexs laē lāx'ūlilē Ts!EX^ēdē qa's hāwāxelēxēs g'ōkūlōtē qa
k'!lēsēs yāx'id ālāx lāwūlgāma'yas qaxs 'nemōx^umaē xūnōx'sē
K!wāk!wabalasē lāg'ilas 'nēx' qa lās ālāse'wa. Wā, āem'lāwisē
'nēk'ē g'ōkūlōtas qa's hālabalē gaaxstāla. Wā, hēem'lāwisē gene-
25 mas Ts!EX^ēdē yix Ts!eqala gaaxstālāmaseq. Wā, g'il'em'lāwisē
gwāla gaaxstālāxs laē 'wīla la hōqūwelsa. Wā, la'laē 'wīla'ma
lālakwē hā'yāl'a alē'sta lāxa āl'lē qa's lā ālāx K!wāk!wabalasē.
Laem'lāwisē dzāqwaxs g'āxaē 'wīla nā'nakwa. Wā, la'mē 'nēk'ēda

ing they came home; and | one of the young men said that he had seen K!wāk!wabalas's tracks, || but before he had followed them far 30 into the woods he stopped seeing them, and he gave it up | because he could not find them again. Now they all gave up looking for him. It was | midsummer when K!wāk!wabalas went into the woods. |

Now I shall talk about K!wāk!wabalas after | he had been struck with the tongs by his father Ts!ex^ēd. He || thought he would give 35 up enduring his father's dislike | for him. "I will kill myself in the woods and die." Thus he said as | he arose and went out of his father's house; and he went back | between his father's house and the next house. As | soon as he came to the rear of the house, he ran up || the river Wāwalē; and he followed it, going up the river of | 40 Wāwalē. In the evening he washed in the river. Then | it occurred to him that he would try to obtain by good luck a magic treasure | while he was walking in the woods; for K!wāk!wabalas knew that his mother, Ts!eqāla, | came from the Sōmxolidex^u of Rivers Inlet, and || K!wāk!wabalas thought of going there. As soon as night 45 came, | he lay down under a cedar-tree at a sheltered place; and in the | morning, when day came, he arose, washed himself in the river, and | after he had finished, he walked up the river. When | evening came, he washed himself in the river; and after he had done so, || he lay on his back and went to sleep. In the morning, when | day 50

ēnemōkwē hēlaxs dōx^ēwalela^ēmaax qāqesmotas K!wāk!wabalasē. Wā, k!lēslatla ālēgilaxs laē gwāl dōqūlaq. Wā, lā^ēlaē yāx^ēidexs 30 laa^ēlālāq. Wā, laem^ēlaē ^ēwīla yāx^ēid ālāq yīxs negetsemēg^āyaē hēenxaxs laē toyag^ē K!wāk!wabalasē.

Wā, la^ēmēsen gwagwēx^ēsālā lāx K!wāk!wabalasē. Wā, hē^ēmaa^ēlaxs laē gwāl kwēxasō^ēsa ts!ēslalāsēs ompē Ts!ex^ēēdē, wā, lā^ēlaē ^ēnēnk!lē^ēida, "wāg^ēīlla yāx^ēidel lālabaax ^ēyāx^ēsemē nāqēs āsē 35 qa^ēs, wā la^ēmēsen lāl tōyag^ēīl lāxa āl^ēē qen hēl^ēlēlē," ^ēnēx^ēlaēxs laē lax^ēwida qa^ēs lā lāwels lāx g^ōkwāsēs ompē qa^ēs lā ālē^ēsta lāx āwagawa^ēyas g^ōkwāsēs ompē lē^ēwa ōgū^ēlamē g^ōkwa. Wā, g^ēl^ēem^ēlāwisē lāg^āaa lāx ālanā^ēya^ēsa g^ōkwaxs laē dzēlx^ēwida ^ēnana^ēlaaqa lax wās Wāwalē. Wā, hayōstalaem^ēlāwisē nāgama lax wās 40 Wāwalē. Wā, lā^ēlaē dzāqwaxs laael la^ēstax^ēid lāxa wā. Wā, laem^ēlaē g^ēig^ēaēx^ēēd qa^ēs wāg^ēīl wāweldzē^ēwa lālōgwasdē^ēya laxēs gwālag^ēīldzaslē qaxs q!ālela^ēmaē K!wāk!wabalasaxēs ābemp Ts!eqālaxs g^ēayōlaē laxa Sōmxolidex^ēwasā Awik^ēlēnoxwē. Wā, hē^ēmis ^ēnēnk!lē^ēgēs K!wāk!wabalasē qa^ēs lālālē. Wā, g^ēl^ēem^ēlāwisē gāno^ēidexs 45 laē tlēk^ē!exlēlsaxa wēlkwē lāx t^ēenyaga^ēyas. Wā, g^ēl^ēem^ēlāwisē nā^ēnākūlaxa gaālāxs laē lax^ēūlsa qa^ēs lā la^ēstax^ēid lāxa wa. Wā, g^ēl^ēem^ēlāwisē gwālexs laael qayamālaxa wa. Wā, g^ēl^ēem^ēlāwisē dzāqwaxs laē la^ēstex^ēida lāxa wa. Wā, g^ēl^ēem^ēlāwisē gwālexs laē tlēk^ē!exlēlsaxa wēlkwē qa^ēs mēx^ēēdē. Wā, g^ēl^ēem^ēlāwisē ^ēnā^ēna- 50

52 came, he arose and washed in the river; | and after he had done so, he walked up the river Wāwalē; and in | the evening he washed again; and after he had done so, | he lay on his back under a cedar-
 55 tree and went to sleep. When || daylight came in the morning, he arose and washed himself; and | after he had done so, he walked along; and he had not gone far, before he came | to a lake, and he washed himself in it; and | after he had done so, he walked to the inland side of the wide lake. | Before he had gone half the length of
 60 the large lake || evening came, and he washed himself; and after he had done so, | he lay down on the shore of the lake and went to sleep. Now, | he had slept four nights since leaving his home in Wāwalē. Then | he dreamed of a handsome stout man, who came and talked
 65 to him; | and the stout man said to K!wāk!wabalas, || "Let me ask you, why did you come to this supernatural place?" | Thus he said; and immediately K!wāk!wabalas said, | "O friend! I come to get supernatural power from you." Thus he said to him. Then | the stout man said, "Don't leave this place for | four nights, for you
 70 have already obtained something good from me." || Thus spoke the stout man in his dream. As soon as he | stopped speaking, the stout man disappeared, | and at once K!wāk!wabalas awoke. It was | getting daylight. Immediately he arose and washed himself; | and

51 kūlaxa gaālāxs laael Łax^εūlsa qa's lä la'stex^εida läxa wā. Wä, g'il^εem^εlāwisē gwāłexs laē qayamalax wās Wāwalē. Wä, g'il^εem^εlāwisē dzāqwaxs laē la'stex^εida. Wä, g'il^εem^εlāwisē gwāłexs laē t!ēk!exłelsaxa wēłkwē qa's mēx^εēdē. Wä, g'il^εem^εlāwisē 'nā'na-
 55 kūlaxa gaālāxs laē Łax^εwida qa's lä la'stax^εida. Wä, g'il^εem^εlāwisē gwāłexs laē qās'ida. Wä, k'!ēs'lat!a qwēs'gilaxs laē lāg'aa läxa dze'lālē. Wä, hēx^εidaem^εlāwisē la'stex^εid lāq. Wä, g'il^εem^εlāwisē gwāłexs laē qās'ida ālanēgwēsēlaxa lēxē dze'lālā. Wä, k'!ēs'lat'a ālat!a negōyōlisax 'wāsgemasasa lēxē dze'lālāx laē
 60 dzāqwa. Wä, lā'laē la'stex^εid lāq. Wä, g'il^εem^εlāwisē gwāłexs laē t!ēx'alēs lāx āwenxēlisasa dze'lālē qa's mēx^εēdē. Wä, la'mē mōp!ēna mēxa g'āx^εid lāxēs g'ōkwē lāx Wāwalē. Wä, laem^εlāwisē mēxelasa ēk'a 'wāłatsayōk^u begwānem g'āx yāyaq!entemaq. Wä, laem^εlaē 'nēk'ēda 'wāłatsayōkwē begwānem lāx K!wāk!waba-
 65 lasē: "Wēg'ax'īn wūłōłmasōs g'āxēlaōs lāxwa 'nawalakwēx āwina-k!ūsa," 'nēx^εlaē. Wä, hēx^εidaem^εlāwisē K!wāk!wabalasē 'nēk'a: "ya, qāst, Łālōgwasdeyīn lāl, qāst," 'nēx^εlaēq. Wä, lā'laē 'nēk'ēda 'wāłatsayōkwē begwānema: "Gwala bāsōs āxāsaqōs mōp!enxwa^εslēs gānolaōs yōł lōx qaxs le'maaqōs hēłaxa g'āxen,"
 70 'nēx^εlaē mēxa'yas 'wāłatsayōk^u begwānema. Wä, g'il^εem^εlāwisē q!ūlbē wāldemasēxs laē x'is'idēda 'wāłatsayōkwē begwānema. Wä, hēx^εidaem^εlāwisē K!wāk!wabalasē ts!ex^εida. La'maālaxōł 'nā'nakūla. Wä, hēx^εidaem^εlāwisē Łax^εūls qa's lä la'stex^εida.

after he had done so, he broke off hemlock-branches to || make a house 75
of hemlock-branches; and after making his house, | he went out to
eat different kinds of berries | of the lake; and after he had had
enough, he went back | to his house of hemlock-branches, and he lay
down on his back. Then he thought about | his dream, and what
the stout man had said to him. || When evening came, he washed him- 80
self in the lake; and | after he had done so, he went into this house of
hemlock-branches and lay down on his back. | Soon he went to sleep.
Then he dreamed of another man | who came and stood in the house,
not like the stout man of whom he had first dreamed. | The man of his
new dream was medium-sized. || The man spoke, and said, "Why do 85
you come | to this supernatural place, friend?" Thus he said. |
And K!wāk!wabalas replied at once, and said to him, | "I come to
this supernatural place because I want to get supernatural power |
from it, friend!" Thus he said to him. Then the man spoke
again, || and said, "Take care! We have been informed by | our 90
friend X'imselīhela, who came to see you last night—for | he is the
one who first goes to see those who come to this supernatural place—|
I am Hōxhoxūlsela. Now, take care! and | go on washing yourself in
this supernatural lake, so that the || human smell will come off, friend, 95

Wā, g'il'Em'lāwisē gwālexs laē L!Ex'wēd lāxa q!waxē qa's
g'ōkwēlēxa q!waxsemē g'ōkwa. Wā, g'il'Em'lāwisē gwālē g'ōkwē- 75
la'yas laē qās'ida qa's lā ha'maaxso lāxa L!ōL!ep!ēmasas ōgwā-
gēlisasa dze'lālē. Wā, g'il'Em'lāwisē pō'idexs g'āxaē aēdaaqa
lāxēs q!wāxsemē g'ōkwa qa's tlēx'ēlsē. Wā, la'mē g'ig'aēqe-
laxēs mēxa'ya 'wālat sayōkwē begwānema lō'ē wāldemasēq. Wā,
g'il'Em'lāwisē dzāqwxas laē la'stex'ēd lāxa dze'lālē. Wā, g'il'Em- 80
'lāwisē gwālexs laē laēL laxēs q!waxsemē g'ōkwa qa's tlēx'ēlsē.
Wā, g'il'Em'lāwisē mēx'ēdexs laē mēxelasa ōgū'lamaxat! begwānem
g'āx lā'wīl lāx g'ōkwas k'!ēs'el hē gwēx'sa g'ālē mēxēs yīxa 'wāla-
tsayōkwē. Wā, lā'laē hē'asgēmsdēda begwānemē āl mēxēs. Wā,
lā'laē yāq!eg'a'fēda begwānemē. Wā, lā'laē 'nēk'a: "ēmasōs g'āx- 85
'ēna'yaqōs lāxwa 'nawalakwē āwīnak!ūsa qāst," 'nēx'laē. Wā,
hēx'ēdaem'lāwisē K!wāk!wabalasē nā'naxmēq. Wā, lā'laē 'nēk'eq:
"Hēden g'āxēnē lāxwa 'nawalakwē āwīnak!ūsxg'in lālogwasdeyēk
lāq' qāst," 'nēx'laēq. Wā, lā'laē ēdzaqwa yaq!eg'a'fēda begwāne-
mē. Wā, lā'laē 'nēk'a: "Wāg'illax'ōs āem yāl!āLEX ts!ek!ātēla- 90
'mens 'nemōkwaē X'imselīhela yīxs g'āxaē dōqwōlax gānolē qaxs
hē'maē g'alī'lāla la dōqwaxa g'āxē lāxwa 'nawalakwē āwīnak!ūsa.
Wā, nōgwaem!at Hōxhoxūlsela. Wāg'illax'ōs āem yāl!āLEX qa's
wālemk'ālaōs la'sta lāxwa 'nawalakwē dze'lāla qa 'wī'lāwesōs bēx'-
p!alāqōs, qāst, qaxg'in hālsela'mēk' la mēsela lāxōs bēx'p!alāqōs. 95

96 for I can now hardly notice on you the smell of human beings. | And do not leave the place where you are now, for there is no | greater supernatural power anywhere, except the house of Cannibal-at-North-End-of-World. That is it, | friend." Thus said he, and he disappeared. Immediately | K!wāk!wabalas awoke, and washed himself in the lake; and || after he had done so, day came, and he just went and ate | berries. He only came back when it was nearly | evening. He had not been lying there long in his house, when evening came. | Then he washed himself in the lake; and after he had done so, | he went into his house of hemlock-branches and lay down. He || went to sleep at once; and he had not been sleeping long, when in his dream | he saw a short man coming, who stood in the house. And the | short man spoke, and said, "O friend! why did you come | to this supernatural place?" Thus he said. Immediately | K!wāk!wabalas replied, and said, "O friend! I || came to this supernatural place of which I knew, because I wanted to get supernatural power | from it." Thus he said to him. After K!wāk!wabalas had spoken, | the short man spoke, | and said, "O friend! I am Ts!EqomēLelsa'na. | Take care that you may obtain what you may want to get here. I || know about you, for our friends have talked about you; and | they say that you will obtain a great treasure from us. Take care! Keep on | washing in the supernatural lake!" Thus he said and disappeared. | Immedi-

96 Wä, hē'misa qa's k'!ēsaōs bāsōs āxāsaqōs qaxs k'!ēsaē 'nawalakwa-gawēsōx ōgū'lā lāx g'ōkwās Bax^ubakwālanux^usiwa'ya. Wä, hē'mēq, qāst, "nēx'ēlaēxs laē x'is'ida. Wä, hēx'idaem'elāwisē ts!ēx'idē K!wāk!wabalasē qa's lā la'stex'īd lāxa dze'lālē. Wä, g'il'ēmlāwisē 100 gwālēxs laē 'nāx'ida. Wä, āem'elāwisē la qās'ida qa's lā ha'maaxsō lāxa L!lōL!ep!ēmasē. Wä, āl'ēmlāwisē g'āx aēdaaqaxs laē elāq dzāqwa. Wä, k'!ēs'lat!a gēs t!ēk'!ēs lāxēs g'ōkwaxs laē dzāqwa. Wä, lā'laē la'stex'ida lāxa dze'lālē. Wä, g'il'ēmlāwisē gwāla laē laēl lāxēsq!waxsemē g'ōkwa qa's t!ēx'ēlsē. Wä, hēx'idaem'elāwisē 5 mēx'ēda. Wä, k'!ēs'ēmlāwisē gēs mēxaxs laē mēxelasa ts!ēk!ūxsdē begwānem g'āx lā'wīla. Wä, lā'laē yāq!ēg'a'tēda ts!ēk!ūxsdē begwānema. Wä, lā'laē 'nēk'a: "yā, qāst, 'māsēs g'āxē-lāōs lāxwa 'nawalakwēx āwīnak!ūsa," 'nēx'ēlaē. Wä, hēx'idaem K!wāk!wabalasē nā'naxmēq. Wä, lā'laē 'nēk'a: "yā, qāst, hēden 10 g'āxēla lāxwa q!ālaqen 'nawalak^u āwīnak!ūsxg'in lālogwas-deyēk' lāq," 'nēx'ēlaēq. Wä, g'il'ēmlāwisē gwāl yāq!ent!alē K!wāk!wabalasē laa'las yāq!ēg'a'tēda ts!ēk!ūxsdē begwānema. Wä, lā'laē 'nēk'a: "yā, qāst, nōgwaem Ts!EqomēLelsa'na. Wäg'il la āem yāl!āLEX qa's lālēlōsaxēs gwe'yāōs qa's lālōl!ōs. Wä, lālēn 15 q!ālaemxs le'maaqōs gwāgwēx's'ālatsens 'nē'nemōkwē, yixs 'wāla-saēs lōgwīlāōs. Wäg'il la āem yāl!āLEX ālag'aem hēmenalaem la'sta lāxwa 'nawalakwēx dze'lāla," 'nēx'ēlaēxs laē x'is'ida. Wä,

ately K!wāk!wabalas arose and washed himself in the lake, | and he only came out of the water at daylight. Then || he went and ate 20 berries, and he | did not come back until the evening. Then he went right into the lake | and washed himself; and after doing so, he went into his | house and lay on his back. When he fell asleep, | a woman came in laughing. She came into the house of hemlock-branches, || laughed, and spoke. She said, "O friend! I am | 25 Dāfelsa'naga. I have been sent by our friends to call you to come | into the great winter-dance house. And now let us go." | Immediately K!wāk!wabalas went and followed her. They had not | gone far, before the woman lifted the edge of the moss; || and they went 30 under it into a great house; and | K!wāk!wabalas was told to sit, down at the right-hand side of the | house. As soon as he sat down— an old man arose | and spoke to his tribe. He said, | "O super- 35 natural ones! let us ask our friend why he has come || to our super- natural place here, whether for good or bad, or to make us secular, | for he is the only one who came to our winter dancing-place. | Now, tell us why you came." Thus he said. | Then it occurred to K!wāk!wabalas that he would say that he had come to obtain the | win- 40 ter dance and the great winter-dance house. And at once || another man spoke in the rear of the dance-house, | and said, "This is

hēx'idaem'lāwisē K!wāk!wabalasē lāx'wida qa's lā la'sta lāxa dze- 18
lālē. Wā, ā'em'lāwisē g'āx'wūstaxs laē 'nāx'ida. Wā, ā'em'lāwisē
la qās'ida qa's lā ha'maaxsō lāxa L!l!l!ep!ēmasē. Wā, ā'em'lāwisē 20
g'āx aēdaaqaxs le'maē dzāqwa. Wā, ā'em'lāwisē hē'stāla lāxa dze-
lālē qa's la'stex'idē. Wā, g'il'em'lāwisē gwālexs laē laēl lāxēs
g'ōkwē qa's tlēx'elsē. Wā, la'em'lāwisē māmēxemālaxs g'āxaasa
dālālā ts!edāqa. Wā, g'āx'laē g'āxēla lāxa q!waxsemē g'ōkwa dāle-
tewēxs laē yāq!eg'a'la. Wā, lā'laē 'nēk'a: "yā, qāst, nōgwaem 25
Dāfelsa'naga g'āx 'yālagemsens 'nē'nemōkwē qen g'āxē lē'lalōl qa's
laōs lāxwa 'wālasēx ts!āgats!ē g'ōkwa. Wā, gēlag'a qens lālag'i."
Wā, hēx'idaem'lāwisē K!wāk!wabalasē la lāsgemēq. Wā, k'!ēs'lat!a
qwēsgrila qāsaxs laēda ts!edāqē L!Elg'ustōdex āwūnxa'yasa p!elemsē
qa's lā hōgwabōdeq. Wā, lā hōgwīl lāxa 'wālasē g'ōkwa. Wā, lā 30
'nēx'se'wē K!wāk!wabalasē qa's hē k!wax'idē hēlk'!ōdo'yālīfasa
g'ōkwē. Wā, g'il'em'lāwisē k!wāg'alītexs laē lāx'ūlīfēda q!ūlyakwē
begwānema qa's yāq!eg'a'fēxēs g'ōkūlōtē. Wā, lā'laē 'nēk'a: "Wā,
g'il la'x'ins 'nā'nawalak' wūlālexg'ins 'nemōx'dzēk'lāx g'āxēlasōx
lāxens 'nawalak!wāsēx lō'ē ēk'ē lō'ē 'yāx'semē lō'ē g'āx bebaxūyila 35
g'āxens, qaxs hē'maēx ālē 'nemōk' g'āx lāxens ts!āxdemēsēx.
Wā, wāg'il la qa's yāq!eg'a'fētsōs g'āx'ēna'yēx," 'nēx'laē. Wā,
lā'laē 'nēnk'!ēqela'laē K!wāk!wabalasaxs hē'maē lālōl'lasōsē ts!āq!ē-
na'yas lē'wa 'wālasē ts!ēts!ēgats!ē g'ōkwa. Wā, hēx'idaem'lāwisē
yāq!eg'a'fēda ōgū'lama begwānem lāxa ōgwiwalīfasa ts!ēts!ēgats!ē

- 41 what he wants to obtain: he wants to obtain as a treasure our | winter dance, and this great dance-house, and our names." | Thus said Qōqwadēstila, who was the listener of the house. | Immediately the speaker of the great dance-house, Gwa^εwayela^εna (Raven) ||
 45 said, "Now, dancers, really perform your great | dance ālaq!em. Begin all the ways, so that | our friend may know how they are used." Thus said Gwa^εwayela^εna to his | friends. And K!wāk!wabalas saw hemlock-trees standing | at the left-hand side in the rear
 50 of the great dance-house, and || from them hung narrow strips of split red cedar-bark. | They were covered with eagle-down, so that they were like | a house of red cedar-bark covered with down in the house. This was the sacred room of the great | dance, the dance ālaq!em. When it was late at night, | many men who were sitting on the floor in the rear of the great dancing-house began to beat time. ||
 55 They had not been beating long, when they stopped. | Four times they beat time. Then a man wearing a mask | came out of the sacred room of hemlock-branches covered with eagle-down. He went around the | fire in the middle, and stood at the right-hand side of the door, | shaking his round rattle; and he had not been standing
 60 there long before || those who had been beating time began to sing. He danced around | the fire in the middle of the house. And when

- 41 g'ōkwa. Wä, lä^εlaē^ε nēk'a: "Yüem^εel lālogwasdeyōsōsōqūns ts!äq!ē-na'yēx lē^εwa^ε wālasēx ts!ēts!ēgats!ē g'ōkwa lē^εwens lēlēgemēx,"
 nēx^εlaē Qōqwadēsila, yix hōlaq!esasa g'ōkwē. Wä, lä^εlaē hēx^εi-da^εma yāyaq!entemilē yix Gwa^εwayela^εna, yisa^εwālasē ts!ēts!ēgats!ē
 45 g'ōk^u, nēk'a: "Wäg'ilax^{ōs} ts!ēts!ēk'aō ālax^εid lāxēs^ε wālasōs lādēda ālaq!em. Laems lālabaaLEX^ε na^εxwa gwayi^εlālats qa gwa^εle-la^εmēsens^ε nēmōx^udzēx^εwi^εla q!ālaq^u," nēx^εlaē Gwa^εwayela^εnāxēs^ε nē-nēmōkwē. Wä, la^εmē K!wāk!wabalasē dōqūlaxa q!waxē la q!waēl lāx gemxōtēwalīasa^ε wālasē ts!ēts!ēgats!ē g'ōkwa. Wä, hē^εmis la
 50 tētegūxlawayaa^{tsa} ts!ēts!ēq!astowē dzexek^u l!āgekwa. Wä, la qemqemxūxlā^{ax} qemxwāsa kwēkwē, hē gwēx's qemōk^u l!āl!ēgekūlak^u g'ōkwē lāxēs gwaēlasē. Wä, hēm lē^εmēlats!ēsa^ε wālasē lādēda ālaq!emē. Wä, g'il^εmēsē gagāla gānoLEXs laē lēxedzōdēda q!ēnemē bēbegwānem k'lūd^{zīl} lāxa ōgwiwalīasa^ε wālasē ts!ēts!ēga-
 55 ts!ē g'ōkwa. Wä, k!ēst!a ālaem gēg'ilil lēxaxs laē q!wē^εida. Wä, mōp!ena lēxedzōdexs g'āxaas g'ayoqāwa yixumāla begwānem lāxa qemqemxūla q!waxsem lē^εmēlats!ā. Wä, la tsaxsēstalilēlaxa la-qawali^ε qa^εs lā lāx^εūlil lāx hēlk!ōtstālīasa t!ex^εila lāxēs yatelaēna-
 60 dēda k'lūsālāsa tsaxālās t!emyasē. Wä, laem^εlāwisē yix^usēstalilā-laxa laqawalilē. Wä, g'il^εem^εlāwisē q!ūlbē q!ēmdemasēxs g'āxāē

his song was ended, he came and | stood where he had stood first, 62
at the right-hand side of the door of the house. | His name was
X'îmselîlêla. He had not been standing there long | swinging his
rattle, while those in the rear of the house were beating time, || when 65
he danced with fast steps to the rear of the house, and stood | out-
side the sacred room of hemlock-branches; and he shouted with a
loud voice, and said, | "Come, friend, Hôxhoxûlsela!" As soon as
the one who had been called had said, "Hôho!" | X'îmselîlêla said,
laughing, "Our | friend has come," and he went to stand where he
had stood before. As soon as || Hôxhoxûlsela had cried "Hôho!" 70
the song-leaders in the rear of the house began to sing | the same
song they had sung before, for there is only one song for | the whole
number. And when the song was at an end, Hôxhoxûlsela arose |
near the place where X'îmselîlêla was standing, only | Hôxhoxûlsela
was nearer to the door. ||

And X'îmselîlêla swung his rattle again. At once | the song- 75
leaders beat time; and X'îmselîlêla danced back with quick steps,
and | shouted, calling Ts!eqômêlêlsa'na. As soon as he named
him, | Ts!eqômêlêlsa'na shouted, "Hôho!" Then X'îmselîlêla
laughed | aloud, and told all the men that the one who had been
called was coming. || At once the song-leaders began to sing the song 80
they had first sung, | and now Ts!eqômêlêlsa'na came dancing with
a mask; and X'îmselîlêla was still | standing where he was always

lāx'ûlîl lāxēs g'îlx'dē lā'wîlāsa lāx hēk'!otstâlîlas t!ex'îlāsa g'ōkwē. 62
Wā, hēem lēgades X'îmselîlêla. Wā, k'îs'lat!a gaēl lā'wîlêxs laē
yat!ēda yîsēs yadenē. Wā, lā'laē lēxedzodēda klūdzilē lāxa ôgwi.
wa'lîlê. Wā, laē tsaxeyolîlê X'îmselîlêla qa's lā lāx'ûlîl lāx l!ā- 65
salîlasa q!waxsemē lē'mēlats!ā qa's lāqûlē hāsela. Wā, la'nek'a:
"Gēlag'a qāstai' Hôxhoxûlselai'." Wā, g'îl'ēm'elāwisē hōhoxwē lē-
lālase'waxs g'āxaē 'nēg'etâyē X'îmselîlêla dāletā'ya: "G'āx'mens
'nemōkwē," qa's lā lāx'ûlîl lāxēs g'îlx'dē lā'wîlāsa. Wā, g'îl'ēm'x'dē
hōhoxwē Hôxhoxûlselāxs laē denx'ēdēda nēnāgadē lāxa ôgwiwalîlê, 70
yîsēs g'îlx'dē denx'ēdayowa qaxs 'nemsgemaēs q!emdemē lāxēs
'wāxaasē. Wā, g'îl'mēsē q!ûlbē q!emdemasēxs laē lāx'ûlîlê Hôx-
hoxûlsela lāxa 'nēxwāla lāx lā'wîlāsas X'îmselîlêla. Âemlāt hē
nēxwālê Hôxhoxûlsela lāxa t!ex'îla.

Wā, lā ēt!ēdē X'îmselîlêla yat!ētsēs yadenē. Wā, hēx'ida'mēsē 75
lēxedzodēda nēnāgadē. Wā, la'mē ēt!ēd tsaxālê X'îmselîlêla qa's
lā hāsela lē'lāx Ts!eqômêlêlsa'na. Wā, g'îl'ēm'elāwisē lēx'ēdqēxs
laael hōhoxwē Ts!eqômêlêlsa'na. Wā, g'āx'laē X'îmselîlêla dafelāxs
laē hāsela nēlaxa 'nāxwa begwānemxs g'āx'maēs lē'lālase'wē. Wā,
hēx'idaem'elāwisē denx'ēdēda nēnāgadāsēs g'ālē denxelayā. Wā, 80
g'āx'mē yîx'wîdēda yîxumalē Ts!eqômêlêlsa'na. Wā, hēx'sā'mēsē
lā'wîlê X'îmselîlêlēs lāx'ûlîl'asnāxwa. Wā, g'îl'mēsē q!ûlbē denx-

standing. As soon as the | song-leaders ended their song, Ts!eqōmē-
lēsā^{na} stood at the left of | Hōxhoxūlsela. ||

- 85 Then X'imselilēla swung his rattle again, and | the song-leaders
beat fast time. And X'imselilēla danced with quick steps, and |
stood outside of the sacred room of hemlock-branches, and he called
with a loud voice | Dāfelsā^{naga} (Laughing-Woman-of-the-Woods);
and as soon as X'imselilēla named Dāfelsā^{naga} | she began to
90 laugh. And X'imselilēla said as he was going back, || "Our friend
is coming." Thus he said and went to the place where he always
stood. | Immediately the song-leaders began to sing, and Dāfel-
sā^{naga} continued laughing | as she was dancing. And then she
took her place to the left | of Ts!eqōmēlēsā^{na}. |

- 95 Then X'imselilēla swung his rattle again, and || the song-leaders
beat fast time; and X'imselilēla danced with quick steps, | and stood
outside of the sacred room of hemlock-branches; and he shouted
aloud, | "I call you, friend Hamasē^{nā}, to come and dance!" And |
as soon as he had finished his speech, Hamasē^{nā} shouted, "Hōho!"
inside of the | sacred room of hemlock-branches; for there is only
200 one way in which the spirits || shout, namely, "Hōho!" As soon as
Hamasē^{nā} had said "Hōho!" | X'imselilēla laughed, and told those
who were sitting down that the one who had been called was com-
ing. | And when Hamasē^{nā} shouted "Hōho!" the song-leaders
began to sing the same | song as before, for all the people have only

83 layāsa nenāgadāxs laē lāx^{ūlilē} Ts!eqōmēlēsā^{na} lax gēmxaḡawa-
līlas Hōxhoxūlsela.

- 85 Wā, lā^{laē} ētlēd yatlēdē X'imselilēlāxēs yadenē. Wā, lā^{laē}
lēxedzodēda nenāgadē. Wā, lā^{laē} X'imselilēla tsaxāla qa's lā
lāx^{ūlilē} lāx l'āsa^{yasa} q!waxsemē lē^{mē}lats!ā qa's hāselē lē^{lālax}
Dāfelsā^{naga} yīxs g'īl^{maē} lēx^{ēdē} X'imselilēlax lēgemas Dāfelsā-
^{naga} laa^{lasē} dēdālsā. Wā, g'āx^{laē} X'imselilēla ^{nēg}ete^{wēxs} g'ā-
90 xaē: "G'āx^{mens} ^{nemōkwēx}," ^{nēx}laē lālaa lāxēs lā^{wī}lasē. Wā,
hēx^{idaem}lāwisē denx^{ēdēda} nenāgadē. Wā, lā^{mē} senbaēl dāfelē
Dāfelsā^{nagaxēs} ^{wā}wasdemē yīxwa lōxs laē lā^{wīl} lāx gēmxaḡawa-
līlas Ts!eqōmēlēsā^{na}.

- Wā, la ētlēdē X'imselilēla yat!ētsēs yadenē. Wā, hēx^{idaem}xa-
95 āwisa nenāgadē lēxedzōda. Wā, laemxaāwisē X'imselilēla tsaxāla
qa's lā lāx^{ūlilē} lāx l'āsa^{yasa} q!waxsemē lē^{mē}lats!ē. Wā, hasela
^{nēka}: "Lē^{lālenlōl} qāstai Hamasē^{nā} qa's g'āxaōs yīx^{wīda}." Wā,
g'īl^{mēsē} q!ūlbaxsdē wāldemas laē hōhoxwē Hamasē^{nā} lāx ōts!āwasa
q!waxsemē lē^{mē}lats!ā qaxs ^{nem}maē bābagūlagōmasa haāyahila-
200 gasē hōhō lāxēs ^{wā}xaasē. Wā, g'īl^{mēsē} hōhoxwē Hamasē^{nāxs} g'āxaē
X'imselilēla dāfela nēlaxa k!ūdzēlaxs g'āx^{maēs} lē^{lālase}wē. Wā,
g'īl^{em} hōhoxwē Hamasē^{nāxs} laē denx^{ēdēda} nenāgadāsēs g'īl^{dē}
denxelāyā qaxs ^{nemsgemaē} q!ēmdemas laxēs ^{wā}xaasē. Wā, g'īl-

one song. When | the song was ended, Hamasē^ēnâ stood at the left-hand side || of Dā^ēlēsā^ēnaga. They stood close together, and | 5 X'īmselī^ēlēla was also still standing there where he first had taken his place. |

Then X'īmselī^ēlēla swung his rattle again and danced with quick steps, | while the song-leaders were beating time. As soon as he arrived outside of the | sacred room of hemlock-branches, he said aloud, "I call you, friend || Yaḡwaxanowī^ē (Dancer-of-the-House)!" 10 And when his speech was ended, | Yaḡwaxanowī^ē shouted, "Hōho!" And at once X'īmselī^ēlēla went and | told those who were sitting in the house that the one who had been called, Yaḡwaxanowī^ē, was coming. And | Yaḡwaxanowī^ē came out of the | sacred room of hemlock-branches, and the song-leaders sang. And when || their 15 song was at an end, Yaḡwaxanowī^ē took his place at the left of | Hamasē^ēnâ.¹ |

. . . "I call you, friend Gwa^ēwayē^ēlā^ēna | (Raven-of-the-Woods)!"

. . . "I call you, friend G'īlg'eldokwī^ēlā (Long-Life-Maker)!"²

. . . The | song-leaders sang, and G'īlg'eldokwī^ēlā danced, || and 20 they all wore different kinds of masks. |

. . . "I call you, friend L'ētsaplē^ēlā^ēnaga (Heat-of-House-Woman), to come and dance!" |

ē^ēmēsē q'ūlbē q'ēmdemas laē lāx^ēūlī^ē Hamasē^ēnâ lāx gēmxagawalī^ēas Dā^ēlēsā^ēnaga lāxēs memk'ā^ēlāē^ēna^ēyē. Wā, lāxaa hēx'sāem 5 lāx^ēūlī^ē X'īmselī^ēlēs g'īlx'dē lāx^ēūlī^ēlasa.

Wā, lā ēt'lēd yat'lēdē X'īmselī^ēlēsēs yadenē gūyō^ēlēla tsaxā^ēlaxs laē lēxēdzōdēda nenā^ēgādē. Wā, g'īl^ēmēsē lāg'aa lāx L'āsali^ēlasa q'lwaxsemē lē^ēmē^ēlats'lēxs laē hasēla ē^ēnē^ē'a: "Lē^ēlālenlō^ēl, qāstai, Yaḡwaxanowī^ē. Wā, g'īl^ēem^ēlāwisē q'ūlbē wā^ēldemas laa^ēlasē hō- 10 hoxwē Yaḡwaxanowī^ē. Wā, hēx'idaem^ēlāwisē X'īmselī^ēlēla g'āx nēn-^ēlēlaxa k'lūd^ēzīlaxs g'āx^ēmaēs lē^ēlālasē^ēwē Yaḡwaxanowī^ē. Wā, g'ā-^ēxaalas yīxūtā^ēyē Yaḡwaxanowī^ēlaxs g'āxāē g'āx^ēwūlts'lālī^ē lāxā q'lwax-^ēsemē lē^ēmē^ēlats'lēxs laē denxelēda nenā^ēgādē. Wā, g'īl^ēmēsē q'ūl-^ēbēda q'ēmdemāxs laē lāx^ēūlī^ē Yaḡwaxanowī^ē lāx gēmxagawalī- 15 las Hamasē^ēnâ.¹

. . . "Lē^ēlālenlō^ēl qastai Gwa^ēwayē^ēlā^ēna"

. . . "Lē^ēlālenlō^ēl qastai G'īlg'eldokwī^ēlai." . . . Wā, lā^ēlāē denx^ēēdēda nēnā^ēgādē. Wā, laemxāē yīxwē G'īlg'eldokwī^ēlā lāxēs ē^ēnāxwaēnemē yīxumālā lāxēs g'wēgūx^ēsdemē. 20

. . . "Lē^ēlālenlō^ēl qastai L'ētsaplē^ēlā^ēnaga qa^ēsg'āxaōs yīx^ēwīda."

¹ The following calls are the same as the preceding. For this reason only the names and characteristic remarks are given.

² The lark.

- 23 . . . "I call you, friend P!elp!elsk' !ōtemels (One-Side-Moss-in-Woods), to come and | dance!"
- 25 . . . The dancer had really moss on one side of the mask || as he came in dancing. |
 . . . "I call you, friend Xēxeyīlsk' !ōtem (One-Side-Rock-in-Woods), to come and dance!" | and the song-leaders began to sing. Then Xēxeyīlsk' !ōtem danced. | There were two of them. And the one side of their masks was really stone. | One was a woman, and one a man. ||
- 30 . . . "I call you, friend Wūqagas (Frog-Woman), to come and dance!" |
 . . . "I call you, friend Ġelōgūdzewēs (Crooked-Beak-of-the-Sky)." Then the | song-leaders began to sing, and Ġelōgūdzewēs had on his face a crooked-beak | mask while he was dancing. |
 . . . "I call you, friend Hōx^uhogūdzewēs (Hōx^uhok^u-of-the-Sky), to come and dance!" | . . . Then the song-leaders began to sing; and | Hōx^uhogūdzewēs began to dance around the fire in the middle of the house, as all those | who had dancee first had done. |
 . . . "I call you, friend Q!āmināgās (Rich-Woman), to come and dance!" | . . . And at once X'imselīlā came and told the ||
- 40 men sitting in the house, the spectators, that the one who had been called was coming, | Q!āmināgās." |

- 22 . . . "Lē'lālenlōl qastai P!elp!elsk' !ōtemels qa's g'āxaōs yīx^εwīda. . . .
 Wā, hē'mis la ye'watsa ālaem p!elemsē āpsanōlema'yas yīxumīasa
- 25 g'āx yīxwa.
 . . . "Lē'lālenlōl qastai Xēxeyīlsk' !ōtem qa's g'āxaōs yīx^εwīda." Wā la denx^εēdēda nēnāgadē. Wā, la yīxwē Xēxeyīlsk' !ōtem lāxēs ma^εlōkwaē. Ālaem tlēsemē āpsanōlema'yas yaēxumīas; ts!edāqa ^εnemōkwē, wā, lā begwānema ^εnemōkwē.
- 30 . . . "Lē'lālenlōl qastai Wūqagas qa's g'āxaōs yīx^εwīda."
 . . . "Lē'lālenlōl qastai Ġelōgūdzewēs." Wā, lā'lāē denx^εēdēda nēnāgadē. Wā, la^εmē āx^εemālē Ġelōgūdzewēsaxa ġel^εwīlba yīxūmlaxs lāē yīx^εwīda.
- 35 . . . "Lē'lālenlōl qastai Hōx^uhogūdzewēs qa's g'āxaōs yīx^εwīda." . . . Wā, la^εmē denx^εēdēda nēnāgadē. Wā, la^εmē yīx^usē-stalīlēlē Hōx^uhogūdzewēsaxa laqwawalīasa g'ōkwē lāx ^εnāxwa^εmē ġwēg'ilatsēs g'āg'ilagawa'yē.
- 40 . . . "Lē'lālenlōl qastai Q!āmināgās qa's g'āxaōs yīx^εwa."
 . . . Wā, hēx^εidaem^εlāwisē X'imselīlā g'āx nēnēlaxa
 k!ūdžēlē bēbegwānemxa x'its!ax!lāxs g'āx^εmaēs Lē'lālasēwē Q!āmināgāsē.

. . . "I call you, friend, Mamayōlēmālagā (Woman-giving- 42 Birth), to come and dance!" | . . . And Mamayōlēmālagā came dancing out of the | sacred room of hemlock-branches; and she had not yet come half way to the || left of the house, when she sat down, 45 and (pretended to) give birth to a child. | Then Mamayōlēmālagā arose; and her child arose from the floor | wearing a mask, and danced; and Mamayōlēmālagā sat down again on the floor, | and there came out of the sacred room with hemlock-branches | a woman wearing a mask. She was named Mamayōltsilāgās (Midwife); || and 50 she went straight to Mamayōlēmālagā, and danced around her, | shaking her hands. She had not done so long, before Mamayōlēmālagā arose; | and her child that was just born arose and danced; | and when the song was at an end, Mamayōlēmālagā stood | to the left of Qlāmināgās, and her first child || stood to her left; and the 55 second child stood to the | left of her brother, for the second child of Mamayōlēmālagā was a girl, | and Mamayōltsilāgās stood at | the left of the younger child. |

. . . "I call you, friend Gōlālegās (Salmon-Berry-Woman), to come and dance!" . . . || And Gōlālegās came dancing out of the 60 sacred room of hemlock-branches, | a woman wearing a mask. |

. . . "I call you, friend Gwēdzagās (Sparrow), to come and dance!" |

. . . "Lēlālenlōl qastai Mamayōlēmālagā qa's g'āxaōs yīx- 42 'wida." . . . Wā, g'āx'laē yīx'wūlts!lāliēla lāxa q!waxsemē lē'mē-
latslē Mamayōlēmālagā. Wā, k'lēs'em'lawisē negōyolilāxa gēm-
xōdoyāliłasa g'ōkwaxs laē k!wāg'alila qa's mayol'idēsa bābagumē. 45
Wā, g'fl'em'lawisē lāx'ūlilē Mamayōlēmālagāxs laē lāx'ūlilē xūnō-
kwas yīxumāla qa's yīx'widē. Wā, āem'lawisē ēt!lēd k!wāg'alilē
Mamayōlēmālagāxs; wā, g'āxaē g'āx'wūlts!lāliēla lāxa q!waxsemē
lē'mēlatslē yīxumāla ts!ēdāqa. Hēem lēgades Mamayōltsilāgāsē.
Wā, hēnakūlaem'lawisē lax Mamayōlēmālagāsē qa's yīx'sēstalē 50
xwēxūlēqūla. Wā, k'lēs'lat!a gēg'ililexs laē lāx'ūlilē Mamayō-
lēmālagā. Wā, lā'laē lāx'ūlilē ālē mayōlems qa's yīx'widē. Wā,
g'fl'em'lawisē q!ūlbē q!ēmdemas laē lāx'ūlilē Mamayōlēmālagā
lāx gēmxaḡawalīlas Qlāmināḡāsē. Wā, lā'laē g'ālē māyōlems lā-
x'ūlil lāx gēmxaḡawalīlas. Wā, lā'laē ālē mayōlems lāx'ūlil lāx 55
gēmxaḡawalīlasēs wūq!wa qaxs ts!ēdāqaē ālē mayōlems Mamayō-
lēmālagā. Wā, lā'laē Mamayōltsilāgāsē lāx'ūlil lāx gēmxaḡa-
walīlasa ālēlxsa'yē mayōlema.

. . . "Lēlālenlōl qastai Gōlālegāsai qa's g'āxaōs yīx'wida." . . .
Wā, g'āx'laē yīx'wūlts!lāliēlā Gōlālegās lāxa q!waxsemē lē'mēlatslē 60
yīxumāla ts!ēdāqa.

. . . "Lēlālenlōl qastai Gwēdzagāsai qa's g'āxaōs yīx'wida."

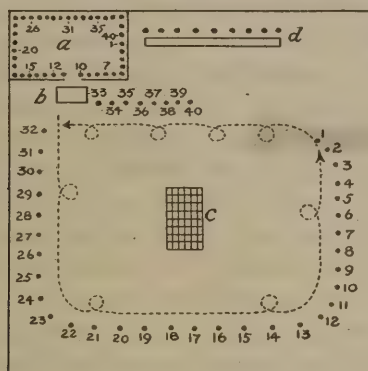
- 63 . . . "I call you, friend Mēmeyoxwa^ana (Salmon-Spirit), to come and dance!" | . . . He wore a mask as he came dancing, as
 65 all the dancers || who had danced before him had done, and their masks were according to their | kind. As soon as the song was at an end, he stood | to the left of Gwēdzagas. |
 . . . "I call you, friend Qōqwadēsila (Listener) to come and dance!" |
 . . . "I call you, friend X^ax^ayapalsela^anaga (Sprinkler), to
 70 come and || dance!" |
 . . . "I call you, friend TEWIX^axTE^awē (Mountain-Goat-Hunter), to come and dance!" |
 . . . "I call you, T!alt!Emak!wagās (Tying-Woman¹), to come and dance!" |
 . . . "I call you, friend K^a!ālmōdila^anaga (Dust-in-House-Woman), to come and dance!" |
 . . . "I come to call you, friend Hētemil (Helper-in-the-House), to come and dance!" ||
 75 . . . "I come to call you, friend L!āl!apēlalag^aels (Door-Keeper-of-Woods), to come and dance!" |
 . . . "I call you, friend Gwag^aoma (Partridge-Woman) to come and dance!" |
 . . . "I call you, friend Ax^aaxūnē (Thrush), to come and dance!"
 . . . "I call you, friend Gūnēgūnē (Owl), to come and dance!" ||
 . . . "I call you, friend Tsātsax^aLeg^aila (Raindrop-Maker), to come and dance!" ||

-
- 63 . . . "Lē^alālenlōl qastai Mēmeyoxwa^ana qa^as g^aāxaōs yīx^awīda."
 . . . Wā, la^amē yīxumālaxs g^aāxāē yīxwa lāx^a nāxwa gwālaatsēx
 65 yīxwaē lē^awis g^aāgilagawa^ayē yīxs hē^amaē gwālēs yaēxumlēš gwē-gūx^asdemē. Wā, g^ail^aEm^alāwisē q!ūlbē q!Emdemasēxs laē lāx^aūlil lāx gemxagawalīas Gwēdzagasē.
 . . . "Lē^alālenlōl qastai Qōqwadēsila qa^as g^aāxaōs yīx^awīda."
 . . . "Lē^alālenlōl qastai X^aax^ayapalsela^anaga qa^as g^aāxaōs yīx-
 70 wīda."
 . . . "Lē^alālenlōl qastai TEWIX^axTE^awē qa^as g^aāxaōs yīxwa."
 . . . "Lē^alālenlōl qastai T!alt!Emak!wagās qa^as g^aāxaōs yīx^awīda."
 . . . "Lē^alālenlōl qastai K^a!ālmōdila^anaga qa^as g^aāxaōs yīx^awīda."
 . . . "Lē^alālenlōl qastai Hētemil qa^as g^aāxaōs yīx^awīda."
 75 . . . "Lē^alālenlōl qastai L!āl!apēlalag^aels qa^as g^aāxaōs yīx^awīda."
 . . . "Lē^alālenlōl qastai Gwag^aoma qa^as g^aāxaōs yīx^awīda."
 . . . "Lē^alālenlōl qastai Ax^aaxūnē qa^as g^aāxaōs yīx^awīda."
 . . . "Lē^alālenlōl qastai Gūnēgūnē qa^as g^aāxaōs yīx^awīda."
 . . . "Lē^alālenlōl qastai Tsātsax^aLeg^aila qa^as g^aāxaōs yīx^awīda."
-

¹ Blue Jay.

. . . "I come to call you, friend Yāxyāxēsa'naga (Answering-Woman), to come and dance! . . . " |

Now there were really many all around the great dancing-house. | There are eight whose names have not been given, for I do not know their | names. There should be forty to be called out to dance by | X'imselelela, as it was shown by the former chief of the Āwik'lenox^u, || Ēwült'lāla. The great many of them all turned toward the fire of the | great dancing-house; and they all shouted "Hōho!" at the same time, | their whole number. |



HOUSE OF X'IMSELELELA.

- a. Sacred room of dancers.
- b. Magic mat of K'iwāk'wabālas (see p. 1199).
- c. Fire.
- d. Singers.
- Line of dance.
1. X'imselelelas.
2. Hōxhoxūlsela (Caller).
3. Tsleqōmēlelsa'na (Stump-of-the-Woods).
4. Dāfelsa'naga (Laughing-Woman-of-the Woods).
5. Hamasē'nā (Cannibal).
6. Yaṣwaxanowil (Dancer-of-the-House).
7. Ḡwa'wayela'na (Raven).
8. Ḡlḡeldokwila (Long-Life-Maker).
9. L'lōtsaplela'naga (Heat-of-House-Woman).
10. Plēlp'elisk'lōtemels (One-Side-Moss-in-Woods).
11. Xēxeylisk'lōtem (man and woman, One-Side-Rock-in-Woods).
12. Wūqagas (Frog-Woman).
13. Ḡelōḡūdzewēs (Crooked-Beak-of-Sky).
14. Hōḡhogūdzewēs (Hōxhōkw-of-Sky).
15. Q'lāmināḡas (Rich-Woman).

16. Mamayōl'emalaga and her two children (Woman-giving-Birth).
17. Mamayōttilagas (Midwife).
18. Ḡōlalegas (Salmon-Berry-Woman).
19. Ḡwēdzagas (Sparrow-Woman).
20. Mēmeyoxwa'na (Salmon).
21. Qōḡwadēsila (Listener).
22. X'ax'ayapalsela'naga (Sprinkler).
23. Tēwix'āxte'wē (Mountain-Goat-Hunter).
24. T'lalt'emak'wagas (Tying-Woman, i. e. Blue Jay).
25. K'lāmōdila'naga (Dust-in-House-Woman).
26. Hētemil (Helper-in-House).
27. L'lāl'apēlalag'els (Door-Keeper-of-Woods).
28. Ḡwag'oma (Partridge).
29. Ax'axūnē (Thrush).
30. Ḡūnēḡūnē (Owl).
31. Tsātsax'lēḡila (Raindrop-Maker).
32. Yāxyāxēsa'naga (Answering-Woman).
- 33-40. (?)

In the sacred room the dancers stand in the same order. On account of lack of space only Nos. 1, 7, 10, 12, 15, 20, 26, 31, 35, 40, have been inserted.

. . . "Lē'lālenlōl qastai Yāxyāxēsa'naga qa's ḡāxaōs yīx'wīda." 80

Wā, lādzēk'as'em'laē lā'stalil lāxa 'wālasē ts'lāḡats'lē ḡōkwa, yīxs ma'ḡūna'lōkwaen k'lēsa lēx'ētse'wa qaxḡ'in k'lēsēk'la q'lālelax lēlēḡemas, yīxs mōsḡemḡustāa'laēda yīxwa lēlwült'lālilēlayōs X'imselelela, yīxs ḡāxē nē'id lāx ḡ'ḡāmayōlasa Āwik'lenoxwē Ēwült'lāla. Wā, lādzēk'as'laē 'nemāx'id l'lāsgemx'id lāxa lēḡwīlasa 85 'wālasē ts'lāḡats'lē ḡōkwa. Wā, lā'laē 'nemādzaqwa hōhōxwa lāxēs 'wāxaasē (fig.).

As soon as this was at an end, the song-leaders began to sing the |
 90 first song, the one song for the whole number; || and all of them
 danced at the same time, wearing their masks, | and dancing around
 the fire in the middle of the great dancing-house. | And when the
 song sung by the song-leaders was at an end, they all | turned their
 faces from the fire in the middle of the great dancing-house, and the
 whole number shouted at the same time | "Hōho!" The song-lead-
 95 ers began to sing with slow beating || of time, and the whole number
 continued to cry "Hōho!" | Then they turned toward the fire, and
 danced around | it; and when the song with the slow beating was at
 an end, | they turned their faces away from the fire, and shouted
 "Hōho!" | And the song-leaders began to sing again a song with
 300 slower time-beating, || and they all at the same time turned their
 faces toward the fire and shouted | at the same time "Hōho!" while
 they were dancing around the fire in the middle of the house. | And
 when the song was at an end, they turned away from the fire and |
 shouted "Hōho!" at the same time. Then the song-leaders sang
 again with | very slow beating of time, and they all shouted
 5 "Hōho!" || and turned their faces to the fire in the middle of the
 house and danced around | it. |

Now X'imselilela stood in the door of the sacred room of hemlock-
 branches; | and while they were dancing along, the one who had

88 Wä, g'il'Em'lāwisē q'wē'ēdēxs laael denx'ēdēda nēnāgadē yīsēs
 g'ilx'dē denxelayāxa 'nemsgēmē q'Emdems lāxēs 'wāxaasē. Wä,
 90 lādžēk'as'Em'laē 'nemāg'ililela yīxwa lāxēs 'nāxwaēnē'mē yaēxumā-
 lāxs laē yīx'sē'stalilelax laqawalīsa 'wālasē ts'lāgats'lē g'ōkwa. Wä,
 g'il'Em'lāwisē q'ūlbē denxelayāsa nēnāgadāxs laael 'nemāx'īd lōx-
 'witsa laqawalīsa 'wālasē ts'lāgats'lē g'ōkwa lādžēk'as'laē 'nemā-
 dzaqwa hōhoxwa. Wä, lā'laē denx'idēda nēnāgadāsa neqāxelas
 95 t'Emyasē q'Emdema. Wä, lā'laxaē 'nemādzaqwa hōhoxwaxs lādžē-
 k'asaē 'nemāx'īd l'lāsgēm'īd lāxa laqawalilē qa's yīx'sē'stalilelēxa
 laqawalilē. Wä, g'il'Emxaāwisē q'ūlbē neqāxela q'Emdems lādžē-
 k'asaē lōx'witsa laqawalilē qa's 'nemādzaqwē hōhoxwa. Wä, lā'laē
 ēdzaqwa denx'ēdēda nēnāgadāsa āwāk'elās t'Emyas q'Emdema.
 300 Wä, lādžēk'as'laē 'nemāx'īd l'lāsgēm'īd lāxa laqawalilē qa's 'ne-
 mādzaqwē hōhoxwaxs laael yīx'sē'stalilelaxa laqawalilē. Wä, g'il-
 'Em'lāwisē q'ūlbē q'Emdemas lādžēk'asaasē lōx'witsa laqawalilē qa's
 'nemādzaqwē hōhoxwa. Wä, lā'laē ēdzaqwa denx'idēda nēnāgadāsa
 ālael la āwāk'elās t'Emyasē. Wä, lādžēk'as'laē 'nemāx'īd hōho-
 5 xwaxs laē 'nemāx'īd l'lāsgēm'īd lāxa laqawalilē qa's yīx'sē'sta-
 lilelēq.

Wä, la'mē X'imselilela lāx'ūlil lāx t'ex'ilāsa q'waxsemē l'Emē-
 'lats'lē. Wä, hē'mis g'il la yō'nakūla qa's lā lats'lā lāxa q'waxsemē

come first dancing out of the sacred room | was the first to go back
into it; and when all had gone into || the sacred room of hemlock- 10
branches, X'imseliŋela was the last to go in; | and as soon as all were
inside, a woman came out of | the sacred room of hemlock-branches
singing her sacred song; and immediately the song-leaders began to,
sing the | song for rapid steps, which was first sung for all the masks,
when they were dancing. | And when this was at an end, the song-
leaders sang again the || song with slow beating; and when this was 15
at an end, the | song-leaders sang the song with slower beating; and |
finally the song-leaders sang the song with the very slow | beating,
and the woman continued dancing around the fire | of the great
dancing-house. When the song was nearly at an end, || she went 20
back into the sacred room of hemlock-branches. | Her name was
Alōtemdālag'īls (Walking-behind-the-Mountains). |

Now I shall talk about the head-ring of the woman and her | neck-
ring, the armlets and anklets, | for she was naked. Her head-ring
was of hemlock and || balsam and red-cedar and salal branches 25
woven together, and | also moss. This was her head-ring, and on
top of the head stood | a bunch of fern cut off from the root. Her |
neck-ring was made in the same way, of hemlock, | balsam, cedar-
branches, and salal-branches, and moss plaited together. || This was 30
her neck-ring. And around her waist she wore | hemlock, balsam,

le'mē'lats!āxa g'īlx'dē g'ax'wūlts!ālaq. Wā, g'īl'mēsē 'wīla la lats!ā
lāxa q!waxsemē le'mē'lats!ēxs laē X'imseliŋela elxlē lats!ā. Wā, 10
g'īl'mēsē lats!āxs g'āxāē yālaqūlēda ts!edāqē g'ayōlts!āliŋela lāxa
q!waxsemē le'mē'lats!ā. Wā, hēx'idaemēlāwisa nēnāgadē denx'itsa
tsaxāla g'īl denxelayōs qaēda 'nāxwa yaēxumalaxa g'īlx'dē yīxwa.
Wā, g'īl'emēlāwisē q!ūlbaxs laē ēdzaqwēda nēnāgadē denx'itsa nē-
qaxelās t!emyasē. Wā, g'īl'emēlāwisē q!ūlbaxs laē ēdzaqwēda nē- 15
nāgadē denx'ētsa āwāk'elās t!emyasē q!ēmdema. Wā, g'īl'emēlā-
wisē q!ūlbaxs laē ēdzaqwēda nēnāgadē denx'ētsa ālak'!alē āwāk'elās
t!emyasē lāx hēmenāla'maē yīx'sē'stalilēlēda ts!edāqaxa laqawa-
lāsa 'wālasē ts!āgatslē g'ōkwa. Wā, g'īl'emēlāwisē elāq q!ūlbē
q!ēmdemaxs laē lats!ā lāxa q!waxsemē le'mē'lats!ā. Wā, hēm 20
lēgēmsa yīxwa ts!edāqē Alōtemdālag'īls.

Wā, lā'mēsen gwāgwēx's'ālā lāx qex'ema'yasa ts!edāqē lē'wis
qenxawa'yē lē'wis qēqex'ts!āna'yē lē'wis qēqex'sīdza'yē lāxēs
xanālaē. Wā, hē'maē qex'ema'yas yīxs mālaqelaxa q!waxē lē'wa
mōmox'dē lē'wa ts!ap!axē lē'wa lēnemx'dē la q!aq!ēlēwakwa. Wā, 25
hē'misa p!elemsē. Wā, hēm qex'emēsē. Wā, hē'mis la lāxlāsēda
sālaēdana 'nemxla āem t!ōsoyewē l!ōp!ēk'as. Wā, hē'misē gwālē
qenxawa'yasē gwālaasas qex'ema'yas yīxa q!waxē lē'wa mōmox'dē
lē'wa ts!ap!axē lē'wa lēnemx'dē lē'wa p!elemsē la q!āq!ēlēwakwa.
Wā, hēm la qenxawēsē. Wā, la qenoyālaxa q!ālenakwē mālaqē- 30

- 32 cedar, and salal, and moss, woven together; | and the various kinds of plants were hanging from | them in the same way as the kinds of plants which I have named | that were attached to her belt. It
 35 looked like a petticoat. || And the same kinds of plants plaited together were her | armlets and her anklets. That is the dress of | Ālaq!em, for that is the name of the great dance. It belongs to the | woman who came out dancing last after the forty masked dancers who had for their chief | X'imselilela. This was her dress
 40 when she first came out of the woods. The || forty mask-wearers were also dressed in the same way; for they | wore around their necks hemlock, balsam, | cedar, salal-berries, and moss mixed, and | armlets and anklets of the same kind; | and fern was hanging down from (the rings). ||
- 45 Now I shall talk about it—how | the woman, Alōtemdālag'īls, began to sing again her sacred song in the sacred room of hemlock-branches. | When her sacred song was at an end, the song-leaders sang | the same song that they had sung with fast beating of time; and | Alōtemdālag'īls came dancing out of the sacred room of
 50 hemlock-branches, || and went around the fire in the middle of the house. And when she came to the | front of the sacred room of

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- 31 laxa q!waxē ɬɛʷwa mōmox'dē ɬɛʷwa ts!āp!axē ɬɛʷwa ɬenemx'dē ɬɛʷwa p!elemsē. Wā, hēʷmisa ōgūq!ēmasē q!wāsq!ūxela. Wā, la tētēx'ūnaʷya hēʷmaaxat! g'wēx'sen la ɬēɬēqelasōʷ ōgūq!ēmasē q!wāsq!ūxela lāx qenōyāʷyas. Wā, hēla g'wēx's la saxsdālaq. Wā, hēemxaāwisē ʷwāxax'īdāla q!wāsq!ūxela q!āq!ēɬewakwē qēqex'ts!ānaʷyas ɬɛʷwis qēqex'sīdzaʷyas. Wā, hēem g'wēlaatsa ālaq!em qaxs hēʷmaē ɬēgēmsa ʷwālasē lēda. Wē, hēem ɬōgwisa ālē g'āx yīxwa ts!ēdāqa mōsgemg'ustāwē yaēxumalaxa g'īgadās X'imselilela. Wā, hēem g'wālaatsexs g'ālōtt!alaē. Wā, la hēem-
 40 xat! g'wālēda mōsgemg'ustāwē yaēxumala, yīxs ʷnāxwaʷmaē qēqenxālaxa mālaqela q!āq!ēɬewakʷ q!wax ɬɛʷwa mōmox'dē ɬɛʷwa ts!āp!axē ɬɛʷwa ɬenemx'dē ɬɛʷwa p!elemsē. Wā, lā hēemxat! g'wēx'sē qēqex'ts!ānaʷyas ɬɛʷwis qēqex'sīdzaʷyē. Wā, la tēkwēdēxʷsa sālāēdāna.
- 45 Wā, laʷmēsēn g'wāg'wēx's'ālaɬ laqēxs laē ēdzaqwa yālaqwēda ts!ēdāqē, yīx Alōtemdālag'īls lāx ōts!āwasa q!waxsemē ɬɛʷmēlats!ā. Wā, g'īɬɛmēlāwisē q!ūlbē yālaqūlaēnaʷyaxs laē denx'ēdēda nēnāga-dāsēs g'īlx'dē denxelayā tsaxālās t!emyasē. Wā, g'āx'laē Alōtemdālag'īlsē yīx'wūłts!ālilela lāxa q!waxsemē ɬɛʷmēlats!ā qa's lē
 50 hēʷstalilelaxa laqawalile. Wā, g'īɬmēsē lāg'aa lāxa ɬ!āsalilasa q!waxsemē ɬɛʷmēlats!ēxs laē hēx'sāem la yīxwē. Wā, g'īɬɛmēlā-

hemlock-branches, she continued to dance; and when | her song was 52
 at an end, she remained standing there. Then the | song-leaders
 began to sing the song with slow beating of time, and | ALōtemdā-
 lag'īls danced around the fire in the middle of the house; and || when 55
 she came to the outside of the sacred room of hemlock-branches, |
 she continued to dance there; and when the song was at an end, she
 stood still, and | the song-leaders began to sing again the song with
 slow time-beating, | and ALōtemdālag'īls danced again around the
 fire in the middle of the house; | and when she came to the place out-
 side of the sacred room of hemlock-branches, || she still danced there. 60
 When the song was at an end, | she remained standing; and the
 song-leaders began to sing the song with | very slow time-beating,
 and ALōtemdālag'īls | danced around the fire in the middle of the
 house. When she came to the | place outside of the sacred room of
 hemlock-branches, she danced for a little while there. || Then she 65
 went back into the sacred room of hemlock-branches. Then that
 was the end of this. |

As soon as the song of the song-leaders was at an end, a | handsome
 man came out of the sacred room of hemlock-branches, | and
 K!wāk!wabalas recognized X'īmselīhela. | He carried a head-ring of
 red cedar-bark, and a neck-ring of red cedar-bark; for || these were 70
 the cedar-bark head-ring and neck-ring of ALōtemdālag'īls, when
 she | came to dance the last time; and her armlets and anklets |
 were of red cedar-bark, and what stood on the head-ring of ALōtemdā-

wisē q!ūlbē q!ēmdemāxs laē lax'ūlīla. Wā, lā'laē ēdzaqwa den- 52
 x'ēdēda nēnāgadāsa neqaxelas t!ēmyas q!ēmdems. Wā, laēm-
 'laxaē ALōtemdālag'īlsē yīx'sēstalīhelaqwa laqawalīhē. Wā, g'īl'ēm-
 'lāwisē lāg'aa lāx L!āsalīlasa q!waxsemē hē'mē'lats!ēxs laē hēm 55
 la yīxwē. Wā, g'īl'ēm'lāwisē q!ūlbē q!ēmdemāxs laē lax'ūlīl. Wā,
 lā'laē ēdzaqwa denx'ēdēda nēnāgadāsa āwāk'elās t!ēmyas q!ēm-
 dems. Wā, lā'laē ēt!ēdē ALōtemdālag'īlsē yīx'sēstalīhelaqwa laqawa-
 līhē. Wā, g'īl'ēm'lāwisē lāg'aa lāx L!āsalīlasa q!waxsemē hē'mē'lats!
 ts!ēxs laē hēx'sāem yīxwē. Wā, g'īl'ēm'lāwisē q!ūlbē q!ēmdemas 60
 laē āem lax'ūlīla. Wā, lā'laē edzaqwa denx'ēdēda nēnāgadāsa
 ālak'!āla āwāk'elās t!ēmyasē q!ēmdems. Wā, lā'laē ALōtemdāla-
 g'īlsē yīx'sēstalīhelaqwa laqawalīhē. Wā, g'īl'ēm'lāwisē lāg'aa lāx
 L!āsalīlasa q!waxsemē hē'mē'lats!ēxs laē yāwas'īd yīx'wīd laqēxs
 laē lats!āhīl lāxa q!waxsemē hē'mē'lats!ā. Wā, laem g'wāl laxēq. 65

Wā, g'īl'ēm'lāwisē q!ūlbē denxelāyāsa nēnāgadāxs g'āxaē g'ax-
 'wūlts!āhīhela lāxa q!waxsemē hē'mē'lats!ā ēx'sōk' begwānema.
 Wā, laēmē K!wāk!wabalasē malt!ālaq hēmē X'īmselīhela. Wā,
 laēmē dālaxa L!āgekumē'yē lē'wa qenxawa'yē L!āgekwa yīxs hē-
 'maē L!āgekumēs ALōtemdālag'īls lē'wa qenxawa'yē L!āgekūxs 70
 g'āxaē āl yīxwa lē'wa qēqexts!āna'yē L!āgekwa lē'wa qēqex'sī-
 dza'yē L!āgekwa, hēmisa lax'lā'yas ALōtemdālag'īlsē L!āgekwa.

73 lag'îls was also cedar-bark. | X'îmseliḥela came out carrying the red
cedar-bark armlets of | ALōtemdālag'îls when she danced the last
75 time accompanying her four songs. || And X'îmseliḥela spoke, and
said, "O friend | K'wāk'wabalas! now you have seen what will be
your treasure. Now this | great winter-dance house shall go to you,
and you shall have everything that you have seen | done by these
here. Now, this (dance) ālaq'îm shall go to you; and your | name
shall be ALōtemdālag'îls, when you are captured by whomever you
80 like, when || you show yourself to the tribes; and your dress shall be
the same as the dress of | ALōtemdālag'îls — hemlock-branches, with
which she was first caught in the | morning; and when you again
dance in the evening, then wear | red cedar-bark mixed with white.
Now it is yours, and you shall change your name. | Your name shall
85 be no more K'wāk'wabalas, but your name shall be || Gwaēxsdaas;
and this is difficult about the great dance. When you first | show
the masks of our forty friends, | you must give winter dances for
four years in succession and show them; | and after you have given
90 winter dances for four winters, then | you must burn the masks || of
our friends, that they may all come back; and | if you do not do
this, if you do not burn the masks, you | will have misfortune. And
when you wish to give a winter dance, after | having burned the

73 Wā, hē'mis g'āx 'wīla daāx'us X'îmseliḥela L'lāl'legekūlās ALōtem-
dālag'îlsaxs ālaē g'āx yīxwasa mōsgemē q'îmq'îmdemas. Wā,
75 lā'laē yāq'îg'a'îlē X'îmseliḥela. Wā, lā'laē 'nēk'a: "Wā, qāst,
K'wāk'wabalas, la'mas dōqūlaxēs lōgwēlōs. Wā, la'mōx lāla
'wālasēx ts'lāgats'lē g'ōk' lāl'le'wis layōs 'nāxwa dōx'walela-
xenu'x' gwēgwālag'îl'îlāsa. Wā, laem lāl' lālxa ālaq'îm. Wā, lās
lēgadeḥts ALōtemdālag'îls qasō k'emyasō'lō yīsēs gwe'yōlāōs qa's
80 nē'laslōs lāxwa lēlqwālala'yax. Wā, hēemles gwālalē gwālaasas
ALōtemdalag'îlsax q'wāq'ūxelakwaaxs g'ālaē g'āx k'îmyānemaxa
gaāla. Wā, g'îl'mēsē ēt'led yīxwaxa gānolaxs lāg'as qex'ālelag'a
L'lēl'lēgekūk' 'melmāqela lāq. Wā, laem hōsl. Wā, la'mēts L'lā-
yōxlālōl, laems gwāl lēgades K'wāk'wabalasē, laems lēgades
85 Gwaēxsdaasē. Wā, g'a'mēs lāxwalayōsa 'wālasēx lēda yīxs g'îl-
'mēlaqōs nē'îdāmasēx yaēxumlasen 'nē'nemōkwēxa mōsgemg'us-
tāwē. Wā, mōx'ūnxelat'lāles 'na'nēḥela yāwix'îlāl qa nē'ēdaats.
Wā, g'îl'mēses gwālxa la mōp'ēna yāwix'îlaxa mōx'ūnxē, wā, g'îl-
'mēts gwāl kwēxelaxa gānolaxs lāaqōs 'wīla leqwilax'îdxōx yaē-
90 xumlaxsens 'nē'nemōkwēx qa g'āxēsōx 'wīla aēdaaqa lāq'. Wā,
qasō k'îlēs hē gwēx'îdelē lax 'wīla leqwilaxwa yaēxumlēx lāles
a'mēlasnōx'ūlōl. Wā, g'îl'mēts 'nēx' qa's yāwix'îlāōs ālagewēxs
lālēx 'wīla leqwilaxōx yaēxumlaxsens 'nē'nemōkwēx āemlwits

masks of our friends, | imitate the forty masks that you have seen, and which are your || treasure; and you shall have this death-bringing 95 baton, so that you may | kill at once those who hate you in your tribe, for they will envy | you on account of the treasure that you have obtained. This is the first time that | it goes to the seaside here, where you came from; for it is not related to | my friend Cannibal-at-North-End-of-World, who lives inland. || This is what I mean, 400 friend, Gwaëxsdaas. Now you have obtained a great treasure | from me on account of your coming to this supernatural place where I live | with my friends." Thus said X'imselilela. |

Then he turned his face to the sacred room with hemlock-branches, and | said, "Come, friends, let us try to purify our || friend Gwaëxs- 5 daas, so that no harm may come to him on account of | the treasure which he has obtained from us!" Thus he said. As soon as he stopped speaking, | the forty spirits came out of the | sacred room of hemlock-branches, and sat down in the rear of the | great dancing-house; and the new dancer, || ALōtemdālag'īls, sat down in the rear 10 of the great dancing-house. And | when all had sat down, X'imselilela spoke again, | and said, "Now, look, friends! and | show what we do when we disappear for this great dance, | ālaq!em. Now, come! Ts!eqomēlelsa'na, and take the || magical mat, and spread it 15

nānaxts!ewalxwa mōsgemg'ustāx yaēxumlōs la dōx'walefloxōs lōgwa'yaqōs. Wā, g'a'mēsēg'a ha'layūk^u t!emyayā qa's hēx'ida- 95 'mēlōs lē'lāmasxa lēlak!wālalasēs g'ōkūlōtaōs lāl, qaxs ōdzegemyewēlōs lōgwa'yaqōs qaxs hē'maēx ālētsōx 'nemx'idāla lāl lāxwa g'ayolasaq!ōsxwa l!āsakwax 'nāla, yīxs k'!esaēx lāwagāla lē'wūn 'nemōkwaē Bax^ubakwālanux^usiwa'ya lāxg'in ālēg'a. Wā, hē'mēsen 'nē'nak'ilē, qāst Gwaëxsdaas. Laems 'wālas lōgwala 400 g'āxen qaēs g'āx'ēnaōs lāxwa 'nawalakwēx āwīnak!ūsaxen g'ōkūlasēx lōgūns 'nē'nemōkwēx," 'nēx'laē X'imselilela.

Wā, lā'laē gwēgemx'īd laxa q!waxsemē lē'mē'lats!ē. Wā, lā'laē 'nēk'a: "Gēlag'a 'nā'newalak^u 'wī'lax qens wāg'īl lālax'sewaxg'ins 'nemōkūk' lāxg'a Gwaëxsdaasek' qa k'!eāsēs a'mē'latsek' lāxōs 5 lōgwa'yēx g'āxens," 'nēx'laē. Wā, g'il'ēm'lāwisē q!wē'īdexs g'āxaalasē hōx'wūlts!āwēda mōsgemg'ustāwē ha'āyahilagax lāxa q!waxsemē lē'mē'lats!ā qa's g'āxē k'lūs'ālīl lāxa ōgwiwalīlasa 'wālasē ts!āgats!ē g'ōkwa. Wā, hēem'lāwisē k!wālēda dzēlēlē ALōtemdālag'īlsa nēqēwalīlasa 'wālasē ts!āgats!ē g'ōkwa. Wā, g'il'ēm'lā- 10 wisē 'wilg'alīlēxs laē ēdzaqwa yāq!ēg'a'fē X'imselilela. Wā, lā'laē 'nēk'a: "Wāg'īl la dōqwałalex 'nē'nemōk^u qa's wāg'aōs 'nāxwalīlasens gwayayaē'lasaxg'ins x'īsālēk' qaōxda 'wālasēx lēdaxwa ala-q!emēx. Wā, gēlag'a Ts!eqomēlelsa'na qa's laōs āx'ēdxa 'nawalagūdzo lē'wa'ya qa g'āxēsē lēp!ālīl lāxg'ada l!āsālīt'asg'ada lē'mē- 15

- 16 out in front of this | sacred room." Thus he said. Immediately
Ts!EqomēLElsa^{na} arose, | went into the sacred room of hemlock-
branches, and it | was not long before he came back carrying the
magic mat, which he | spread outside of the sacred room of hemlock-
20 branches. When he || had done this, Ts!EqomēLElsa^{na} sat down
where he had been sitting before, for the | forty men and women
wore no masks; | and they sat down in the place where they had been
standing before, when they first came out | of the sacred room of
hemlock-branches. They did not change their places. |
- 25 Then X'imseliŋela spoke again, and said, || "Now, arise, friend
Hōxhoxūlsela, and you, friend G'īlg'eldōkwila, | and you, friend
Gwa^{wayela}^{na}, and you, friend L!ētsaplēlanaga, and | carry on
your arms our friend Gwaēxsdaas, and | let him sit down on the
magic mat that has been spread out." Thus he said. | Then the four
30 stood up, and went to || the place where Gwaēxsdaas was sitting.
The four persons stood around | Gwaēxsdaas, and carried him on
their arms, and put him down on the magic | mat; and when they
had done so, the four people sat down | in their seats. |
- 35 Then X'imseliŋela spoke again, and said, || "Now, come, Yaḡwaxa-
nowiŋ, and work over our friend, and | also you, friend Q!āmināgās,
you shall be the attendant of our friend. | —and you, friend

16 'lats!ēk', 'nēx^{laē}. Wā, hēx^{idaem}lāwisē lāx^{ūli}lē Ts!EqomēLEl-
sa^{na} qa^s lā laēl lāxa q!waxsemē lē^{mē}lats!ā. Wā, k'les^{lat}la
gēx^{idexs} g'āxāē ḡwēlaqa dālaxa ^{na}walagūdzowē lē^{wa}ya qa^s LE-
p!lāliŋes lax L!āsaliŋasa q!waxsemē lē^{mē}lats!ā. Wā, g'īl^{Em}lāwisē
20 gwaŋexs laē k!wāg'alila, yix Ts!EqomēLElsa^{na} lāxēs k!waēlasē, yixs
k'leāsaē la yixumālasa mōsgemg'ustāwē bēbegwānem lē^{wa} ts!ē-
daqē. Wā, hēem^{laxa}āwisē gwaēlēs gwaē^{lasaxs} g'ālaē g'āx^{wūlts}!ā-
liŋ lāxa q!waxsemē lē^{mē}lats!ēs la k!wālaēna^{ya} k'les layap!āla.

Wā, lā^{laē} ēdzaqwa, yāq!eg^alē X'imseliŋela. Wā, lā^{laē} 'nēk'a:
25 "Wāg'īl la lāx^{ūli}LEX, qāst Hōxhoxūlsela lō^s qāst G'īlg'eldōkwila
lō^s qāst Gwa^{wayela}^{na} lō^s qāst L!ētsaplēlanaga qa^s lāx^{da}xwaōs
q!lētōstāliŋaxens ^{em}mōx^{dzēxōx} Gwaēxsdaasēx qa^s g'āxāōsasōx
qa k!wadzōliŋēsōx lāxg'a lax LEBēla ^{na}walagūdzōk^u lē^{wa}ya, 'nēx-
laē. Wā, hēx^{idaem}lāwisē ^{wi}la q!wāg'īliŋēda mōkwē qa^s lē lāx
30 k!waēlasas Gwaēxsdaasē. Wā, ēx^{Em}lāwisē q!wā^{stālēda} mōkwax
Gwaēxsdaasē, laaēl q!lētliŋaq qa^s lā k!wadzōliŋas lāxa ^{na}walagū-
dzowē lē^{wa}ya. Wā, g'īl^{Em}lāwisē gwaŋexs g'āxāē k!ūs^{ālilēda}
mōkwē lāxēs k!ūd^{zē}lasē.

Wā, lā^{laē} ēdzaqwa, yāq!eg^alē X'imseliŋela. Wā, lā^{laē} 'nēk'a:
35 "Wā, gēlag'a Yaḡwaxanowiŋ qa^s laōs lāxēs ēaxēna^{yōs}, qāst. Wā,
sō^{mēts}, qāst, Q!āmināgās. Laems lāl ^{nēx}wālaLElaxen ^{em}mō-
kwēx. Wā, sō^{mēts} qāst Gwēdzagās. Laems lāl lāxēs ēaxēna^{yōs}.

Gwēdzagas, work for him! | —and you, friend Ax^eaxūnē, you shall 38
 help our friend | Gwēdzagas in her work." Thus he said. Immedi-
 ately || these four arose and went to the place where Gwaēxsdaas was 40
 sitting; | and at once Yaḡwaxanowil, and his friend Q!āmināḡās, |
 became supernatural, and threw disease into Gwaēxsdaas, so that |
 he was dead. And as soon as Gwaēxsdaas was dead, Gwēdzagas |
 and his friend Ax^eaxūnē examined his body, || and pecked out the 45
 secular spots that they saw on his body; | and after they had done
 so, Yaḡwaxanowil, and his friend | Q!āmināḡās, threw into his
 stomach their shamanistic power; | and after they had done so,
 Gwaēxsdaas sang his sacred song. Now he was | a great shaman;
 and as soon as the four had finished, they came || and sat down in 50
 their places. Gwaēxsdaas kept on singing his | sacred song in the
 place where he was sitting on the magical mat. |

Then X'imselihela spoke again, and said, | "Now, come, friend
 Mēmeyoxwa^ana! and purify the whole body of our | friend, Gwaēxs-
 daas." Thus he said. Immediately || Mēmeyoxwa^ana arose and 55
 went to Gwaēxsdaas who was sitting on the | magical mat, and Mē-
 meyoxwa^ana took off the | slime from his skin and put it on the body
 of Gwaēxsdaas. | After he had done so, he sat down in his seat. |

Wā, sō^emēts, qāst Ax^eaxūnē. Laems lāl g'īwalatxens ^enemōkwē 38
 Gwēdzagas laxēs ēaxēna^yōs lē^ewē," ^enēx^elaē. Wā, hēx^eidaem^elā-
 wisē q!wāg'īlilēda mōkwē qa^s lā k!ūt^sē^estālilax Gwaēxsdaasē. Wā, 40
 hēx^eidaem^elāwisē Yaḡwaxanowilē lē^ewis ^enemōkwē Q!āmināḡāsē
^enawalagūhela. Wā, la^emē mex^eēdex Gwaēxsdaasē. Wā, la^emē
 hē^ela. Wā, g'īl^eem^elāwisē hē^elē Gwaēxsdaasē laa^elasē Gwēdzagasē
 lē^ewis ^enemōkwē Ax^eaxūnē dōqwētⁱlidx ok!wina^yas Gwaēxsdaasē
 qa^s LENTⁱidēxēs dōx^ewalēlē baḡūs tōpelalēla lāx ok!wina^yas. 45
 Wā, g'īl^eem^elāwisē ḡwālexs laē Yaḡwaxanowilē lē^ewis ^enemōkwē
 Q!āmināḡāsē mex^ealisasēs pēpexālaēna^yē lāx tek^elās Gwaēxsdaasē.
 Wā, g'īl^eem^elāwisē ḡwālexs laael yālaqwē Gwaēxsdaasē. Wā, la^emē
^ewālas pāxāla. Wā, g'īl^eem^elāwisē ḡwālēda mōkwē g'āxaalasē
 k!ūs^ealīla lāxēs g'ālē k!ūd^ezēlasa. Wā, la^emē āem la hāyōlīhela 50
 yālaqūlē Gwaēxsdaasē laxēs k!wadzālīlasa ^enawalagūdzowē lē^ewa^ya.

Wā, lā^elaē ēdzaqwa, yāqlēg^alē X'imselihela. Wā, lā^elaē ^enēk^a:
 "Wā, ḡēlag'a qāst, yūL Mēmeyoxwa^ana qa^s laōs lāx^ssāx^eīdamasxens
^enemōx^udzē Gwaēxsdaasē," ^enēx^elaē. Wā, hēx^eidaem^elāwisē lax-
^eūlīlē Mēmeyoxwa^ana qa^s lā lāx k!wadzālīlasas Gwaēxsdaasaxa 55
^enawalagūdzowē lē^ewa^ya. Wā, lā^elaē Mēmeyoxwa^ana āxālax^eīdxēs
 tsōx^eūna^yē qa^s lē āxēt^elts lāx ok!wina^yas Gwaēxsdaasē. Wā,
 g'īl^eem^elāwisē ḡwālexs g'āxaē k!wāg'alīla lāxēs k!waēlasē.

- 60 Then X'imseliḥela spoke again, and said, || "O friends! it seems to me that we have done everything we do in our | great winter dance. Now let us take our friend | Gwaëxsdaas out of the woods, with his great dancing-house, which | obtains its own fire-wood for the fire in the middle of the house. Now, | our great friend shall say where he
- 65 wants this house to be put, for this will be the only || great dancing-house that goes to the Sea-Dwellers of this world. | Now let us sing for our great friend. Only let | the door be barred, so that no secular people can enter the house of our | great friend Gwaëxsdaas. Now I shall wait for what | he will say." Thus said X'imseliḥela. Imme-
- 70 diately || Gwaëxsdaas thought that he wished the great dancing-house to be placed at | the upper side on the river K'letēt, at the village of the Āwik'lenox"; and | at once Qōqwadēsila spoke, and said. | "We shall place this great dancing-house at the upper side of K'letēt, | at the village of the Āwik'lenox", K'etēt." Thus he said.
- 75 Then || all the spirits agreed to what he said. |
- Then X'imseliḥela spoke again, and said, | "Now, listen to me, every one of you, friends! Do not take with you | your masks, for we shall only take care of our great friend here, | so that he may know the ways of this great dance which he obtained as a treasure ||
- 80 from us. In four days we shall go when | night comes. Then we shall dance for our great friend before | the tribe of our great friend

- Wä, lä'laē ēdzaqwa yāq!eg'a'fē X'imseliḥela. Wä, lä'laē 'nek'a:
- 60 "Wa, 'nē'nemōk"; lax'st!aax'mē 'wilgalihens gwayi'lälāsē qaens 'wālasēx ts!äq!ēna'ya. Wä, la'mēsens läl taōdōt!enlexens 'nemōx"-dzāx, laxōx Gwaëxsdaasēx, lē'wa 'wālasēx ts!ägats!ē g'ōkwaxwa q!wāq!ülēbag'ilax qa's laqawalih g'ōkwa. Wä, la'mēsōx yaq!eg'a'f-
- 65 lens 'nemōx"dzāx yīsēs gwāyōla qa g'ōx'öldzasitsa 'nemgēem-lēx ālak'lāla 'wālas ts!ägats!ē g'ōk" läl lāxwa l'lāsakwax 'nāla. Wä, la'mēsens nōgwaem! denxela! qaens 'nemōx"dzē. Āemlens lēnēg'ix"la t!ex'ilāx qa k'leāsēs g'āxēits baxūsa g'ōkülōtsens 'nemōx"dzāx yixōx Gwaëxsdaasax. Wä, la'mēsens ōlastogwalihlex wāldemlaq!esō," 'nēx'laē X'imseliḥela. Wä, hēx'idaem'lāwisē Gwa-
- 70 ēxsdaasē g'ig'aēx'ēda qa's hēs g'ōx'öldzatsa 'wālasē ts!ägats!ē g'ōkwē āpsōtasa 'wa, yix K'letētē, lax g'ōkūlasasa Āwik'lenoxwē. Wä, hēx'idaem'lāwisē yaq!eg'a'fē Qōqwadēsila. Wä, lä'laē 'nek'a:
- "Hēllaōx g'ōx'ūls!a 'wālasē ts!ägats!ē g'ōkwē āpsōtas K'letētē, yixs g'ōkūlaēxa Āwik'lenoxwē lāx K'letētē," 'nēx'laē. Wä, la'mē
- 75 'nāxwa ēx'ak'ēda haāyahilagax wāldemas.

- Wä, lä'laē ēdzaqwa, yaq!eg'a'fē X'imseliḥela. Wä, lä'laē 'nek'a:
- "Wēg'a 'nāxwa hōlēlax hamātel 'nē'nemōk"; k'leās k'les lātsōs yāxlenaqōs qaxg'ins ā'mēlek'nōgwaem aaxsilatg'ins 'nemōx"dzēk" qa ālak'lālēsōx q!ālelaxens gwayi'lälāsaxwa 'wālasē lēdē lōgwēsōx
- 80 g'āxens. Wä, lā lens mōp!enxwa'slens 'nālala qensō lālxa lāla ganof'idel qens hēx'ida'mēl kwēxelaixens 'nemōx"dzēx, yixs k'les-

go to sleep, so that the tribes may be surprised." | Thus he said. |

Then they rested for four days, and || late at night X'imselilela told 85 the spirits that they would now | move the great dancing-house to the place above K'letēt. | Gwaëxsdaas did not know that the great dancing-house was already standing | where he wanted it to stand on the ground. Now, Gwaëxsdaas | kept his death-bringing baton. ||

Now, the ancestors of the Äwik'lenox^u saw the great | dancing- 90 house, and the sparks coming through the roof, and there was sound of singing; | and they called "Hōho!" as the | forty spirits were being called by X'imselilela. Then the | ancestors of the Äwik'lenox^u were afraid to go and look at it. | And the song-leaders of the ancestors of the Äwik'lenox^u || sat down outside of the house of their 95 chief Ēwültlāla, and they | repeated the song that they heard sung in the great dancing-house. | Now, X'imselilela wished that the song-leaders | of the Äwik'lenox^u would learn the songs, for they heard them distinctly | while they were singing. And X'imselilela did || as he had been doing that night when Gwaëxsdaas first 50 entered the great | dancing-house. And when the forty masked | spirits had finished, then Gwaëxsdaas danced, | wearing the cedar-bark rings mixed with white. And after he had danced with the |

‘mēla mēx^ēēdē g’ōkūlota ‘nemsens ‘nemōx^udzēx, qens q’ayaxōlē- 82 mētsa lēlqwālala^ēyax,” ‘nēx^ēlaē.

Wä, g’il^ēm^ēlāwisē mōp!enxwa^s la x’ōsāla. Wä, laem^ēlāwisē gagāla gānola laa^ēlasē X’imselilela nēlaxa haāyahilagaxs le^ēmaē 85 lēqūls^ēlaxa ‘wālasē ts!āgats!ē g’ōkwa lāx āpsōtas K’letētē. Wä, la^ēmē k’lēs q!ālēlē Gwaëxsdaasaxs g’āx^ēmaaxōl g’ōx^ēūlsēda ‘wālasē ts!āgats!ē g’ōk^u lāx wālage^ēlas qa g’ōx^ēūldzats. Wä, laem^ēlaē Gwaëxsdaasē q!ap!ēx^ēsā lē^ēwa hālayō t!emyayā.

Wä, gwālelaem^ēlāwisa g’ālāsa Äwik’lenoxwē dōqūlaxa ‘wālasē 90 ts!āgats!ē g’ōkūxs ānōbēxsālaēs ōgwāsē; wä, hē^ēmēsēxs laē denxk’lāla, wä, hē^ēmisēxs laē hōhoxwē lēlwült!alīāyās X’imselilelaxa mōsgemg’ustāwē haāyahilagasa. Wä, laem^ēlaē k’fēla la dōqwaqxa g’ālāsa Äwik’lenoxwaq. Wä, lā^ēlaē nēnāgadāsa g’ālā Äwik’lenox^u k’lūs^ēels lāx l’āsanā^ēyas g’ōkwasa g’igāma^ēyē Ēwültlāla qa^s denxē- 95 g’a^ēyēxa denxelayāsa denxk’lāla lāxa ‘wālasē ts!āgats!ē g’ōkwa. Wä, laem^ēlaē he^{sē}x X’imselilela nāqa^ēya laēna^ēyas q!aq!ol!ē nēnāgadāsa Äwik’lenoxwaxa q!emq!emdemē qaxs q!ūlaxsdalāē wūlela-qēxs denxelaē. Wä, laem^ēlaē X’imselilela āem neqemg’iltewēxs gwēg’ilasaxa ganolē yīxs g’ālāē laēlē Gwaëxsdaasē lāxa ‘wālasē 500 ts!āgats!ē g’ōkwa. Wä, g’il^ēm^ēlāwisē gwāla mōsgemg’ustāwē yaēxumala haāyahilagasa laa^ēlasē yīx^ēwidē Gwaëxsdaasē. Wä, la^ēmē qēqex^ēī^ēlax^ēsa mēlmaqela l!āgekwa. Wä, g’il^ēmēsē gwāl yīxwasa mōsgemē q!emq!emdema laē X’imselilela, lē yāq’eg’a^ēla. Wä, lā^ēlaē

5 four songs, X'imselilela spoke, and || said, "Now, this is all. Now your name shall be | Alōtemdālag'īls in this great dance ālaq'ēm. Now, you have done well, | great friend. Only take care and do not hurt it! Now, | I shall tell our friends that | I know that | he was beaten by his father at Wāwalē: therefore he wanted to commit
10 suicide || on account of his Nāk'wax'da'xw father Ts!ex'ēd, | the chief of the numaym G'ēxsem. And his mother is Ts!eqāla, | the Āwik'!ēnoxw woman. And the only mistake our great friend made | was that he did not wish this great winter dancing-house | to be placed in the country of his father, Ts!ex'ēd, Wāwalē. I mean that
15 we || ennoble his mother's side." Thus he said. "Now for three nights | we shall sing for our great friend, and | the fourth night the song will be sung by his tribe; and we shall | all become invisible, that we may not be seen by this tribe, although | we shall walk about giving instructions secretly, telling them what to do; || and we
20 shall leave all the masks in the | sacred room." Thus said X'imselilela to his friends. |

As soon as he stopped speaking, and when daylight came in the morning, | the spirits never came out. They remained | sitting around the fire in the middle of the great dancing-house. Now, ||
25 the ancestors of the Āwik'!ēnoxw were really frightened at what they saw, for they did not | know what it was. |

5 'nēk'a: "Wā, la'mōx 'nāxwa gwāla. Wā, laems lēgades Alōtemdālag'īls laxōs 'wālasēx lēdaxwa ālaq'ēm. Wā, laems hēlaxa 'nemōx'dzē. Wēg'a āem yāl!ālex qa's k'!ēsaōs mōmasilaq". Wā, la'mēsēn nēlalexg'īns 'nē'nemōkūk' yīxg'īn q!āla'mēg'aqōxs k'!ēlak'ase'waaxsēs ōmpa lax Wāwalē; lāg'īlasōx tōyag'ē yīxs
10 Nāk'wax'da'xwaē ōmpasōx yīxa lēgadās Ts!ex'ēdē, g'īgāma'yasa 'nemēmotasa G'ēxsemē; wā, lōx ābāyades Ts!eqālaxa Āwik'!ēnoxwaxsemē. Wā, hētos'mē ōdzaxayōsens 'nemōx'dzāx k'!ēsaēx 'nēx' qens hē'mē g'ōxūldzatsa 'wālasēx ts!āgats!ē g'ōkwē āwīnagwisasēs ōmpē Ts!ex'ēdē lax Wāwalē, 'nē'nak'īlxg'īns yewēk'
15 la wēqwase'wa ābāsk'!ōtēx," 'nēx'!aē. "Wā, la'mēsēns yūdux'p!enxwa's kwēxelalxens 'nemōx'dzēxa gāgenolē. Wā, la'mēsōx g'āx kwēxelasōltsēs g'ōkūlotaxa gānolasa mōxsōta 'nāla āemlens 'wī'la! k'!ālk'!eyōts!ēnoxw!ē qens k'!ēsē dōgūlts g'ōkūlōtasōx, wāx'mēlg'īns g'eyīmg'īlilēla! qens wūnālē lēxs'ālaq qa gwēgwālag'īlil'ats. Wā, la!alōx g'ix'g'aē!ēmlens yaēxum!ēx 'wī'la lāxwa hēme'lats!ēx," 'nēx'!aē X'imselilēlāxēs 'nē'nemōkwē.

Wā, g'īl'ēm'lāwīsē q!wē'idēxs laē 'nax'idxa gaāla. Wē, hēwāxa'ēm'lāwīsē g'āxewūlsnōkwa haāyahilagāsē. Āem'lāē k'!ūtsē'stalilēlaxa laqawalīlaxa 'wālasē ts!āgats!ē g'ōkwa. Wā, laem'lāē
25 ālak'āla k'īhēla g'ālāsa Āwik'!ēnoxwē la dōx'wīdeq qa k'!ēts!ēna'yas q!ālelax gwēx'sdēmas.

Then Ts!Ex^ēd, the father of ALōtemdālag'īls, visited | the Āwik'!ē- 27
 nox^u with his wife Ts!Eqāla. And | Ts!Ex^ēd, and his wife Ts!Eqāla,
 were seated among the Āwik'!ēnox^u as they all went || into the house 30
 of their chief Ewūlt!āla, talking about the | great house at one side
 of the village; and the song-leaders were | talking about the songs,
 which were very different from | the winter-dance songs of the
 Āwik'!ēnox^u, which they obtained from Nenwaqawē through the |
 wife of Cannibal-at-North-End-of-World, for the song-leaders were
 secretly singing || what they had heard sung in the night by the 35
 men in the great | house—for there is only one tune, āyē hahoyaxāē—
 thus the song-leaders said, | as they were secretly singing to-
 gether. Then some | of the Āwik'!ēnox^u guessed that they were
 ghost-dancers. And Ts!Ex^ēd spoke, | and said, “O chiefs! listen
 to what I am going to say! || It occurs to me that this is my son 40
 K!wāk!wabalas who went to commit suicide. | It may be this is what
 we talked about, what you say is like a different kind of song. | Only
 take care, chiefs! It might be he.” Thus said he. |

Then all the Āwik'!ēnox^u discovered that it was he; | and all the
 Āwik'!ēnox^u said that they would come and sit down outside || when 45
 night would come, so that they might learn the songs well. | And when
 night came, they heard the sound of the names being called out of the
 sacred room, | and cries of “Hōho!” And then they would sing the

Wā, lā!lāē Ts!Ex^ēdē, yīx ōmpas ALōtemdālag'īlsē bāgūns 1ē^ēwis 27
 genēmē Ts!Eqāla lāxa Āwik'!ēnoxwē. Wā, laēm^ēlawis k!wāgelilē
 Ts!Ex^ēdē 1ē^ēwis genēmē Ts!Eqāla lāxa Āwik'!ēnoxwaxs laē ^ēwī!lāē-
 lēla lax g'ōkwasēs g'īgāma^ēyē Ēwūlt!āla gwāgwēx'sāla laxa ^ēwā- 30
 lasē g'ōkwa lax āpsōtasēs g'ōkūlasē. Wā, hē^ēmīsa nēnāgādāxs
 laē gwāgwēx'sāla lāx q!ēm^ēq!ēmdemasēxs xēnlēlaē ōgūq!āla lāxa
 ts!āq!alāsa Āwik'!ēnox^u, yīx g'āyanemas Nenwaqawē lax gēnē-
 mas Bax^ubakwālanux^usī^ēwa^ēyē, yī^ēlaxs laēwūnāla denx^ēidēda nēnāga-
 dāsēs wūlēlāxa gānōlē denxelayāsa bēbegwānema lāxa ^ēwālasē 35
 g'ōkwa, yīxs ^ēnemaēs “āyē hahoyaxāē,” ^ēnēx^ē!lāēda nēnāgādāxs
 laē ^ēnemadzaqwa wūnwūnōsa denxela. Wā, lā!lāē k'ōtēda wāō-
 kwē Āwik'!ēnoxwaq lelōlēlāla. Wā, lā!lāē yāq!ēg'a^ēlē Ts!Ex^ēdē.
 Wā, lā!lāē ^ēnēk'a: “^ēya, g'īg'egāmē, wāentsōs hōlēlaxg'īn wāldem-
 lek'. Hēden g'īg'aēga^ēyēn xūnō^ēkwaē K!wāk!wabalasaxs to^ēyag'aa 40
 qō hēemlaxens gwāgwēx'sālasaxēs gwe^ēyōs ōgūq!ālas q!ēm^ēq!ēm-
 dem. Wāg'īla āem yal!ālex g'īg'egāmē qō hēemlaxō,” ^ēnēx^ē!lāē.

Wā, la^ēmē q!ā!lālela ^ēnāxwēda Āwik'!ēnoxwaq hē^ēma. Wā,
 la^ēmē ^ēnēk'ēda ^ēnāxwa Āwik'!ēnoxwē qa's ^ēwī!lālag'ī lāl klūselsxa
 lāla gānō^ēidēl qa's ālax^ēidē q!āq!ol!ax q!ēm^ēq!ēmdemas. Wā, 45
 g'īl^ēmēsē gānō^ēidēxs laasē lē^ēwūlt!alilēlak'!ālase^ēwa 1ēlēqelase^ēwēs
 1ēlēgemē. Wā, lānaxwē hōhoxwaxs laē denx^ēēts q!ēmdemas.

48 song. | And the *Āwik'!ēnox^u* heard the sound they made, and the names. | Then the *Āwik'!ēnox^u* remained to the end sitting down ||
 50 that night, outside of the house of their chief *Ēwūlt!āla* who was listening to the | words that *X'imselilēla* was speaking, for he was the head | chief of the spirits. And when the | forty masks danced—for the song-leaders of the | *Āwik'!ēnox^u* counted the number of
 55 times that *X'imselilēla* called out the names, || and also how often each one | shouted "*Hōho!*" and also what *X'imselilēla* said | when he spoke to the men sitting in the house and told them that the one whom he had called was coming, | and also when he named the names of those who have already been named when they stood | outside of
 60 the sacred room of hemlock-branches; therefore it was || just as though the song-leaders were sitting among the spirits, and as though they were seeing | what was being done; for they really heard everything that was said | by *X'imselilēla*, for the night was very calm. |

When night came again, all the *Āwik'!ēnox^u* | sat down outside
 65 of the house of their chief *Ēwūlt!āla*; || and when they were seated, Chief *Ēwūlt!āla* spoke, | and said, "Now, take care, tribe! for I | guess this is *K!wāk!wabalas*, the son of my sister | *Ts!eqāla*, the one for whom they are singing, for he went to commit suicide at *Wāwalē*;

48 *Wā*, *ēnāxwaem wūlēlēda Āwik'!ēnoxwax g'wēk'!ālasas lō^e lēlēgēmas*. *Wā*, *laemēlāwisēda Āwik'!ēnoxwē senbēem klūts!es lāx*
 50 *l!āsanā^eyas g'ōkwasēs g'igāma^eyē Ēwūlt!ālaxa gānolē hōlēlax wāldemiēlālas yaq!ent!ālāsē X'imselilēla, yīxs hē^emaē xamāgēmē g'igāmē^esa haāyatilagasē*. *Wā*, *g'ilēmēlāwisē wī^ela yīx^ewidēda mōsgemg'ustāwē yaēxumala, yīxs gēlwig^emaā^elaēda nēnāgādāsa Āwik'!ēnoxwax wāxap!enasa X'imselilēla lēx^eēdex lēgēmasēs lē-*
 55 *lālase^ewē*. *Wā*, *hē^emisēx ēnemp!endzaqwa^emaē hōhoxwēda ēnāl^eēmōkwē lāx lē^elālase^ewas*. *Wā*, *hē^emis wāldemas X'imselilēlāxs laē ēnēlēlaxa k!ūdzēlē bēbegwānemxs g'āx^emaēs lē^elālase^ewē ēnēk^eēt!ēd lēx^eēdex lēgēmasēs laemx^edāla^e lēx^eētsē^ewaxs laē lā^ewil lāx l!asalīlāsa q!wāxsemē lē^emēlats!ā*. *Wā*, *hē^emis ālag'īlts ēnema-*
 60 *x'īsa nēnāgādē lō^e laem k!wāg'ilīlxa haāyatilagasē qaxs dōqwalēx gwēgwālag'ilī^elasas qaxs ālak'!ālaē q!ūlaatāla wūlēlax wāldemiēlālās X'imselilēla, qaxs ālak'!ālaē q!ōqūlaxa gānolē*.

Wā, *lā^elaē ēt!ēd gānolēda laemlāxaawisēda Āwik'!ēnoxwē wī^ela k!ūsels lāx l!āsanā^eyas g'ōkwasēs g'igāma^eyē Ēwūlt!āla*. *Wā*,
 65 *g'ilēmēlāwisē wīl^eg'āels laē yāq!ēg'ā^ela yīxa g'igāma^eyē Ēwūlt!āla*. *Wā*, *lā^elaē ēnēk^eā*: "*Wēg'a yāl!ālex g'ōkūlot qaxg'in la^emēk^ek'ōt!ēdeqē hēem K!wāk!wabalasa yīx xūnōkwasen wūq!wāqōx Ts!eqālāēda lā q!ēmtase^ewaxa to^eyag'ā lāx Wāwalē*. *Wā*, *lālaxē*

and he may have | obtained as a treasure the great house seen by us, and what is heard by us. || I mean, let us take care!" Thus he said. | 70

Now, Ēwūtl!āla was speaking loud on purpose that he might | be heard by those who were sitting in the great house; and he was really | heard by X'imselihela, for that was the wish of X'imselihela, that | Ēwūtl!āla might say this while the Āwīk'!ēnox^u were sitting || outside of the house of Ēwūtl!āla, and that the song-leaders might 75 learn the | songs, and that they might know the ways of the dance. | As soon as Ēwūtl!āla had spoken, the | song-leaders of the great dancing-house began to beat fast time; and when the fast beating of the song-leaders stopped, | then some one said, "I call you, || Hox- 80 hoxūlsela, to come and dance." And when the | speech of X'imselihela was at an end, then some one shouted, "Hōho!" | And X'imselihela came, speaking as he walked and telling the spectators, "Now, | Hōxhoxūlsela, who has been called by me, is coming." Then the song-leaders sang. | And now the song-leaders of the Āwīk'!ēnox^u || heard 85 really the manner in which X'imselihela called the forty names; | and when all the forty who had been called by X'imselihela had danced, | then Alōtemdālag'īls sang his sacred song | inside the sacred room of hemlock-branches; and then Ts!ex^ēēd, | and his wife Ts!eqāla, recognized their son by his voice. || And the song- 90

lōgwalaxens dōgūlē 'wālas g'ōkwa lē'wens la wūlēla. Wā, hē-
'mēsen 'nēnak'īlē qa's ā'maōs 'nāxwa yāl!ā,' 'nēx'laē. 70

Wā, la'mē hāse la yāq!ent!alē Ēwūtl!āla hē'nōmaem qa's ogwaqē wūlēla yīsa k'lūdžēla laxa 'wālasē g'ōkwa. Wā, ālaem'lāwisē wūlēla yīs X'imselihela yīxs hes'maax nāqa'yē X'imselihela qa 'nēk'ēs Ēwūtl!āla lē'wa 'nāxwa Āwīk'!ēnoxwaxs laē k'lūts!es lāxa l!āsanā'yas g'ōkwas Ēwūtl!āla lē'wa nēnāgadāxs laē q!aq!ol!axa 75 q!emq!emdemē qa gwāhela'mēs 'wī'la q!ālax gwayi'lālasas. Wā, g'il'ēmlāwisē q!ūlbē wāldemas Ēwūtl!ālāxs laa'lasē lēxdzōdē nēnāgadāsa 'wālasē ts!āgats!ē g'ōkwa. Wā, lā'laē q!wē'ēdēda lēxdzā'ya nēnāgadē laa'lasa 'nēk'a: "Lē'lalenlōl qastai Hōxhoxūlsela qa's g'āxaōs yīx'wīda." Wā, g'il'ēmlāwisē q!ūlbē 80 wāldemas X'imselihela laa'lasa hōhoxwaē lē'lālase'was. Wā, g'āx'laē 'nēk'!ālē X'imselihela nēnēlaxa x'īts!ax'ila: "G'āx'ēmg'in lē'lālase'wē Hōxhoxūlsela." Wā, laem'lāwisē denx'ēdēda nēnāgadē. Wā, laem'laē ālak'!āla q!ūlaatāla wūlēlēda nēnāgadāsa Āwīk'!ēnoxwax lē'lālaēna'yas X'imselihelāxa mōsgēmg'ustāwē lēlēgem lē'lā- 85 lasō's. Wā, g'il'ēmlāwisē 'wī'la yīx'wīdēda mōsgēmg'ustāwē lē'lā-nems X'imselihela, wā, lā'laē yālaq!ūg'a'fē Alōtemdālag'īlsē lāx ōts!āwasa q!waxsemē lē'mē'lats!ā. Wā, lawislālaē Ts!ex'ēdē lē'wis genemē Ts!eqāla malt!ēxsdendxēs xūnōkwē lāxēq. Wā, laem'laē denx'ēdēda nēnāgadāsa mōsgēmē q!emq!emdems Alō- 90

91 leaders sang the four songs of | ALōtēmdālag'īls; and when the last
 song was at an end, | X'īmselīlēla spoke, and said, "Now we | have
 finished, friends. Now our great friend | ALōtēmdālag'īls will be
 caused to dance by his tribe to-morrow night!" Thus he said. ||
 95 "Now I shall tell our great friend that you have been visited by
 those | who wish for magic power, and who wish for different
 dances; and this | our great Hamasē'nā goes to him who wishes for
 a | cannibal-song without whistles. His song is about the canni-
 600 bal, | and his head-mask is Ḡelōgūdzewēs, Hōx'hogūdzewēs, || and
 Gwa'wayelā'na; these three are lent by our friend Hamasē'nā | to
 our friend as head-masks for the hamdzedzō^e | (this is called by the
 Kwāg'uł hāmshāmts'les). And he has four | songs. The frog war-
 dance comes from our | friend Wūqagas, for when those who belong
 5 to you go || to the house of our friend Wūqagas, she gives birth at
 once | to four frogs, which go into the stomach of the woman, or
 even of a | man who has disappeared and gone to the house of the
 frog war-dancer. And at once whistles sound | in the stomach of
 the frog war-dancer (this is called by the Kwāg'uł bad-inside- | war-
 10 dance). And this our friend Q'lāmināgās, if she || is visited by a
 woman, or even by a man, who is loved¹, when they disappear, |
 then Q'lāmināgās knows that they will be q'lāmināgās dancers. |
 She calls them into her house, and gives them instructions | what

91 temdālag'īlsē. Wā, g'il'ēm'elāwisē q'lūlbēda ālēxsda'yē denxelayos,
 laasē X'īmselīlēla yāq'ēg'a'la. Wā, lā'laē 'nēk'a: "Wā, la'mens
 gwāla, 'nē'nemōk". La'mōx g'āxl yīxwāmatsō'lēns 'nemōx'dzēx
 laxōx ALōtēmdālag'īlsax ḡanolas lēns la yīsōs g'ōkūlotax," 'nēx'elāē.
 95 "Wā, la'mēsēn nēlālxens 'nemōx'dzēx yīsēs g'āx'ēdaēna'yōs 'na'nā-
 walak'waatsa 'nēk'ē qa's layosasēs ōgū'liłōs lād lāq. Wā, yu'maōx
 'nemōkwaq'lēnsōx Hamasē'nā, la'mō g'āx'atsa 'nēk'ē qa's hāmdze-
 dzewēsē'wēxa k'leāsē medzēs. Wā, la'em hāmats'lak'lālē q'lēmdē-
 mas. Wā, lā hamsiwālx Ḡelōgūdzewēsē lō^e Hōx'hogūdzewēsē
 600 lō^e Ḡwa'wayelā'na. Wā, yūdukwōx lēk'ewasaxs Hamasē'nā
 lāxens 'nē'nemōkwēx qa hamsiwēsa Hāmdzedzewēsē'wē,
 (yīx gwe'yāsa Kwāg'ułē hāmshāmts'lesa). Wā, la mōsgēmē q'lēm-
 q'lēmdemas. Wā, yūemxat! g'āg'axaatsa olala wūq'lesa, yīxens
 'nemōkwēx yīxōx Wūqagas, yīxs g'il'maē g'āxa g'ayolē lāx'da'xwōl
 5 lāx g'ōkwasens nemōkwōx Wūqagasēx, wā, lāx hēx'idaem mayo-
 lāsasa mōwē wīwūqages lāx tek'lāsa ts'edāqē lē'wa wāx'ēm be-
 gwānem x'is'ēd qa's wūq'lēsē olala. Wā, hēx'ida'mēsē xwāk'walē
 ōts'lāwas tek'lāsa wūq'lēsē olala. (Hēm gwe'yāsa Kwāg'ułē 'yak'les
 tōx'wid.) Wā, yu'mēsens 'nemōkwēx yīxōx Q'lāmināgāsēx, yīxs
 10 g'āxasaaxsa ts'edāqē lē'wa wāx'ēm begwānem lāelwinayaxs x'is-
 'ēdaē, qa's hēx'ida'maōx Q'lāmināgāsēx q'lālelaqēxs q'lēq'lāmināgā-
 selālēlē. Wā, hēx'ida'mēsōx lē'līlaq laxēs g'ōkwē qa's lā lēxs-

¹ That means: a prince or a princess.

to do when they are dancing; and when to call out 'Hai, | hai, hai!' and also when Q!âminâgās takes off the || scalp of her head, 15 and just shows her skull, | not leaving a single hair on; and how she carries the scalp | while she is dancing, with the blood running down each side of her neck. | This is what they obtain from our friend here, that they may also | pull off their scalps. ||

"And this, our friend here, L!êtsaplêla'naga, whose | seat is here 20 under the fire here in the middle of my house"—thus said | X'imse-lîlêla—"those who disappear and go to her become | nōnhtsê'stalā. And then L!êtsaplêlanaga treats them so that they can sit | on the fire without being burned. No whistles belong to our || nōnhtsê'stalā. | 25

"And also our friend Mēmeyoxwa'na, for those | who disappear and go to him become salmon-dancers. She also | shows them how to act in their dance. And these are different from the dancers of my | friend Cannibal-at-North-End-of-World; for all his dances have whistles, || and there are no whistles in our dances." Thus said 30 X'imse-lîlêla | to Alōtemdālag'îls. |

"Now your tribe shall come when day comes, and they shall take care of you, | for we have finished." Thus said X'imse-lîlêla and he disappeared | with his friends. ||

ēālaq qa g'wēg'ilatsēxs laē yîxwa LE'wis bābagūlakūlaēna'yē hai 13 hai hai; wā, hē'misēxs laē Q!âminâgāsē qūdzehtsemd q!lūlēx's'emx L!êtsema'yasēs x'ōmsē. Wā, â'mēs la 'nāxwa la nēlātē xāqas x'ōmsas 15 k'leās la ālāda 'nemtslaq se'ya āxāla. Wā, la'mē dālaxa L!êtsema'yasēs x'ōmsaxs laē yîxwa 'wāmaxelaxa elkwa lāx ēwanōlxawa'yas. Wā, hē'mis lālānemsē layāsens 'nemōkwēx lāqēxs laē ōgwaqa qūsōdex L!êtsema'yasēs x'ōmsē.

"Wā, yū'mēsen 'nemōkwēx, yîxōx L!êtsaplêla'nagax, yūemlāi 20 ālag'îlîl laxōx āwābālisaxsōx laqawalîlaxsen g'ōkwa 'nemā," 'nēx-ēlaē X'imse-lîlêla, "yîxs g'āxasaaxsa x'is'ēdē lax'da'xōl qa's nōnhtsē'stalātē. Wā, lōx L!êtsaplêla'nax pēspātaq qa wax'ēmēs k'lwāg'îlāla lāxa legwîlē qa k'leāsē legūlēs. Wā, la'em k'leās medzētsa nōnhtsē'stalātē g'ayōl g'āxenu'x". 25

"Wā, yū'mēsens 'nemōkwēx, yîxōx Mēmeyoxwa'nax, yîxs g'āxasaaxsa x'is'ēdē lax'da'xōlxa hāmēyalālē. Wā, la'emxaōx q'laq'lōl lāmatsēs yîxwalaēna'yē lāq. Wā, yūem ōgū'qāla lāx lēlādāsen 'nemōkwaē Bax'bakwālanux'siwa'yaxa 'nāxwa'ma medzēdzadēs lēlādē. Wā, la k'leās medzētsen nōsaqenu'x' lēlādē," 'nēx'ēlaē X'imse-lîlê- 30 lax Alōtemdālag'îlsē.

"Wā, la'mē g'āxLES g'ōkūlotaōs qō 'nāx'ēidlō qa's aaxsilālōl qaxg'anu'x' la'mēq g'wāla," 'nēx'ēlaē X'imse-lîlêlaxs laē 'wî'la x'is'ēda LE'wis 'nē'nemōkwē.

- 35 Behold! it was already getting daylight in the morning; and the masks were left, | and the cedar-bark rings mixed with white, of ALōtēmdālag'īls. | Then ALōtēmdālag'īls was glad on account of the supernatural treasure that he had obtained, | for it was the first one of its kind, and of his death-bringing baton, for now he wished to | try it on something. Then he thought of his father and of his
40 mother; || and he wished to kill them, when they should come to see him, on account of | the way in which he had been treated by his father. He had always struck him, which was the reason of his | attempted suicide. Thus he thought while he was seated alone in the great | dancing-house. Now, we shall stop for a while talking about | ALōtēmdālag'īls. ||
- 45 Now we shall talk about the Āwik'!ēnox^u, who never | left the place where they were sitting outside of the house of their chief Ēwūlt!āla; for | they heard the speeches of X'īmselīlēla when he said, | "Now your tribe will come in the morning and will take care of you, for | we have finished," when X'īmselīlēla said this. There-
50 fore || the hearts of the Āwik'!ēnox^u were really troubled, and they did not | sleep; and when it was near noon, | they launched four large shovel-nose canoes. The men were standing | in the canoes, and they went across to the great winter dancing- | house. Now,
55 the Āwik'!ēnox^u were singing the winter-dance songs; || and they did

- 35 LE^{ma}ā^{laxol} 'nā^{nakūlaxa} gaāla. Wā, la^{mē} 'wī^{la} lōwa^{lasēs} yaēxumlē LE^{wa} melma^{qela} L^{āl}!ēgekūlās ALōtēmdālag'īlsē. Wā, la^{mē}laē ēk'ē nāqa^{yas} ALōtēmdālag'īlsē qaēs lōgwa^{yaxs} hē^{maē} ālēs 'nem hē gwēx^{sē} LE^{wis} halāyo t!emyayā, yīxs LE^{maē} 'nēk' qa's gūnx^{idaasnōkwēs}. Wā, lā^{laē} g'īg^{aēx'ēdxēs} ōmpa LE^{wis} ābempē.
- 40 LE^{maē} 'nēx' qa's lē^{lāmasda'xwēq} qō g'ill dōx^{walelaleq} qa gwēg^{alt!eqelasas} ōmpasēq yīxs hē^{menala'maē} k'!ēlak^{aq} lāg^{ilas} tō^{yag'ē}, 'nēx^{laē} nāqa^{yas} lāxēs 'nemōgwīlāē k!waēt lāxa 'walasē ts!āgatslē g'ōkwa. Wā, la^{mēns} g'wāl yāwas^{id} g'wāgwēx^{s'āla} lāx ALōtēmdālag'īlsē.
- 45 Wā, la^{mēsen} g'wāgwēx^{sex'idēl} lāxa Āwik'!ēnoxwaxs hēwāxāē bāsēs k'ūts!edzasa L^{āsanā'yas} g'ōkwasēs g'īgāma^{yē} Ēwūlt!āla, qaxs 'nāxwa^{maē} wulelax wāldēmi^{lālās} X'īmselīlēla lōxs laē 'nēk'a: "Wā, la^{mē} g'āxLES g'ōkūlōtaōs qō 'nāx^{idLō} qa's aaxsilēLōl qax-granu^x la^{mēk} gwāla," laē 'nēk'ē X'īmselīlēla. Wā, hē^{mis} āla-
50 k'!āla xwanelqalayōs nēnāqa^{yasa} Āwik'!ēnoxwē. Wā, hē^{mis} k'!ēsēt memxēqelē. Wā, g'il^{em'lāwisē} k!wāyōlts!ā 'nālaēna^{yasēxs} laē wī^xstendxa mōts!aqē āwā dēdēlālasa. Wā, la^{mēlāwisē} lālawō-
lēda bēbēgwānēl lāqēxs laē law^l lax g'ōgwasasa 'wālasē ts!āgatslē g'ōkwa. Wā, la^{mēlaē} denxelasa ts!āq!ala q!ēmdema Āwik'!ēno-
55 xwaxs laē k'!ēs yāyanaxs laē lawīlēlā^{laxa} 'wālasē ts!āgatslē g'ō-

not go fast as they were crossing toward the great dancing-house, | 56
 the door of which was closed. When the Āwik'!ēnox^u landed | at
 the beach in front of the great dancing-house, then | the door opened;
 and all the men went ashore, | and went into the great dancing-
 house, and they sat down at the || right-hand side of the door. Then 60
 nobody was seen in the house. | After the Āwik'!ēnox^u had been
 sitting there long in vain, | Chief Ēwūtlāla spoke, and said, "O,
 Āwik'!ēnox^u! see what I have in my mind! | I wish to go to
 the room of hemlock-branches, for that may be the || sacred 65
 room of which we heard at night, for I have passed through the red
 cedar-bark | four times." Thus he said. Then all the Āwik'!ēnox^u |
 told him to go ahead. He went to the | sacred room of hemlock-
 branches, and went in. Then he | discovered ALōtemdālag'īls sit-
 ting among the many masks, || and Ēwūtlāla, who was standing 70
 there, lost his courage at what he saw. | Then ALōtemdālag'īls
 spoke, and said, "Come | and sit down at my right-hand side!"
 Thus he said to his uncle. | Then Ēwūtlāla sat down; and ALōtem-
 dālag'īls said, | "Thank you for being the first to come into my
 sacred room. Now, || get forty men and women to | wear the forty 75
 masks this night. This dance is named | ālaq!em, the great dance
 which I obtained as my treasure." Thus he said. Then | Ēwūtlāla

kwa lāx lēnēg'ekwaēs t!ex'īla. Wā, g'il'ēm'elāwisē lāg'alīsēda Āwī- 56
 k'!ēnōxwē lāx L!ema'isasa 'wālasē ts!āgats!ē g'ōkwa laa'lasē āxstō-
 x'widē t!ex'īlās. Wā, lā'laē hōx'wūltāwēda 'nāxwa bēbegwānem
 qa's lā hōgwīla lāxa 'wālasē ts!āgats!ē g'ōkwa qa's lā k'lūs'ālīl lāxa
 hēlk'!ōtsālīlāsa t!ex'īla. Wā, la'em k'!eās dōgūlts begwānemsa g'ō- 60
 kwē. Wā, la'em'elawisē gaēl wūl'ēm k'lūdēlēda Āwik'!ēnoxwaxs laael
 yāq!eg'a'lēda g'igāma'yē Ēwūtlāla. Wā, lā'laē 'nēk'a: "Wāentsōs
 dōqwalaxg'a gwālaasg'asg'en nāqek', yōl g'ōkūlot, Āwik'!ēnox^u,
 yīxg'in 'nēk'ēk' qen lālag'ī laēl lāxa q!waxsemē qō hēem lāx lēmē-
 'lats!ēsens wūlēlax gānolē qaxg'in lax'sāwēk' lāxwa L!āgek'wēx 65
 mōp!ēna," 'nēx'laē. Wā, lā'laē 'nāxwa'ma Āwik'!ēnoxwē āem
 'yālaqāq qa lās. Wā, lā'laē qās'ida qa's lā lāxa āxēlasasa q!wax-
 semē lēmē'lats!ā. Wā, lā'laē laēl lāq. Wā, hēx'ida'em'elawisē
 dōx'walelax ALōtemdālag'īls k!wāgelīlāaxa q!lēmēmē yaēxumla.
 Wā, āem'elawisē lā'wīlē Ēwūtlāla tēx'idēs nāqa'yasēs dōx'walelē. 70
 Wā, lā'laē yāq!eg'a'lē ALōtemdālag'īlsē. Wā, lā'laē 'nēk'a: "Gēla,
 k!wāg'alīl lāxg'in hēlk'!ōtagawalītek'," 'nēx'laēxēs q!lūlē'yē. Wā,
 g'il'ēm'elawisē k!wāg'alīlē Ēwūtlālāxs laē 'nēk'ē ALōtemdālag'īlsaq:
 "Gēlak'aslaxs sō'maē g'il g'axts!ālīl lāxwa lēmē'lats!ēx. Wā, laems
 āx'ēdlex mōsgemg'ustāla bēbegwāneml lē'wa ts!ēdāqla qa āxe- 75
 mālaixwa mōsgemg'ustāx yaēxumlaxwa gānolēx. Yūem lēgades
 ālaq!em yīxen lōgwa'yēx qens 'wālas lēda," 'nēx'laē. Wā, lā'laē

- 78 asked him, "What do you think? Shall I call the three | chiefs to come and listen to what we are talking about?" Thus he said.
- 80 Then || ALōtemdālag'īls said, "Go ahead, that we may finish our talk | with them!" Then Ēwūtlāla went out of the sacred room of hemlock-branches, | and stood in front of the sacred room; and spoke, | and said, "Now take care, Āwik'!ēnox", on account of the great things seen by me! | for these are new dances for us, who are the head winter-dancers || all around our world. Now, come, chiefs of the Āwik'!ēnox"—you, | P!āselal—you, L!āqwa-g'ila—and you, Pōlas." Thus he said. And immediately | the three chiefs arose and went into the | sacred room of hemlock-branches, and there they sat down at the right of | ALōtemdālag'īls.
- 90 And Ēwūtlāla spoke first, || and said, "O chiefs! now you have seen the treasure that our | son has obtained. We have all heard the speaking | last night, which said that we shall sing for our son this evening. | Now our son must show us the places | of the masks; and he will tell us how many || men must come in, and how many women, to wear these | masks." Thus he said. |
- Then ALōtemdālag'īls spoke, and said, | "This is what is needed, 700 twenty-four strong young men, | and sixteen strong young || women, and this boy is to be wise while wearing a mask, | and this girl is to

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- 78 Ēwūtlāla wūlāq: "Wālōs nāqa^εyaqlōs qen Lē^εlālēxa yūdukwē g'ig'egāmē^ε qa g'āxēs hōlēlaxens wāldemēx," ^εnēx'!aē. Wā, lā^εlaē
- 80 ALōtemdālag'īlsē ^εnēk'a: "Wāg'a qa gwāłtsē^εsta^εmēsens wāldemla lē^εwē." Wā, lā^εlaē Ēwūtlāla lōłts!ālil lāxa q!waxsemē lē^εmē^εlats!ē qa^εs lāx^εūlilē lāx L!āsalilasa lē^εmē^εlats!ē. Wā, lā^εlaē yāq!eg'a^εla. Wā, lā^εlaē ^εnēk'a: "Wēg'a yāl!āx, Āwik'!ēnox" āwilag'in dōx^εwa-lēlek' yixs alēg'ilens lēlēdēx yinsaxg'ins ts!āqētema^εyēk' yisōx
- 85 āwē^εstāxsens ^εnāla^εx. Wā, gēlag'a g'ig'egāmēs Āwik'!ēnox", yūl P!āselal, yūl L!āqwa^εg'il, sō^εmēts Pōlas," ^εnēx'!aē. Wā, hēx'idaem-^εlāwisa yūdukwē g'ig'egāmē^ε q!wāg'ilil qa^εs lē hōgwil lāxa q!waxsemē lē^εmē^εlats!ā. Wā, hēm^εlāwisē k!ūs^εālilē hēlk'!ōtagawalilās ALōtemdālag'īlsē. Wā, hēm^εlāwisē Ēwūtlāla g'il yāq!eg'a^εla. Wā,
- 90 lā^εlaē ^εnēk'a: "Wā, g'ig'egāmē^ε, laems dōx^εwalēlaxōx lōgwa^εyasens xūnōkwēx. Wā, lens ^εnāxwaem wūlēlax wāldemasa yāq!ent!ālax gānolēxa ^εnēk'axg'ins nōgwēlek' q!emtalxens xūnōkwaxwa gānolēx. Wā, la^εmēsōx āemlens xūnōkwēx nēlatsōx gwēgwāgawayaa-sasa yaēxumlē. Wā, la^εmēsōx nēlal g'axensas ^εwāxaaslasa bēbē-
- 95 gwānemla g'āxts!ālil lō ^εwāxaaslasa ts!ēdaqla qa āxemālaixwa yaēxumlē," ^εnēx'!aē.
- Wā, lā^εlaē yāq!eg'a^εlē ALōtemdālag'īlsē. Wā, lā^εlaē ^εnēk'a: "Wā, g'a^εmēns āx^εstō^εgwa hā^εmōk'ālak' lēlāk!wēmas ēalōstā bēbegwā-nema. Wā, g'a^εmēsēg'a q!ēl!āgūg'eyōk" alōstāgas lēlāk!wēmas
- 700 ts!ēdāqa. Wā, g'a^εmēsa bābagūmēxa nāqelilēla lax yixumāla. Wā,

be wise while wearing the mask." Thus he said. | Then P'āsela 2 spoke, and said, "Come, | chiefs! and let us go to our tribe to get the | twenty-four strong young men to come and try the masks; || and let some one go across to get sixteen strong young women, | and 5 one boy and one girl." | Thus he said. |

Immediately the chiefs went out of | the sacred room, and they sat down silently among the tribe. || Then L'lāqwag'ila told them in a 10 whisper that he wanted twenty-four | strong young men and sixteen strong | young women, and also one boy and | one girl. Then they sent four men | to go to get the women and the two children from their || houses in K'!ētēt. And when he stopped speaking, | four men went 15 out and went aboard the canoe, and they | crossed the river. And the twenty-four young men arose | and followed the four chiefs, and they went back into the | sacred room of hemlock-branches and sat down there. Then || Alōtemdālag'īls told them, "This is the chief 20 of the masks, | the mask of X'īmseliēla, which lies at the right-hand side of the sacred room." | And he stood in the front of the room, and he | named the forty masks to his tribe. | And they were put down in the sacred room as they were to stand when they were

g'a'mēsa ts'lāts!adagemēxa nāqeliēla lax yīxumāla," 'nēx'laē. Wā, 1 lā'laē P'āselaē yāq!eg'a'ā. Wā, lā'laē 'nēk'a: "Wā, gēlag'a 'wī'ax g'īg'egāmē qens lālag'ī lāxg'īns g'ōkūlōtg'aens qens wēg'ī āx'ēdex hā'mōk'ālā lēlāk'ū ēalōstā qa g'āxēs mensasōxda yaēxumlēx. Wā, hē'mis qa lāsē lawīlē dāx q!EL!āgūg'eyowa lēlāk'ū ālōstāgas ts'lēdaqa 5 L'ē'wa 'nemōx'la bābaguml L'ē'wa 'nemōx'la ts'lāts!adageml," 'nēx'laē.

Wā, hēx'idaem'lāwisa g'īg'egāma'yē 'wī'la g'āx hōx'wūlts!ā lāxa lē'mē'lats!ē qa's lā ēm'ēmsgemxs laē k!wāgelītaxēs g'ōkūlōtē. | Wā, laem'lāwisē L'lāqwag'ila ōpałaxs laē nēnēlaxs āx'ēxsdaax hā'mō- 10 k'ālā lēlāk'ū alōstā bēbegwānema L'ē'wa q!EL!āgūg'eyowē lēlāk'ū ālōstāgas ts'lēdaqa. Wā, hē'mēsa 'nemōkwē bābagūma L'ē'wa nemōkwē ts'lāts!adagema. Wā, lā'laē 'yālaqasa mōkwē bēbegwānem qa lēs dāxa ts'lēdaqē L'ē'wa ma'lōkwē g'īng'īnānem lāxēs g'ōkwē lāx K'!ētētē. Wā, g'īl'ēmlāwisē q!wēl'īdexs laē hōqūwel- 15 sēda mōkwē bēbegwānem qa's lā hōgūxs lāxa dēlālasē qa's lē lawīla lāxa 'wā. Wā, lā'laē āem q!wāg'īlīlēda hā'mōk'āla hā'yā'ēa qa's lē lāsgēmēxēs mōkwē g'īg'egāmēxs laē xwēlaqa laēL lāxa q!waxsemē lē'mē'lats!ā qa's k!ūs'ālīlē 'wī'la lāq. Wā, hēx'idaem- lāwisē Alōtemdālag'īlsē nēlaxs hē'maē g'īg'āmēsa yaēxumlē, yīx 20 yīxūmlas X'īmseliēlaxwa gwēbalīlēx lāxwa hēlk'!ōdōyālīlāsa lē'mē- lats!ēx; wā, hē'mēsōx L'ē'wīl lāxg'a L'lāsadzēlīlēk'. Wā, lā'laē 'wī'la lēlēqelax lēlēgemasa mōsgemg'ustāwē yaēxūmla qaēs g'ōkūlōtē, yīxs hē'maē gwaēl lāxa lē'mē'lats!ēs gwāgawa'yasaxs laē L'ē'lālasōs

- 25 called by || X'imselilela. They were never misplaced; and the
 Äwik'lenox^u were instructed also | about Mamayolemalaga, who
 gives birth | to a boy and a girl, and about the children who dance
 immediately | after they are born. |
- 30 As soon as he stopped speaking, the women came into || the great
 dancing-house, and Lläqwag'ila | called them into the sacred room
 of hemlock-branches. Then they were told by Ewült!äla | to sit
 down outside of the masks which they were going to wear. Now the |
 men were sitting down on the outer side of the masks, and also the |
- 35 two children in the same way with their masks. Then || Alötem-
 dälag'is spoke, and said | to the man who was to wear the mask of
 X'imselilela, "Don't be afraid, | friend, to make a mistake! for you
 will hear the | owner of these masks, who will come and advise you.
 I say this, because | otherwise you might be frightened in vain." ||
- 40 Now, it was late in the evening when the | Äwik'lenox^u came
 across the river, and all went into the large dancing- | house; and
 when all were inside, the song-leaders | of the Äwik'lenox^u sat down
 in the rear of the great dancing- | house; and when they were ready,
- 45 X'imselilela shouted "Höho!" || and immediately the song-leaders
 sang. Then X'imselilela came | dancing out of the sacred room of
 hemlock-branches, carrying his rattle in one hand; | and at the end

25 X'imselilela. Hëwäxa layap!ela. Wä, hëem äem waxë lëxsex'ï-
 dayäsëxa Äwik'lenoxwë ögü'la läx Mämayolemalagäxs laë mäyo-
 lasa bäbagumë lë'wa ts!äts!adagemë, yixs ä'maë hëx'ïd yix'wi-
 dëda g'ing'inänemaxs g'äläë mäyo'ïdayä.

Wä, g'il'emeläwisë q!wël'ïdexs g'äxaasa ts!ädäqë högwila läxa
 30 'wälasë ts!ägats!ë g'ökwa. Wä, hëx'ïdaemeläwisë Lläqwag'ila lël-
 ts!äl!äq läxa q!waxsemë hëm'elats!ä. Wä, la'më 'nëx'sös Ewült!äla
 qa's hë'më k'lüs'älilë Lläsaliläsës yaëxümëlë läx la gwaëlatsa bëbe-
 gwänemë yixs hë'maë la k'lüdzëlë Lläsaliläsës yaëxümlë lë'wa
 ma'lökwë g'ing'inänema; hëemxaa la gwaëixës yaëxümlë. Wä,
 35 lä'laë ëdzaqwa, yäq!eg'a'fë Alötemdälag'isë. Wä, lä'laë 'nëk'a
 läxa begwänemëxa lälë yixümälax yixümlas X'imselilela: "Gwäla
 nöfax, qäst, qasö lëxlëqülilaxö qaxs 'näxwa'mëlaqös wülelalex
 äxnögwadäsa yaëxümlëx g'äxl lëxs'älax'da'x'löl. Hëden 'në'nak'il
 älas wül'emlax k'il'ïdes."

40 Wä, laem'laë k!wäg'ila dzäqwaxs g'äxaë 'wila g'äxa'wilëda
 Äwik'lenoxwë läxa 'wä qa's lë 'wilaël högwël läxa 'wälasë ts!ä-
 gats!ë g'ökwa. Wä, g'il'emeläwisë 'wilaëlëxs laë 'wilës nënäga-
 dasa Äwik'lenox^u k'lüs'älilë läxa ögwiwaliläsa 'wälasë ts!ägats!ë
 g'ökwa. Wä g'il'mësë 'wila gwa'lila laasë höhoxwë X'imselilela.
 45 Wä, hëx'ïdaemeläwisa nënägadë denx'ëda. Wä, g'äx'laë X'imse-
 lilela yix'wülts!älilëla läxa q!waxsemë hë'm'elats!ä yat'k'!öts!änaxës
 yadenë. Wä, g'il'emeläwisë q!ül'bë q!ëmdemas laë lāx'ülilë läx

of his song he stood where | X'imselilēla had been standing, at the 48
right-hand side of the house. | He had not been standing there long,
when he swung his rattle, and at the same time || the song-leaders 50
beat fast time. Then X'imselilēla danced with quick steps | to the
sacred room of hemlock-branches. He stood there | in front of the
sacred room of hemlock-branches and | said aloud, "I call you, friend
Hōxhoxūlsela, to come and dance." | And as soon as X'imselilēla had
ended his speech, then there was the cry || "Hōho!" inside the sacred 55
room of hemlock-branches; and X'imselilēla | told the men who were
sitting in the house, "Now he is coming, the one who has been called, |
Hōxhoxūlsela." And when he reached his place, the song-leaders | sang,
and Hōxhoxūlsela came dancing | out of the sacred room of hemlock-
branches; and they did the same to the others, || down to the last one. 60
He never made a mistake, as the | forty masks of the spirits and ALō-
temdālag'īls were dancing. | Daylight came when they finished, and
they danced for ALōtemdālag'īls for | four nights with the | forty masks;
and after they had danced for him four times, || ALōtemdālag'īls 65
began to feel sick at heart against his parents. The | reason why
ALōtemdālag'īls felt thus against his father and his | mother was that
his father Ts!ex'ēd was angry with him; therefore he showed his great
treasure | to the Āwik'!ēnox"; and therefore he did not show it to
the Nāk!wax'da'x", | who were living at Tēgūxstē that winter; and

hēmenalaem la'wīlats X'imselilēlaxa hēlk'!ōdoyāliłasa g'ōkwē. 48
Wā, k'!ēs'lat!a gaēl la'wēlaxs laē yat!ētsēs yadenē 'nemāx'id lē'wa
nēnāgadāxs laē lēxdzōda. Wā, lā'laē X'imselilēla tsaxāłaxs laē 50
lālaa lāxa q!waxsemē lē'mē'lats!ā. Wā, g'īlēm'lāwisē lāg'aa lāx
l!āsalilasa q!waxsemē lē'mē'lats!ā. Wā, lā'laē lāx'ūlił laqēxs laē
hāsela 'nēk'a: "Lē'lālenlōł, qāstai Hōxhoxūlsela qa's g'āxaōs yīx-
'wida." Wā, g'īlēm'lāwisē q!ūlbē wāldemas X'imselilēlāxs laē
hōhoxwē ōts!āwasa q!waxsemē lē'mē'lats!ā. Wā, g'āx'laē X'imse- 55
lilēla nēnēlaxa k!ūdžilē bēbegwānemxs g'āx'maēs lē'lālase'wē
Hōxhoxūlsela. Wā, g'īlēm'lāwisē lāg'aa laxēs la'wīlasē lā'lasē
denx'ēdēda nēnāgadē. Wā, g'āx'laē yīx'wūłts!āliłēlē Hōxhoxūlsela
lāxa q!waxsemē lē'mē'lats!ā. Wā, āx'sāem'lāwisē la hē gwē'nākūla
lābendāla. Hēwāxa lēxlēqūliłaxs laē 'wīla yīx'wēdēda mōsgem- 60
g'ustāwē yaēxūmłtsa hažyałilagāsē lō' ALōtemdālag'īlsē. Wā,
laem'lāwisē 'nā'nakūlaxa gaālāxs laē gwāla. Wā, lā'laē mōp!en-
xwa'sē gānolas kwēxelase'wē ALōtemdālag'īlsē lē'wa mōsgem-
g'ustāwē yaēxumł. Wā, hē'lat!a la mōp!ena kwēxelasōxs laē
ts!ē'nakūlē nāqa'yas ALōtemdālag'īlsē qaēs g'ig'aołnokwē. Hēel 65
hēg'īłts gwēx'idē nāqa'yas ALōtemdālag'īlsē qaēs ōmpē lē'wis
ābempaxs ts!enkwāalaēs ōmpasē Ts!ex'ēdāx hāē nē'ētsēs 'wālasē
lōgwa'ya Āwik'!ēnoxwē, wāliłala hē g'āx nē'ēdēda Nāk!wax'da-

70 that was the reason why he was || angry. Now, many of the Āwik'!ēnox^u did not | go home to their houses in K'!ētēt; and ALōtēmdālag'īls | heard them talking about his father Ts!ēx'ēd and his wife | Ts!ēqāla, that they came paddling from K'!ētēt to the great | house
75 of their child. Then ALōtēmdālag'īls took his || death-bringing baton, and stood in the door of the great house, | waiting for his father and his mother to come ashore in | front of his house; and L!āqwag'ila and Pōlas stood by his side. | Then ALōtēmdālag'īls spoke, and said, | "Now I shall take revenge for the ill will of my
80 father and of my mother." || Thus he said, and he struck the death-bringing baton | toward them. Immediately they became stone- Then he was | feared by the Āwik'!ēnox^u, and nobody dared | to go near the great house of ALōtēmdālag'īls; and | he was living alone. ||

85 The Āwik'!ēnox^u had not yet discovered that ALōtēmdālag'īls was a | great shaman, although they always heard him singing | the sacred shaman-songs. Suddenly | Chief L!āqwag'ila of the Āwik'!ēnox^u became sick. He was | about to die that evening. Then one
90 of the men spoke, || and said, "Don't give him up too soon! Send | four noblemen to call ALōtēmdālag'īls to | come and cure my chief, for I

‘xwaxs g'ōkūlaē lāx Tēgūxsta'yaxa ts!āwūnxē. Wā, hē'mis ts!ē-
70 nems nāqayās. Wā, laēm'lāwisē q!ēnema Āwik'!ēnoxwē k'!ēs'la nā'nak^u lāxēs g'ōkwē lāx K'!ētētē. Wā, lā'laē wūlela'laē ALōtēmdālag'īlsaxa gwagwēx'sāla lāx ōmpasē Ts!ēx'ēdē lē'wis genēmē Ts!ēqālāxs siō'nakūlaē g'āx'ēd lāx K'!ētētē g'āg'axa lāxa 'wālasē g'ōx'sēs xūnōkwē. Wā, lā'laē ALōtēmdālag'īlsē dāx'ēdxēs hālā-
75 yowē t!emyayo qa's lē lāx'stālas lāx t!ēx'īlāsēs 'wālasē g'ōkwa dōqwalaxēs ōmpē lē'wis ābempaxs g'āxaē ēx'ag'alisa lāx L!ēma'isas g'ōkwas. Wā, lā'laē L!āqwag'ila lō' Pōlasē q!wamēleq. Wā, lā'laē yāq!ēg'a'lē ALōtēmdālag'īlsē. Wā, lā'laē 'nēk'a: "Laemk' qwēsba'gas 'yax'sem nāqēsen ōmpē lēwūn ābempē
80 g'āxen," 'nēx'ēlaēxs laē qwaqwēxamenqasēs hālāyuwē t!emyayo lāq. Wā, hēx'ēdaēm'lāwisē t!āqemg'alis t!ēsēma. Wā, la'mēk'!ē'idayosa Āwik'!ēnoxwē laxēq. K'!ēats!ēem'el la nāla g'āx 'nēxwabāla'x 'wālasē g'ōx's ALōtēmdālag'īlsē yīsēs g'ōkūlōta Āwīk'!ēnoxwē yīxs ā'maē la 'nemōgwīla.

85 Wā, k'!ēs'ēm'laē q!ō'ēalelēda Āwik'!ēnoxwax ALōtēmdālag'īlsaxs 'wālasaē pexāla yīxs wāx'ēmaael q!ūnāla wūlelēxs yālaq!wālaē yīsēs yēyāla'x'LENē lāxēs pexālaēna'yē. Wā, lā'laē yīx'qenō ts!ēx'-q!ēx'ēdē g'īgāma'yasa Āwik'!ēnoxwē L!āqwag'ila. Wā, laēm'lāwisē wāwik'!ēq'laxa la dzāqwa laa'lasē yāq!ēg'a'lēda 'nemōkwē begwāne-
90 ma. Wā, lā'laē 'nēk'a: "Gwaldzās xenlēl'yāla. 'yālaqadzōg'ats mōkwa nēnāxsālā bēbegwānem qa lēs hayalēk'!ax ALōtēmdālag'īlsa qa g'āxēsē hēlex'ēdxen g'īgāma'yēx qaxg'in wūlela'mēg'aqēxs yālaqē-

have heard him singing | sacred shaman-songs. Evidently he has 93
 obtained this also as a treasure." Thus he said. | Immediately they
 sent four noblemen || to call ALōtemdālag'īls into the house. They 95
 went; | and when the four noblemen entered | his house, ALōtem-
 dālag'īls was the first to speak. He | said, "Wait for me to get
 ready, for I know | why you come to call me. It is because Chief
 L!āqwag'ila || is sick." Thus he said. Then the four noblemen | were 800
 startled on account of this. ALōtemdālag'īls | went aboard; and
 he wore a neck-ring of red plaited cedar-bark, | and also a head-ring
 not mixed with white; and | when he went into the house of
 L!āqwag'ila, he saw the Āwik' lēnox", || who were all inside with their 5
 women; and as soon as | ALōtemdālag'īls entered the house, the
 whole crowd of people beat fast time, | all the men and women.
 Therefore his body was | like numb; and he just sat down inside
 the | door, and sang his sacred shaman-song. And || he came in 10
 squatting, going toward L!āqwag'ila, | who was lying down on a
 new mat in the middle of the rear of the house. | And when ALōtem-
 dālag'īls came up to L!āqwag'ila, he | at once took hold of the sickness.
 He took it out and | threw it away, and at once L!āqwag'ila was well. ||
 Now, ALōtemdālag'īls was paid two slaves; and | he was also given 15
 the princess of L!āqwag'ila, Ālāg'īmīl, to be the wife of ALōtem-

laasa pexk'!āla yālx^uLEna qaxs lōgwala^amaaxentsēx," ēnēx'ēlaē. 93
 Wā, hēx'ēidaem^alāwisē yālagēmēda mōkwē nēnāxsāla bēbegwānem
 qa's lē hayālēk'!ax ALōtemdālag'īlsē laxēs g'ōkwē. Wā, lāx'da^x- 95
 ēlaē. Wā, g'il^aem^alāwisē hōgwilēda mōkwē nēnāxsāla bēbegwānem
 lāx g'ōkwās lāa^alasē hē g'il yāq'!ēg'a^alē ALōtemdālag'īlsē. Wā, lā^alaē
 ēnēk'a: "Wāg'a āem ēselax qen xwānal'īdē qaxg'īn q!āLEla^amēg'a-
 xēs g'āxēlāōs hayālēk'!a g'āxen qaens g'īgāma^ayaē L!āqwag'ilāxs
 ts!EX'q!aa," ēnēx'ēlaē. Wā, g'wāLElaem^alāwisē xenyas'īdēda mōkwē 800
 nēnāxsāla bēbegwānemās laxēq. Wā, g'āx'ēlaē lāxsē ALōtemdā-
 lag'īlsa. Wā, la^amē q!atēnakwē qenxawa^ayas L!āgēkwa; wā,
 qEX'EMālaem^alaxaāwisēda L!āgēkwē; k'!ēās melmagēs. Wā, g'il-
 ēem^alāwisē laēL lāx g'ōkwās L!āqwag'ila laē dōx^awāLElaxa Āwik' lē-
 noxwaxslaē wī^alaēLEla lē^awēs ts!ēdaqē. Wā, g'ilg'ēl^ama^alasē laēLē 5
 ALōtemdālag'īlsē lāxa g'ōkwāxs lādzek'asaē ēnemāx'ī lēxdzōdēda
 ēnāxwa bēbegwānem lē^awis ts!ēdaqē, lāg'ilālas hēx'ēidaem^ael hē
 gwēx'sa lē^alēm^ag'itlēda. Wā, āem^alāwisē k'!wāg'alil lāx āwīLElāsa
 t!EX'īlāxs laē yālaqwasēs yālx^uLENē lāxēs pEX'ēna^ayē. Wā, hēem-
 ēlāwisē g'āg'ilīlEXs laē k'!wa^anakūla gūyolīLEla lāx L!āqwag'ilāxs 10
 qelgūdāzāliāxa eldzowē lē^awa^aya lāx neqēwalīlasēs g'ōkwē. Wā,
 g'il^aem^alāwisē lāg'aALEla ALōtemdālag'īlsē lāx L!āqwag'ila laē āem
 hēx'ēidaem āem dāsgēmdEX ts!EX'q!ōlemas qa's dawōdēqēxs laael
 mEX'ēdes. Wā, hēx'ēidaem^alāwisē ēx'ēidē L!āqwag'ila. Wā, la^amē
 ayase^awē ALōtemdālag'īlsasa ma^alōkwe q!āq'!ēk'owa. Wā, hē^amisē 15
 k'!ēdēlas L!āqwag'ilē Ālāg'īmīlē qa gēnEMS ALōtemdālag'īlsē. Wā,

17 dālag'īls. | And when the speaker of L!āqwag'īla ended his speech,
 then | Alōtemdālag'īls spoke, and said, "Thank you, O tribe! | that
 20 you were ready to beat fast time when I entered this house || of our
 chief. You have done well with this. You | and our women here
 shall do this when you continue to call me to practice. I am really a
 great | shaman. Now, let me express thanks for the words of my
 chief, L!āqwag'īla, | for the two slaves, and for my wife Ālāg'īmīl. | —
 25 Take care, Ālāg'īmīl, and don't let your mind become bad! || for I
 can not lie with you for four years—thus said the | supernatural
 power to me—else misfortune would happen to us. Now, none of
 you shall dare to | woo my wife, O tribe! And for four winters |
 you shall dance my great dance ālaq!em; and | after the four
 30 winters, I shall burn the || forty masks, and they will go home to their
 owners." Thus he said. | After he had ended his speech, he was
 taken, with his wife Ālāg'īmīl | and the two slaves, to his great
 dancing-house | by four noblemen; and when | Alōtemdālag'īls
 35 went into his house, he asked his wife, Ālāg'īmīl, to || sleep at the
 right-hand side of the door of the house; and he wanted | the room
 of the two slaves to be on the left-hand side of the door of the | house.
 Alōtemdālag'īls was always asked to | go and cure the sick among
 the Āwīk'!ēnox", and they paid him | much for it: therefore he

17 g'il'Emēlāwis q!ūlbē wāldemasa elkwas L!āqwag'īlāxs laa'lasē yāq!E-
 gra'lē ALōtemdālag'īlsē. Wā, lā'laē 'nēk'a: "Gēlak'as'la g'ōkūlōt-
 yīxs g'wāliīaaqōs qa's lēxdzōdaōs g'ālēgin g'āxēla laxōx g'ōkwax-
 20 sens g'igāma'yēx. Wā, laems hēlaxa laxēq. Hēemles g'wēg'ilal
 lē'wūns ts!ēdaqēx qasō hānal ha'yālēk'!ā! g'āxen. Āla'men 'wālas
 pē'āla. Wā, la'mēsen mōlas wāldemasens g'igāma'yōx L!āqwag'i-
 lax. nū 'lōkwē q!āq!ēk'owa. Wā, yu'mēsen genemāxōx Ālāg'īmī-
 lēx. Weg'a, āem yāl!ālex, Ālāg'īmīl, qa's k'!ēsaōs 'yak'āmasxēs
 25 nāqa'yōs qaxg'īns mōx'wūnxēlēlēk' k'!ēs kūlx-kūlk'a!, 'nēk'ēda 'na-
 walakwē g'āxen, ālens a'mēlanōx'lax. Wā, laems k'!ēas nālā! qa's
 g'ayālaōs laxg'īn genemk', g'ōkūlōt laxēq. Wā, hē'mēsa mōx'ūn-
 xēlales kwēxelāl g'āxen lāxen 'wālasē lēdēda ālaq!em. Wā, g'il-
 'Emēlwisē g'wāla mōx'ūnxē, wā, lālen leqwēlax'ide!xa mōs-
 30 gemg'ustāwē yāx"lena qa lās nā'nak" lāx ēxnogwadās," 'nēx'laē.
 Wā, g'il'mēsē q!ūlbē wāldemas laē taōdayō lē'wis genemē Ālāg'i-
 mīlē lē'wa ma'lōkwē q!āq!ēk'owa lāxēs 'wālasē ts!āgats!ē g'ōkwa
 yīsa mōkwē nēnāxsāla bēbegwānema. Wā, g'il'Emēlāwisē laēl laxēs
 g'ōkwē ALōtemdālag'īlsē laē āxk'!āxēs genemē Ālāg'īmīlē qa hās
 35 kū'līla hēlk'!ōtstālīlas t!EX'īlāsēs g'ōkwē. Wā, hē'lat!a g'wē'yōs
 qa kū'lē'latsa ma'lōkwē q!āq!ēk'owa gemxōtstālīlas t!EX'īlāsēs
 g'ōkwē. Wā, hēmenālaemēlāwisē g'āx hā'yālēk'!asēwē ALōtem-
 dālag'īlsē qa's lē hēlik'axa ts!ēts!EX'q!āsa Āwīk'!ēnoxwē. Wā, lā'laē
 q!ēq!ēnēmē avaq, lāg'īlas hēmenala p!esaxēs g'ōkūlōtē. Wā, la'mē

always gave away property to his tribe. And || he danced four times 40
each winter, each time four | nights, with his masks; and after four |
winters, after they had danced for three nights, and when | the
Āwik'!ēnox^u went in the fourth night, then | ALōtēmdālag'īls and
his forty masks danced; || and after they had done so, when it was 45
nearly daylight, | ALōtēmdālag'īls came out of his sacred room of
hemlock-branches. He spoke, | and said, "Now, song-leaders, beat
time fast for a long time, so that | I may put into the fire my masks!"
Thus he said. Then the song-leaders beat fast time; | and immedi-
ately the men and the women and || the two children came out, each 50
wearing his or her mask, | and they put them on the fire in the middle
of the great dancing-house. And | when they were all on the fire,
they took down the hemlock of the sacred room, and | put it on the
fire in the middle of the house; and when everything was burned
up, | the fire went out, which had never gone out in the middle of
the great dancing- || house during the four winters. And as soon as 55
the fire in the middle of the house had gone out, | and when daylight
appeared in the morning, ALōtēmdālag'īls | and his wife Ālāg'īmīl,
came together and he always lay down with her. |

That is why the Āwik'!ēnox^u always burn up the | forty masks
after they have used them four times for || four winters. And when 60
they finish the last dance | the last night, they put them on the fire

q!wālxōem mōp!ēna yīxwaxa 'nemx'ēnxē ts!āwūnxaxa mōxsa 40
gāgenola 'wī'la yīxwēs yaēxūmlē. Wā, g'il'ēmlāwisē mōx'ūnxē
ts!āwūnxas laē yūdūx'p!ēnxwaxa' ganolē yīxwax'dems. Wā, lā'laē
gaaēla Āwik'!ēnoxwaxa gānolasa mōx'sotē gānola. Wā, lā'laē
'wī'la yīx'widē ALōtēmdālag'īlsē lē'wis mōsgemg'ustāwē yaēxūmlā;
wā, g'il'ēmlāwisē g'wāfāxa la elāq 'nāx'ida, g'āxaas lāltslāli'ē ALō- 45
tēmdālag'īlsē lāxa q!waxsemē lē'mē'lats!ā. Wā, lā'laē yāq!ēg'a'la.
Wā, lā'laē 'nēk'a: "Wēg'a lēxdzōdex nēnāgadās g'ildēsa qa lax'-
lālalag'isg'in yāx'LENk,'" 'nēx'laē. Wā, lā'laē lēxdzōdēda nēnā-
gadē. Wā, hēx'idaem'ēlāwisa bēbegwānēmē lē'wa ts!ēdaqē lē'wa
ma'lokwē g'ing'inānēm g'āx q!wālxō'nakūlaxēs ēxēmēx'dē yīxūml 50
qa's āxlālēs lāxa laqawalīlāsa 'wālasē ts!āgats!ē g'ōkwa. Wā, g'il-
'ēmlāwisē 'wīlx'lalāxs laē āx'āli'āxa q!waxsemē lē'mē'lats!ē qa's
āx'lēndēs lāxa laqawalīlē. Wā, g'il'ēmlāwisē 'wī'la q!ūlx'īdexs laē
k'īlx'ēdēda k'lēsdē k'īlx'ēnox^u laqawalītsa 'wālasē ts!āgats!ē
g'ōx'uxa mōx'ūnxē ts!āwūnxa. Wā, g'il'ēmlāwisē k'īlx'ēdēda laqa- 55
walīlāxs laē 'nāx'idāxa gāāla. Wā, la q!ap!ēg'alī'ē ALōtēmdāla-
g'īlsē lē'wis gēnēmē Ālāg'īmīlē, lāwis!a kūlx'kūlk'a lē'wē.

Wā, hē'mis lāg'īlāsa Āwik'!ēnoxwē hēmenāla lēqwēlax'īdxa mōs-
gemg'ustāwē yaēxūmlēxs laē mōx'ūnxēs ts!āwūnxē maēmop!ēna
yīxyēxwaxa 'nemx'ēnxē ts!āwūnxa. Wā, g'il'mēsē g'wāl yīx'wīda 60
elx!a'yē gānolāxs laē 'wī'la lēx'lēnts lāxa laqawalīlāsa ts!āgats!ē

62 in the middle of the dancing- | house. The ones who used them put them on the fire. | Therefore the white people can not get them. That is the end of this. |

I forgot this. The many spectators who were sitting on the floor ||
65 of the great dancing-house, to whom X'imselelela told | that those who were called were coming—these people sitting on the floor of the great | winter dancing-house were the souls of the trees and | bushes, and the souls of all the birds | and of the small creeping animals, for
70 they are all human beings. || Thus said Alōtemdālag'īls, according to what he had seen in the woods. | Alōtemdālag'īls was his name in the dance ālaq'ēm, and his shaman-name | was G'ilg'ildokwila, and his secular name was | Gwaēxsdaas. |

75 I will give one stanza of the song of Alōtemdālag'īls || in his great dance: |

"Oh, I have been led farther along into the woods by the magic power, | ai haia a hau yaxaye yaxaye a ahau yaxaye, to the place where the | magic power walks about." |

And this is the sacred song which he sings before he dances, and
80 after || finishing dancing. There are no words in this song. |

"Wa yaxa xa xa xa xa 'wip 'wip 'wip!"

"Wa yaxa xa xa xa xa 'wip 'wip 'wip!"

Now, I think you know all the ways of the great winter dance. |

62 g'ōkwa. Wā, lā hēem lāx'lālas lāxa lēgwilē āxāmālx'dāq. Wā, hē'mis k'!ēyāsēlts gwe'yōlats māmalāq. Wā, lādžēk'as'ēm lāba.

Hēden l!ēlēwise'wa q!ēnemē x'its!ax'īlaxa k!ūdžēlē bēbegwānem
65 lāxa 'wālasē ts!āgats!ē g'ōkwa, yīx la nēnlelasō's X'imx'elilēlāxs g'āx'maēs lē'lālasē'wē, yūem'el k!ūdžēlē bēbegwānem lāxa 'wālasē ts!āgats!ē g'ōkwōx bēx'ūna'yaxsa 'nāxwax ōgūqāla lāx'lāsa lē'wa 'nāxwax q!ēsq!ūxela lēwa 'nāxwa bēx'ūnēsa 'nāxwax ts!ēlts!ēk!wa lē'wa ōgū'qāfax em'emē g'ilsg'ilg'itsa qaxs 'nāxwa'maaxel bēbe-
70 gwānema, 'nēx'laē Alōtemdālag'īlsēxēs dōgūlē lāxa āl!ē. Hēem lēgēmsē ālōtemdālag'īlsē lāxa ālaq'ēm. Wā, hē'mis lēgēm lāxēs pēx'ēna'yē G'ilg'ildokwila. Wā, hē'mis lēgēms lāxa bāxūsē Gwaēxsdaasē.

Wā, lālen 'nemk'!enlxa 'nemsgēmē lāxa q!ēmdemas Alōtem-
75 dālag'īlsē lāxēs 'wālasē lēda:

"Ha, lax'denohogwa tayo'wēda lag'īlsdzems 'na'newalax'dēxg'a ai haia a hau yaxaye yaxaye a ahau yaxaye lax tōx'dema la-
g'īlsdēs 'na'newalak'."

Wā, g'a'mēs yālaqūlayōs yīxs k'!ēs'maē yīx'wīda lōxs laē g'wāl
80 yīxwa, yīxs k'!ēasaē qāyats.

"Wa yaxa xa xa xa xa 'wip 'wip 'wip."

"Wa yaxa xa xa xa xa 'wip 'wip 'wip."

Wā, lax't!aax'ēm wī'lōLEX gwayi'lālasasa 'wālasē ts!ēts!ēxlena.

KWĒXAG'ILA

I have not quite found out about Kwēxag'ila and from whom he 1
 escaped, for you | said that he escaped from Q!ānēqē'lakwē. The son
 of | Ts!Ex'ēd, the story-teller of the Newetsee, Yāqōlas, said that |
 Kwēxag'ila ran away when L!āl!axwas— || that is, T!ēsemg'itē— 5
 came back when he had gone to | Feather-Mountain, the place where
 he went to get feathers. At that time Kwēxag'ila | was paddling
 along the place Ōgūmla. He came from his fort at the east end of |
 Ōgūmla; and when he came to the end of Ōgūmla, | he heard the
 dzōnoq!wa-cry "Oh!" at the place Gwāgemlis. || The sound "Oh!" 10
 came nearer, and Kwēxag'ila remained | on the water in his self-pad-
 dling canoe. He was scared, and he did | not stay there long, when he
 saw first much eagle-down coming. | Then he saw L!āl!axwas, | who
 stood in the middle of his self-paddling canoe, shouting "Oh!" || He 15
 was covered with eagle-down, and from the back of his head | rose
 feathers. His face was blackened. Then | Kwēxag'ila knew that
 it was L!āl!axwas. When | L!āl!axwas caught sight of Kwēxag'ila,
 he shouted "Oh!" and went towards him. | Then Kwēxag'ila went
 ashore at the foot of 'melayōsem. || Then Kwēxag'ila wished that 20
 L!āl!axwas might know | that he was not a common man. When

KWĒXAG'ILA

Hē'men k!lē'sem āla q!āstase'wē Kwēxag'ila, yix hēltsāyas, yixs 1
 'nēk'aaqōsaq hē hēltsāyōsē Q!ānēqē'lakwē. Wā, la 'nēk'ē xūnōkwās
 Ts!Ex'ēdēxa ne'wēlēnoxwasa L!āl!asiqwāla, yix Yāqōlasē, yixs
 hāē hēltsāyōs Kwēxag'ila'lakwē, yixs g'āxaē nā'nakwē L!āl!axwasdē
 yix T!ēsemg'itē, yixs lāx'dē lāxēs lāx'lag'as ts!ats!elk'!a lāxa 5
 āwīnagwisa lēgades Ts!Elk'imbē'. Wā, laem'lāwisē Kwēxag'ila
 sēx'wīl!āla lāx āxās Ōgūmla, g'āx'ēd lāxēs xūsela lāx 'nelba'yas
 Ōgūmla. Wā, g'il'em'lāwisē lāg'aa lāx gwāba'yas Ōgūmlāxs laē
 wūlāx'alelaxa dzōnoq!wa ōōōxwala lāx āxās Gwāgemlisē. Wā,
 lā'laē 'nēx'ū'nakūlēda ōōōxwala. Wā, lā'laē Kwēxag'ila āem la 10
 hānwālasēs sēse'xwāqē xwāk'lūna. Laem'laē k'ēk'alēqelas. Wā,
 k!lē'slat!a gāla hānwālaxs laē dōx'walelaxa q!ēnemē qem'xwa g'āx
 g'ālag'iwēs. Wā, laem'laē dōx'walelax'laē Kwēxag'ila lāx L!āl!a-
 xwasdē, yixs lāwoyāyaaxēs sēse'xwāqē xwāk'lūna ōōōxwala. Wā,
 laem'laē āem 'megūs qem'xwē L!āl!axwasdē. Wā, lā'laē lāāp!a- 15
 lēda ts!elts!elk'ē laxēs ts!ōts!ē'emakwāē. Wā, lā'laē q!āla'mē
 Kwēxag'ilaqēxs hē'maē L!āl!axwasdē. Wā, g'il'em'lāwisē dōx'wa-
 lelē L!āl!axwasdāx Kwēxag'ilāxs laē ōōōxwa qa's gwēxtōx'widē.
 Wā, hēx'idaem'lāwisē Kwēxag'ila ālē'sta lāx ōx'sidza'yas 'melayō-
 semē. Wā, laem'laē Kwēxag'ila 'nēx' qa q!ā'alelēs L!āl!axwasdā- 20
 qēxs k!lē'saē aōmsē begwāne'mēna'yas. Wā, g'il'em'lāwisē lā-

22 he | arrived at the rocks at the foot of ^emelayōsem, he went ashore
out of his self-paddling | canoe. He folded up his self-paddling
canoe, | squeezed it in his hands, and went into the rock at the foot
25 of ^emelayōsem; || and he came out at the top, and, standing on the
top of the rock, he | laughed at L!āl!aḡwas while he was standing
on the rock. The | self-paddling canoe of L!āl!aḡwas came nearer,
and | Kwēxag'ila went to his fort at the east end of Ōgūmla. |
30 That is the end. Kwēxag'ila belongs to the numaym || Lālawitela
of the L!āl!asiqwāla. |

BAḡ^uBAKWĀLANUX^uSĪWĒ^e

1 The Sōmxolidex^u were living at a place | called Sōmxōl, and their
chief was P!āselal. They were always | happy, because their number
was great. And they | used only the LEwelaxa ceremonial; they had
5 no || winter ceremonial. Suddenly those who went | inland from
their houses disappeared; and it was not long before the | daughter of
Nenwaqawa, a maturing girl, was taken away. | Now, Chief P!āselal
was the last one of his tribe; | therefore Chief P!āselal walked, not
10 being afraid of anything, || being a warrior; and his name as warrior
was Yāg'is. | He carried his bone-edged club to kill what was taking
away his people. | He never came home, even when night came,
and | therefore the three sons of Nenwaqawa said | they would go

22 g'aala lāx ḡx^usidza^eyas ^emelayōsemāxs laē lāltā lāxēs sēsexwāqē
ḡwāk'lūna. Wā, lā^elaē k'!ōxsemḡxēs sēsexwāqē ḡwāk'lūna. Wā,
āem^elāwisē la q!wētsemēqēxs laē lābeta lāxa ḡx^usidza^eyas ^emelayō-
25 semē. Wā, lā^elaē nē^eid lāxa ḡgwāxtā^eyas. Wā, āem^elāwisē la
dāsdalas L!āl!aḡwasdāxs laē lā^ewa lāxa ēk'!ē. Wā, g'āx^elaē āem
sēx^ewidē sēsexwāqē ḡwāk'lūnas L!āl!aḡwaslē. Wā, g'āx^elaē Kwē-
xag'ila qās'ida ḡgwaqa qā^s lā lāxēs ḡūsela lāx ^enelba^eyas Ōgūmla.
Wā, laem lāba lāxēq, yīxs hē^emaē g'ilg'alitsa ^enē^emēmōtasa Lāla-
30 witela, yīx Kwēxag'ila yīsa L!āl!asiqwāla.

BAḡ^uBAKWĀLANUX^uSĪWĒ^e

1 Hē^emaa^elaxs g'ōkūlaē g'ālāsa Sōmxolidexwē lāxa āwīnagwisē lē-
gades Sōmxōl. Wā, lā^elaē g'igādes P!āselalē. Wā, lā^elaē hēmena-
laem ēk'!ēqela qā^s ^ewāxaasaxs q!ēnemaē lēlqwālala^eya, yīxs hē-
^emaōl ālēs lēx'aem ts!āq!ēnēsēxa LEwelaxa yīxs k'!ēs^emaē lālxa
5 ts!ēts!ēqa. Wā, lā^elaē ḡdax^eidēxs laē x'īnakūlēda wāx^e la lax
ālanā^eyasēs g'ig'ōkwē. Wā, k'!ēs^elat!a gālaxs laē lālanēmē ts!ē-
daqē xūnōx^us Nenwaqawa^eyēxa k'!ēyāla laemlā^e ēxent!ēnoxwa.
Wā, laem^elaē elx^ela^eya g'igāma^eyē P!āselalāsēs g'ōkūlōtdā, yīxs hē-
^emaē lāg'ilas qās'idēda g'igāma^eyē P!āselalāxs k'!ēāsaē k'ilemxs
10 bābak!waē, yīxs lēgadaas Yāg'isē lāxēs bābak!waēna^eyē. Wā,
laem^elaē dālaxēs xāxx'ā kwēxayō qā^s kwē^eidayōx yālāx g'ōkūlōt-
dās. Wā, hēwāxa^elat!a g'āx nā^enaḡ^uxa la gānō^eida. Wā, hē^emis
lāg'ilas yūdukwē bēbegwānem sāsems Nenwaqawa^eyē^e nēx^e qā^s

to find their chief P!āselal on the next morning; for || Nenwaqawa 15
 his wife, and his three | sons, were the only ones who were still alive.
 In vain Nenwaqawa | advised his three children not to go. They
 only | disobeyed him, and said, "We shall go when day comes."
 They sharpened their | arrows, and repaired their bow-strings; and
 when || day came in the morning, the three brothers started. The | 20
 eldest one, Powēdzid, was their leader. He was followed by
 Aek' loqâ; | and the last was Wāk'as, after his elder brothers. | They
 kept their bows ready, and they found the | tracks of P!āselal, which
 they followed on a good trail. They went || a long ways into the 25
 woods, and saw a woman sitting on the ground on the right-hand side
 of the | trail. She was an elderly woman. The three | brothers
 were called by the woman; and the youngest one, | Wāk'as, made a
 request of his elder brothers, "Let us go to her, | and let us listen to
 what she may say to us!" Thus he said. || The elder brothers were 30
 not willing to go, because they were walking fast, trying to discover
 the one whose footprints | they were following. Thus said the elder
 brothers. Wāk'as said to | his elder brothers, "Don't say that! for we
 do not know what the | woman wishes to say, whether it is good or bad.
 Let us go and listen to her!" Thus he said. | Then they went to the
 place where she was sitting on the ground; and the woman spoke, ||

lālag'it ālāxēs g'igāma'yē P!āselalē qō 'nāx'ideŋxa hēnsē qaxs hē-
 'maē la 'wāxa q!ūlē Nenwaqawa'yē LE'wis genēmē LE'wis yūdukwē 15
 bēbegwānem sāsēma. Wā, wāx'ēm'lāwisē Nenwaqawa'yē ts!el-
 gwa'ixēs yūdukwē sāsēm qa k'lesēs lāx'da'xwa. Wā, āem'lāwisē
 hāt!ela 'nēx'da'xūs lālē qō 'nāx'idLō. Wā, laem'laē hēlbaxēs
 hañnal!emē Lōē lek!wēdzemsēs lēlek!wisē. Wā, g'il'ēm'lāwisē
 'nāx'idxa gaālāxs laē qās'idēda yūdukwē 'nēmēma. Laem'laē 20
 g'ālaba'ya 'nōlast!egema'yē Powēdzidē. Wā, lā'laē māk'ilē Aek'!o-
 qāxēs 'nōla. Wā, lā'laē elxla'yē Wāk'asē yīsēs 'nō'nēla. Wā,
 laem'laē hēmenala gwālaŋasēs lēlek!wisē. Wā, laem'laē q!lāx qāqes-
 mōtas P!āselalē neghewēxa ēk'ael t!ex'ila. Wā, laem'lāwisē
 aleg'ilaxs lāael dōx'walelaxa ts!edāqē k!wās lāx hēlk'ōtsā'yasa 25
 t!ex'ila; q!ūlyakwa ts!edāqē. Wā, lā'laē lē'lālasē'wēda yūdukwē
 'nēmēmāsa ts!edāqē. Wā, hēx'idaem'lāwisē āmāyinxā'yē Wā-
 k'asē āxk'lāxēs 'nō'nēla; 'nēk'a lāxēs 'nō'nēla: "Wīdzāx'ins lāq
 qens hōlēlēx wāldēmēxsdās g'āxens," 'nēx'laē. Wā, lā'laē q!emsē
 'nō'nēlās la lāq qaēs yāyā'naēna'yē qāsa hayalts!axlaax qāqesmō- 30
 dadāsa qāqesmōtē; 'nēx'laē 'nō'nēlās. "•ya," 'nēx'lat!a Wāk'a-
 saxēs 'nō'nēla, "gwala 'nēx'da'xōl q!ālelaensax wāwāldēmāsa ts!e-
 dāqē Lōē ēk'ē Lōē 'yax'sēmē. Ēx'mēsēns lāx lā hōlēlaq," 'nēx'laē.
 Wā, lāx'da'x'laē gwā'sta lāx k!wādzasas. Wā, lā'laē yāq!eg'a'fēda

35 and said, "Where are you going, children?" Thus she said. | Immediately the youngest one, Wāk'as, replied, and | said, "We are going goat-hunting." The three | brothers were afraid that she might be the wife of the one who had killed their tribesmen; | therefore Wāk'as
40 said they were going goat-hunting. Then the woman spoke, || and said, "Just take care, | children, on account of what is killing your tribesmen! I shall advise you, | children. Don't go towards the house with the smoke looking like blood, that looks like | the rainbow, for it is bad. It is the house of | Cannibal-at-North-End-of-
45 World. And do not go to the house with the smoke of black || color, for it is the house of Grizzly-Bear. If you go, you will be hurt | by him. Go to the house with the smoke of white color, for that is the smoke of the | house of Mountain-Goat. Now, I shall give you this," said the woman, | holding a comb, "and this stone, and this piece of
50 cedar-wood; and also this | last one, this hair-oil. If you || make a mistake, and go by mistake into the house of Cannibal-at-North-End-of-World, | then go out of the house again, and run home quickly | to your house. And when Cannibal-at-North-End-of-World pursues | you and nearly overtakes you, then | throw down the comb
55 behind you, and it will turn into tangled bushes between || yourselves and Cannibal-at-North-End-of-World, and he will be far behind you. | And when he again comes near you, throw down the | stone between

35 ts!edāqē. Wā, lā'laē 'nēk'a: "ēwīlas lā sāsem?" 'nēx'ēlaē. Wā, hēx'idaēm'lāwisa āmayīnxa'yēxa Wāk'asē nā'naxmēq. Wā, lā'laē 'nēk'a: "Tewīx'alenux", 'nēx'ēlaē qaxs k'ildeēlēqala'maēda yūdukwē 'nē'mēma qō hēem lāx genems la 'wī'welāmasex g'ōkūlōtdās, lāg'ilas 'nēk'ē Wāk'asaxs tewīx'ēlaxa 'melxlowē. Wā, lā'laē yā-
40 q!eg'a'fēda ts!edāqē. Wā, lā'laē 'nēk'a: "Ā'max'ōs yāl'lāx'da'xōl, sāsem, qaōxda yalāxēs g'ōkūlōtdāōs. Wā, la'mēsen lēxs'ālaLōl, sāsem. Gwāla gwā'sta lāxa ālx'stonōselās kwax'ilās g'ōkwaxsa hē gwēx'sa wagalōsas kwax'ila. Hēem 'yax'semē, yīxs hē'maē g'ōx's Baḡ'bakwālanux'siwa'yē. Wā, hēemxaas k'lēs gwā'staasa ts!ōlto-
45 was kwax'ila qaxs hē'maē kwax'ilās g'ōkwasa g'ila, ālas yīlkwālaḡ lāq. Wā, hē'mislas laasa qūxstōwas kwax'ila qaxs hē'maē kwax'ilās g'ōkwasa 'melxlowē. Wā, la'mēsen ts!āltsg'a", 'nēx'ēlaēda ts!edāqē dālaxa xegēmē, "Lōgwada t!ēsemk' Lōgwada k'wāxlōk"; wā g'a'mē-sēg'a hēmenātaēm' elxla'ya yīxg'a L!ādemk'. Wā, hē'maasēxs
50 lēxlēqūlsaaqōs lālaēlk'enāla lāx g'ōkwax Baḡ'bakwālanux'siwa'yē lās āem xwēlaq hōqūwels lāx g'ōkwax qa's hēltsāōs yāya'na dzēlxūla nā'nakwa lāxēs g'ōkwaōs. Wā, g'il'mēsē qāqa'ya Baḡ'bakwālanux'siwa'yē lāx'da'xōl, wā, g'il'mēsē elāq hēlts!axlāx laaqōs ts!exelsasa xegēmēx lāxs elxla'yōs. Wā, lālē ts!ēts!asōlēs āwāgawa-
55 yōs lō' Baḡ'bakwālanux'siwa'yē. Wā, lālē qwēsaxlālabēndlōl laxēq. Wā, g'il'mēsē g'āx ēt!ēd ēx'axlālabēndōl las ts!ex'ētsa

yourselves and him. It will stand up as a great | mountain between 58
 you and him. And do the same with the piece of cedar-wood and
 the | hair-oil." Then Wāk'as, the youngest || of the brothers, spoke, 60
 and said, "Now, come, go with us | to where we are going!" Thus
 said Wāk'as to the woman. Then the | woman said, "I wish I
 could; but I can not move, because I am | rooted to the floor.¹ Just
 go, children!" said | the one rooted to the floor to the three brothers.
 Then they || went on; and they had not gone far, before they saw the 65
 rainbow-colored | smoke; and immediately Powēdzid, the eldest |
 of the brothers, spoke, and said, "O Brothers! | let us go there! for we
 have been looking for the one who killed our tribesmen." | Thus he
 said. Wāk'as and his || brother Aek'loqā were unwilling, but 70
 Powēdzid did not give in | to them. Then they went on, and saw
 the house | at the foot of a great mountain, and Powēdzid, | the
 eldest brother, always went ahead as they were going into the house. |
 Then they saw their sister Qūx'elā sitting there, and || next to her 75
 sat her son; and the boy cried, | pointing his finger to the knee of
 Wāk'as, for Wāk'as had hurt his knee, | and the blood was running
 down from it. Therefore the little boy cried, | for he was greedy for it.
 And Qūx'elā asked her brother | Wāk'as to scrape off some of the

t!ēsemēx lāxēs āwāgawayōs lēwē. Wā, lālē k'!ōk'!ak'ōdla ēwālas 57
 ēneg'ā lōl lēwē. Wā, āmēts hē gwēgilasa k!waxlāwēx lēwa
 l!ādēmēx," ēnēx'laē. Wā, lā'laē yāq!eg'a!ē Wāk'asēxa āma'yin-
 xa'yasa ēnēmēma. Wā, lā'laē ēnēk'a: "Ġēlag'a qens laens qās'id 60
 lāxens lāasla," ēnēx'laē Wāk'asaxa ts!ēdāqē. Wā, lā'laē ēnēk'ēda
 ts!ēdāqē. "Wēxenl, āemx'st!en k'!ēas gwēx'idaasa qaxg'in l!ōp!-
 ek'!exsdelilēk," ēnēx'laē. "Wā, hāg'a āemx sāsem," ēnēx'laēda
 l!ōp!ek'!exsdelilē¹ lāxa yūdūkwē ēnēmēma. Wā, lāx'da'x'laē
 qās'ida. Wā, wiloxdzēlaē qwēsgilaxs lae dōx'walelaxa wagalo- 65
 stās kwax'ila. Wā, hēx'idaem'lāwisē Powēdzidēxa ēnōlast!egema-
 'yasa ēnēmēma yāq!eg'a!a. Wā, lā'laē ēnēk'a: "ēya, ēnā'nemwū-
 yōt; wēx'ins lāq qaxg'ins hē'mēk' ālāsewē lā lēte!lāmasxens g'ōkū-
 lotdāens," ēnēx'laē. Wā, wāx'ēmlāwisē q!emsē Wāk'asē lēwēs
 ēnemwūyōtē Aēk'loqā. Wā, k'!ēs!at!a yāx'idē Powēdzidē qas lē 70
 lāq. Wā, lax'da'x'laē qās'ida. Wā, la'mē dōx'walelaxa g'ōkwaxs
 g'ōx'sidzayaaxa ēwālasē neg'ā. Wā, hēx'sāem'laē Powēdzidēxa
 ēnōlast!egema'yē g'ālagiwa'yaxs laē hogwīla lāxa g'ōkwē. Wā,
 la'mē dōx'walelaxēs wūq!wax'da'xwē Qūx'elālaxs k!waēlaē. Wā,
 lē k!wanodzelilēda bābagūmaq. Wā, lā'laē q!wāg'alēda bābagūmē 75
 ts!emālax ōp!eg'a'yas Wāk'asē qaxs yilx'plēg'aē Wāk'asē. Wā,
 lā'laē wāxelēda elkwa lāx ōp!ēg'a'yas. Wā, hē'mis q!wāsagiltsa
 bābagūmaxs mēselaaq. Wā, lā'laē Qūx'elālē āxk'lālaxēs wūq!wē
 Wāk'asē qa k'ēxōdēs lāxa elkwa. Wā, lā'laē Wāk'asē āx'ēdxa

¹ The name indicates that this incident should happen in a house.

80 blood; and Wāk'as took a piece of || cedar-wood from the floor of the house, and scraped off the blood from his knee, and | gave it to the boy. Then the boy stopped crying, and | licked off the blood from the cedar-stick. Now, the three | brothers saw dried bodies hanging over the fire of the great | house; and Wāk'as spoke to his elder
 85 brothers, and || said, "Let us try to shoot through the hole at the doorside!" Thus he said. | Then his elder brothers guessed what he meant, and | they shot their arrows through the hole; and | when they had shot their arrows through it, then | Wāk'as said to his elder
 90 brothers, "Let us go and get our arrows!" Thus he said, || and they went out of the house; and when they had all gone out, they | just picked up their arrows and ran away. And then | they heard Qūx'elā coming out, and standing outside of the house; she shouted aloud, and said, "Cannibal-at-North-End-of-World! meat came to you! | Cannibal-at-North-End-of-World! In vain meat
 95 came to you, Cannibal-at-North-End-of-World!" || Thus she said. And at the same time when Qūx'elā | shouted, Raven-at-North-End-of-World shouted, "Gaō gaō!" and | the Hōx'hok^u-of-the-Sky shouted "Hoē hoē hoē!" and Crooked-Beak-of-the-Sky shouted "Hō bō bō bō!" | and the Grizzly-Bear-of-the-Door of the house blew his whistles, and shouted | "Nen nen nen!" and the
 100 Rich-Woman shouted "Hai hai || hai hai!" and the Fire-Dancer

80 k!waxlāwē g'aēl lāxa g'ōkwē qa's k'ēxōdēs lāxēs elx^up!ēg'a'yē qa's tse^uwēs lāxa bābagūmē. Wā, lā^ulāē l!ex^uēdēda bābagūmaxs laē k'ilqaxa elx^uūna'yasa k!waxlā^uwē. Wā, la^umē dōx^uwaLElēda yūduk^uwē 'ne^umēmaxa bakwasdē x'ilēlāLEla lāxaēk!a'yasa legwīlasa 'wālasē g'ōkwa. Wā, lā^ulāē yāq!eg'a^ufē Wāk'asē laxēs 'nō^unela. Wā, lā^ulāē
 85 'nēk'a: "Wāentsōsens q!āq!ap!axa kwāx^usā lāxa l!āsbalitē," 'nēx^u-^ulāē. Wā, g'wāLElaem^ulāwisē 'nō^unelās k'ōtax 'nē^unak^uēlas. Wā, lāx^u-^uda^ux^ulāē 'wī^ula hānłts!ālasēs haānal!emē lāxa kwāx^usā. Wā, g'il^u-^uem^ulāwisē 'wī^ula hānłtsōtsēs haānal!emē lāxa kwāx^usōxs laē 'nēk^uē Wāk'asaxēs 'nō^unela: "Wēx^uins āx^uēdxens haānal!ema," 'nēx^u-^ulāēxs
 90 laē hōqūwelsa lāxa g'ōkwē. Wā, g'il^uem^ulāwisē 'wī^uwelsexs laē āem dāg^uelx^ulāxēs haānal!emaxs g'āxaē dzelx^uwīda. Wā, hē^umis la wūLElatsēx Qūx'elāxaxs g'āxaē lās lax l!āsanā^uyasēs g'ōkwē qa's hāselē lela^ux^usā la 'nēk'a: "Ba^ux^ubakwālanux^usīwa^uya sagūnsas Ba^ux^ubakwālanux^usīwa^uya, wāx^udes sāgūnsaōL Ba^ux^ubakwālanux^usī-
 95 wa^uya," 'nēx^u-^ulāē 'nemadzaqwaem^ulāē Qūx'elāxaxs g'ālaē hāselā 'lāq!ūg'a^ul!ō^u Gwa^ux^ugwa^uxwālanux^usīwa^uyaxs laēgaō gaōxwa l!ō^uliōx^u-^uhogwāxte^uwēxs laē hoēhoēhoēxā l!ō^uGelōgūd^uzāyaxs laē hōbōbōbōxwa; wā, hē^umisa Nanstālifasa g'ōk^u laē medzēts!āla. Wā, la xwāk!wāla nen nen nen. Wā, hē^umisa Q!āmināgāsē laē xwāk!wāla hai hai
 100 hai hai. Wā, hē^umisa Nōnłtsē^ustala^ulē laē medzēts!ālaxs laē hehe-

blew his whistles, and shouted "He he | he!" and the Begging- 1
 Dancer blew his whistles, and shouted | "Ha ha! begging-dance, ·
 begging-dance!" and the | Tamer and the One-Who-Presses-Down
 (-Sickness) sang their sacred songs. And after | Qūx'elā ended her
 shouting, then Cannibal-at-North-End-of-World cried "Hap hap hap
 hap hap hap!" || and his many whistles sounded on top of the great | 5
 mountain. It was as though he came flying to the foot of the moun-
 tain. | His wife, Qūx'elā, stood at the door of the house, | waiting
 for him; and when her husband, Cannibal-at-North-End-of-World,
 came, | Qūx'elā said to him, "Go right along! They went that way, ||
 when they left." Thus she said. Then Cannibal-at-North-End- 10
 of-World began to run; | and when he was coming near the three
 brothers, | and nearly overtook Wāk'as, then Wāk'as | threw the
 comb backwards, and immediately it turned into | a great, dense, bad
 mass of underbrush behind the three || brothers; and Cannibal-at- 15
 North-End-of-World looked for | a way to go through to the other
 side of the dense underbrush. | Meanwhile the three brothers had
 gone far; but the call of Cannibal-at-North-End-of-World, "Hap hap
 hap hap | hap hap!" came up again just behind them; and when |
 he nearly took hold of the youngest brother, Wāk'as, the latter, threw
 down the || stone between himself and Cannibal-at-North-End-of- 20
 World, and | immediately a great mountain stood up between the

hexa. Wā, hē'misa Q!wēq!waselā laē medzēts!lāxax laē 'nēk'a 1
 haha Q!wēq!waselā'yē, Q!wēq!waselā'yēxēlā. Wā, hē'mis lā
 yālaq!wālats Hayalik'ila lōē lāxaxwila. Wā, g'il'emx'd'laē q!ūlbē
 'lāq!walaēna'yas Qūx'elāfē lāa'lasē haphaphap haphaphapxē Baḡ^u-
 bakwālanux^usiwa'yē la q!ēk'!ālēs medzēsē lāx ōx^usidza'yasa 'wālasē 5
 neg'ā. Hēel g'wēx's p!ēlēnakūlaxs g'āxaē lāx ōx^usidza'yasa neg'ā.
 Wā, lā'laē genemasē Qūx'elāfē lāx^ustālasex t!ex'ilāsēs g'ōkwē
 ēselaq. Wā, g'il'em'elāwisē g'āxē lā'wūnemasē Baḡ^ubakwālanux^usi-
 wa'yaxs laē 'nēk'ē Qūx'elāq: "Hāg'a hē'nakūlax hē'mē g'ayaqaxs
 laa qās'ida," 'nēx'laē. Wā, lā'laē Baḡ^ubakwālanux^usiwa'yē dzēlḡ- 10
 'wida. Wā, la'em'laē l!asg'ilēda yūdukwē 'ne'mēmāxs laē hēlts!ax-
 lāse'wa. Wā, la'em'elāwisē elāq dāx'itse'wē Wāk'asaxs laē ts!ē-
 xelsasa xegēmē lāxēs elx!a'yā. Wā, hēx'idaem'elāwisē la lēlxē'ya
 la ts!ēts!ase'wa 'nāxwa 'yax^usem q!wasq!ūxela lāx elx!a'yasa yūdu-
 kwē 'ne'mēma. Wā, la'em'laē Baḡ^ubakwālanux^usiwa'yē ālā qa's 15
 g'ayagas lāx qwēsēnxa'yasa ts!ēts!ase'wē q!wāsqa'ūxela. Wā, qwēs-
 g'ilāem'elāwisa yūdukwē 'ne'mēmāxs g'āxaasē ēt!ēd haphaphap
 haphaphapxē Baḡ^ubakwālanux^usiwa'yē lāx elx!a'yas. Wā, g'il-
 'em'elāwisē elāq dāx'īdxa āma'yīnxa'yē Wāk'asaxs laē ts!ex'elsasa
 t!ēsemē laxēs āwāgawa'yē lōē Baḡ^ubakwālanux^usiwa'yē. Wā, lā- 20
 'laē hēx'idaem k'!ōk'!ak'odēda 'wālasē neg'āxa yūdokwē 'ne'mēma

- 22 three brothers | and Cannibal-at-North-End-of-World. Now, they
 • were on opposite sides of the great mountain, | and they were really
 far ahead,—the three | brothers who were being pursued. They had
 gone far, when the cannibal cry of Cannibal-at-North-End-of-World ||
 25 was heard again behind them. When he | nearly took hold of
 Wāk'as, the latter threw down the cedar-stick between | himself
 and Cannibal-at-North-End-of-World, and immediately the cedar-
 stick | became a large, thick cedar-log, which moved backward and
 forward as | Cannibal-at-North-End-of-World tried to reach its end.
 30 It was always across his way. || Now, the three brothers had gone far
 ahead, when the cannibal cry | of Cannibal-at-North-End-of-World
 came up behind them. When | he nearly took hold of Wāk'as, they
 poured the hair-oil between | themselves and Cannibal-at-North-
 End-of-World, and immediately it became a wide, long | lake; and the
 35 three brothers were on one side || and Cannibal-at-North-End-of-
 World, who was pursuing them, was on the other side. When they |
 came near their house, Powēdzid, the eldest brother, called loud | to
 his father, Nenwaqawa, and said, "Nenwaqawa, | tie up our house,
 Nenwaqawa!" | Thus he said. Nenwaqawa heard plainly the call-
 40 ing. Therefore || he went into his house, and took a long cedar-
 bark rope, | and put it around his house; and he just continued |
 tying the rope around, when his three children came in sight. They |

- 22 Lō^c Baḡ^u bakwālanuḡ^u siwa^ə yē. Wā, la^{mē} wāx^ə sadzēxa wālasē nrg^ə.
 Wā, la^{mē} ālak^ə lāla la qwēsaxlālabentsōs qaqa^ə yāxa yūdukwē
 nē^{mē} mēma. Wā, laem^ə lāwisē qwēs^ə g'ilaxs g'āxaasē ētlēd hamadze-
 25 laqwē Baḡ^u bakwālanuḡ^u siwa^ə yē lāx elxla^ə yas. Wā, laem^ə lāwisē
 elāq dāx^ə idex Wāk'asaxs lāē tslex^ə elsasa klwaxlā^ə wē lāxēs āwāga-
 wa^ə yē Lō^c Baḡ^u bakwālanuḡ^u siwa^ə yē. Wā, hēx^ə idaem^ə lāwisa klwax-
 lā^ə wē la lēx^ə dzēel la wilkwa sapi^ə lālag'ilsexs wāx^ə aē lālabendalē
 Baḡ^u bakwālanuḡ^u siwa^ə yaq lāxēs geyālaēna^ə ya lēkwē wilkwa. Wā,
 30 laem^ə laxaē qwēs^ə g'ilēda yūdukwē nē^{mē} mēmaxs g'āxaasē ētlēd hamā-
 dzelaqwē Baḡ^u bakwālanuḡ^u siwa^ə yē lāx elxla^ə yas. Wā, laem^ə lāē
 elāq dāx^ə idex Wāk'asaxs lāē klūnxelsasa lāde^{mē} lāxēs āwāgawa-
 yē Lō^c Baḡ^u bakwālanuḡ^u siwa^ə yē. Wā, hēx^ə idaem^ə lāwisē la lēx^ə ēd
 la g'iltsta dze^ə lāla. Wā, la^{mē} wāx^ə sōdēsa yūdukwē nē^{mē} mēma
 35 lē^ə wa qaqa^ə yāqē Baḡ^u bakwālanuḡ^u siwa^ə yē. Wā, laem^ə lāwisē ēx^ə-
 ag^ə aalela lāxēs g'ōkwaxs lāē Powēdzidēxa nōlast^ə lēgema^ə yē hāsela
 lāq^ə wālxēs ōmpē Nenwaqawa^ə yē. Wā, lā^ə lāē nēk^ə a: "Nenwaqa-
 wa^ə ya, qex^ə semdats denema lāxens g'ōkwax, Nenwaqawa^ə ya,"
 nēx^ə lāē. Wā, hēlatōem^ə lāwisē Nenwaqawa^ə yaxa lāq^ə wāla lāg'ilas
 40 hēx^ə idaem^ə lāē lāxēs g'ōkwē qa^ə s āx^ə ēdēxa g'ilt^ə la densen denema
 qa^ə s qex^ə semdēs lāxēs g'ōkwē. Wā, hēem^ə lāwis ā^ə lēs yāla qex^ə s-
 dālasa denemaxs g'āxaēs yūdukwē sāsēm nē^ə ida. Wā, lāx^ə da^ə x^ə lāē

helped their father; and when they had finished, they went into the |
house and barred the door; and after they had barred || the door of 45
the house, the youngest of the children, Wāk'as, | reported to his
father that they had seen their sister, Qūx'elal, sitting in that house |
with her son, in the house of him who was named by Qūx'elal |
Cannibal-at-North-End-of-World. "Then the child of Qūx'elal
cried for the | blood on my knee; and when I gave him the blood,
which I scraped off, || he stopped crying and licked it off; and | then 50
we saw the bodies of our tribesmen drying right over | the fire of the
house." When Wāk'as had said this, | Cannibal-at-North-End-of-
World came to the roof of the | house of Nenwaqawa, uttering the
cannibal-cry. He opened the roof and showed his || head. Then 55
Nenwaqawa spoke, and said, | "O son-in-law, Cannibal-at-North-
End-of-World, don't be in a hurry! | Come in the morning with your
wife and my grandson, and | to-morrow morning you shall eat my
three sons. Now go for a while!" | Thus he said. Immediately
Cannibal-at-North-End-of-World uttered the cannibal-cry, and ||
went home to his house. Immediately Nenwaqawa | asked his wife 60
K'anēlk'as to give something to eat to their | three sons, "so that I
may sit down in the corner and devise | what to do, for I have
invited Cannibal-at-North-End-of-World to a feast." Thus he said |
as he went and sat down in the corner of the house. He had not ||

g'ōx'widxēs ōmpē. Wā, g'il'Em'lāwisē gwālexs laē hōgwīl lāxēs 43
g'ōkwē qa's L'lenēx'idēq. Wā, g'il'Em'lāwisē gwāl L'lenēk'axēs
t'lex'ilāsēs g'ōkwaxs laē āma'yīnxa'yas sāsēmasē Wāk'asē ts'lek'lā- 45
laxēs ōmpaxs dōx'walelaaxēs wūq!wē Qūx'elālaxs k'waēlaē
l'ewis bābagūmē xūnōk' lāx g'ōkwaxs gwe'yās Qūx'elālē Bax'ba-
kwālanux'siwa'ya. "Wā, la q!wāsē xūnōkwaxs Qūx'elālē qaen elx'-
plēg'a'yē. Wā, g'il'mēsen ts'lāsen k'ēxoyowē elkwa lāqēxs laē
L'lex'ēd lāxēs q!wats'lēna'yē qa's k'elx'ēdēxa elkwa. Wā, hē'mēse- 50
nu'x' dōx'walela yīxens g'ōkūlōtdāxs laē x'īlalela lāx neqōsto-
wasa legwīlasa g'ōkwē." Wā, hēem'lāwisē wāla wāldemas Wāk'a-
saxs g'āxaasē Bax'bakwālanux'siwa'yē hāmadzelaqwa lāx ōgwāsasa
g'ōkwaxs Nenwaqawa'yē. Wā, lā'laē āx'ēx'ida qa's x'exse'wēsēs
x'ōmsē. Wā, lā'laē yāq!eg'a'lē Nenwaqawa'yaq. Wā, lā'laē 'nēk'a: 55
"ya, negūmp, yūl Bax'bakwālanux'siwē. Gwala ālbalax, laems
g'āxlex gaālala l'ewis genemaōs l'ewen ts'lōx'lemā qa's g'āx-
lag'ilōs gaāxstala'xg'in yūdukwek' sāsēma. Wā, hāg'aemasl,"
'nēx'laē. Wā, lā'laē hāmadzelaqwē Bax'bakwālanux'siwa'yē qa's
lā nā'nak' lāxēs g'ōkwē. Wā, hēx'idaem'lāwisē Nenwaqawa'yē 60
āxk'lāxēs genemē K'anēlk'asē, qa halabalēs āx'ēd qa hā'māsēs
yūdukwē sāsēma, "qen lā k'wanegwīl lāxa g'ōkwē qen se'nē'exens
gwēx'idaaslaxen lē'lālasē'wāē Bax'bakwālanux'siwa'ya," 'nēx'-
ēlāxs laē qās'ida qa's lā k'wanegwīla lāxēs g'ōkwē. Wā, k'lēs-

- 65 been sitting in the corner for a long time before he came and sat down among his sons; and | Nenwaqawa spoke, and said, "Now, | take care, children! else we shall be overcome by the one whom you call | Cannibal-at-North-End-of-World, for now I have thought out what we shall do to him when | he comes. Now eat quickly, for we
70 have much work to do!" || Thus he said to his sons. And after his sons had eaten, | Nenwaqawa asked Powēdzid, the eldest one of his | sons, to dig a hole in the middle of the rear of the house, and to make it deep, and | one fathom across at the opening of the hole in the floor; | and he told Aek' loqâ to go and get fire-wood; and he told ||
75 Wāk'as, the youngest of his sons, to go and get stones. | Immediately they all did what their father had told them to do, | and it was not long before they finished their work. Now, | it was late in the evening, and they put fire into the hole on the floor; and when | the
80 fire blazed up, they put many stones on it. Then || Nenwaqawa took short boards, and placed them | on the floor near the hole in which the fire was burning. Then | he asked his three sons to kill three dogs, | and to take out the intestines. He continued, "And when you take out the | intestines, hide the bodies of the dogs in the
85 corner, so that || they may not be seen by Cannibal-at-North-End-of-World. When | he comes in the morning, you must lie down on

- 65 'lat!a gaēl k!wānegwilexs gāxaē k!wāgelilāxēs sāsēmē. Wā, lā'laē yā'q!ēg'a'lē Nenwaqawa'yē. Wā, lā'laē 'nēk'a: "Wāg'illa āem yāl!āLEX, sāsēm, āLENS 'yak'āLAX lāxēs gWE'yāōs Bax"bakwālanux"siwa'yā qaxs la'mēk' gwāl qen k!wēxēk' qENS gwēx'idaaseq qō g'āXLō. Wēga, hālabala ha'māPEX qaxs q!ēnemaENS ēaxELASōla,"
70 'nēx'laēxēs sāsēmē. Wā, g'il'EM'elāwisē gwāl ha'māpē sāsEMASēxs laē Nenwaqawa'yē āxk'lāLAX Powēdzidēxa 'nōlast!ēgema'yas sāsEMAS qa 'lap!ēdēsēxa neqēwalilāsēs g'ōkwē qa wūnqELēs k'ilx'ts!ā 'nemp!enk' lāxENS bālāqē 'wādzEQawī'lasas āwaxsta'yasa kwā'wīlē. Wā, lā āxk'lāLAX Aēk' loqâ qa lās ānēqax lEQwā. Wā, lā āxk'lāLAX
75 Wāk'asēxa āma'yīnxa'yas sāsEMAS qa lās t!āqax t!ēSEMA. Wā, lē 'wī'la hēx'idaEM ēax'idEX gWE'yāsēs ōmpē qa ēax'ēnēx'da'x"us. Wā, wī'lox'dzē'laē gēx'idEXS laē 'wī'la gwālē āNSE'was. LaEM'laē gāla gāNOLEXS laē lEXTS!ōdxa 'lābekwē kwa'wīla. Wā, g'il'EM'elāwisē x'ik'ostāxs laē t!āqeyīndālasa t!ēSEMē q!ēNEM lāq. Wā, laEM'laē
80 Nenwaqawa'yē āx'ēdxa 'wadzowē ts!EX"SEM saōkwa qa's lā pax-āliLAS lāxa 'nEXwāla lāxa la lEXTS!EWak" kwa'wīla. Wā, laEM'lāwisē āxk'lāLAXēs yūdukwē sāsēm qa k'!ēLAX'idēsēxa yūdukwē 'waōts!a, "qa's āxālaōsax yax'yeg'īlas. Wā, g'il'mēts 'wī'lāmasxa yax'yeg'īlas las q!ūlā'elidEX ōk!wina'yasa 'waōts!EX'dē lāxa onēgwīlē qa
85 k'!ēsēs dōx'wa'pēlts Bax"bakwālanux"siwa'yē. Wā, g'il'EM'elāwisē g'āXLEX gāalala qasō lāx'da'x"uL nēNELēl lāxa hēlk'!ōtstāliLAS

your backs at the right-hand side of the | door, and each of you must 87
 have on his stomach the dog-intestines." | Thus he said to his sons;
 and Wāk'as took | three short boards, and put them down at the
 right-hand side of the || door for him and his elder brothers to lie on 90
 when they pretended to be dead. | In the morning Nenwaqawa put
 down the | broad short boards, and covered up the fire in the hole
 on the floor, | and he put the settee down outside of it (that is, nearer
 to the fire). Then he spread two | new mats in it. Then he asked his
 three sons to || lie down on the three short boards. They went down 95
 and | lay down on their backs. Nenwaqawa | took the intestines
 of the dogs and spread them over the stomachs | of his sons; and he
 told his sons not to show any | sign of breathing. (He continued), "so
 that Cannibal-at-North-End-of-World may really believe that you
 are || dead." And after Nenwaqawa had given advice to his | chil- 200
 dren, the cannibal-cry of Cannibal-at-North-End-of-World was
 heard | back of the house, and he came to the house; and-| first
 Cannibal-at-North-End-of-World came in, and next came his son, |
 and last his wife, Qūx'elā. As soon as || Cannibal-at-North-End- 5
 of-World came in, he saw the three naked | sons of Nenwaqawa
 lying down on the short boards, | and he wanted to go at once to eat
 them; | but Nenwaqawa spoke, and said, "Don't, | son-in-law! We

t!EX'ila. Wä, lāLES q!wālxōeml laelxsemdzelilxa yax'yeg'ilasa 'waō- 87
 ts!EX'dä," 'nēx'elaēxēs sāsemē. Wä, lā'laē āx'ēdē Wāk'asaxa yū-
 duxūxsa ts!āts!EX'sema qa's lā pāqemg'alilās lāxa hēlk'ōtstālihasa
 t!EX'ila qa's nēNELEDZEWēsō LE'wis 'nō'nēla qō lāl lēLE'lōlālō. 90
 Wä, g'il'Emelāwisē 'nāx'idxa gaālāxs laē Nenwaqawa'yē pāgEX-
 stentsa 'wādzowē ts!āts!EX'sema lāxa leq'lūxlalilē kwa'wila. Wä,
 lā'laē āx'alilasa k!wāts!E'wasē lāx L'lāsalihas qa's LEpts!ōdēsa ma'lē
 ts!ēts!EX'as lēLE'wē lāq. Wä, lā'laē āxk'lālxēs yūdukwē sāsem qa
 lālag'is nēNELEDzōlilaxa yūduxūxsa ts!āts!EX'sema. Wä, lāx'da'x' 95
 'laē nēNELEDzālihasa 'nāl'nemxsa ts!āts!EX'sema. Wä, lā'laē Nen-
 waqawa'yē āx'ēdxa yax'yig'ilasa 'waōts!ē qa's lā lexsemdzendālas
 lāxēs sāsemē. Wä, lā'laē āxk'lālxēs sāsemē qa k'lēs'asēs āwūl-
 x'ES hāsdEX'ila qa ālak'alēs ōq'lūsē Baḡ'bakwālanux'siwa'yaq āla-
 em lēLE'la. Wä, g'il'Emelāwisē gwālē Nenwaqawa'yē lēxs'ālxēs 200
 sāsemāxs g'āxaasē hamadzelaqwē Baḡ'bakwālanux'siwa'yē lāx
 ālanā'yasa g'ōkwās. Wä, g'āx'laē g'āxēLa lāxa g'ōkwē. Wä, laem-
 'laē g'alaēLē Baḡ'bakwālanux'siwa'yē. Wä, lā'laē māk'ilē xūnō-
 kwāsēq. Wä, lā'laē ELxla'yē gēNEMasē Qūx'elālē. Wä, g'il'Em-
 'laē g'āxēLē Baḡ'bakwālanux'siwa'yaxs laē dōx'walelaxa xāxēnāla 5
 yūduk' sāsems Nenwaqawa'yaxs nēNELEDzā'yaxa ts!āts!EX'se-
 māxs laē 'nēx' qa's hēx'ida'mē la gwā'sta lāq qa's hamx'idēq. Wä,
 lā'laē yāq!Eg'a'lē Nenwaqawa'yaq. Wä, lā'laē 'nēk'a: "Gwāla, ne-

- 10 do not do that when we are invited. Come || to the place where you will sit down!" Thus he said. And immediately | Cannibal-at-North-End-of-World came and sat down on the mats spread out in the | settee. At his left side was his son; and | his wife, Qūx'ēlaḥ, sat down on the other mat. Now, | Cannibal-at-North-End-of-World
 15 lay back; and Nenwaqawa spoke, || and said, "Now I shall talk | the way we do whenever we have guests. We always tell a story first | for our guests. Now, listen, son-in-law!" Thus he said, | and Nenwaqawa began to tell a story to Cannibal-at-North-End-of-
 20 World.¹ | He had not been telling his story long, before || Cannibal-at-North-End-of-World became sleepy, and also his wife and his son, | and Nenwaqawa continued telling his story. Now, Nenwaqawa | purposely pressed his knee against the knee of the one to whom he told the story—namely, | Cannibal-at-North-End-of-World—and he never moved. | Then he began to snore. Then Nenwaqawa called
 25 his sons. || They came and took off the boards covering the hole with the fire in the bottom; | and the three sons took hold each of a corner of the mat on which he lay with his | son, and threw them into the fire in the bottom of the pit. | And Nenwaqawa, and his wife, K'anēlk'as, took the | short boards and covered up the pit. Now, ||
 30 Cannibal-at-North-End-of-World continued uttering the cannibal-

- gūmp, k'lēsenu'x̣u hē gwēg'ilaxg'anu'x̣u lē'lānemēk'. Gēlag'a hē-
 10 'nakūla lāxg'as k'wālg'ōs," 'nēx'ēlaē. Wā, hēx'idaem'elāwisē Bax̣u-bakwālanux̣u'siwa'yē g'āx qa's k'wādzolilēxa lēpts'lāwē lē'wē lāxa k'wāts'ewasē. Wā, lā'laē gēmzanōdzeliḥ xūnōkwas lāq. Wā, lā'laē gēnemasē Qūx'ēlaḥ k'wādzolilēxa 'nemē lē'wa'yā. Wā, laem'laē t'lēg'ilē Bax̣u-bakwālanux̣u'siwa'yē. Wā, lā'laē yāq'ēg'a'ḥ Nēn-
 15 waqawa'yē. Wā, lā'laē 'nēk'a: "Yīxg'in dāx'ida'mēlg'āx gwē-k'lālasanu'x̣u qaen lē'lānemē, yīxg'anu'x̣u nānosāt'g'iwālēk' qaenu'x̣u lē'lānemē. Wā, la'mēts hōlēlalōḥ, nēgūmp," 'nēx'ēlaēxs laē nōs'idē Nenwaqawa'yē qa Bax̣u-bakwālanux̣u'siwa'yē.¹ Wā, wīlōx'dzēlaē gēk'lālag'ilil nōsaxs laē mamēxēm'ēdē Bax̣u-bakwā-
 20 lanux̣u'siwa'yē 'nemāx'ēd lē'wis gēnemē lē'wis xūnōkwē. Wā, lā'laē hanāḥ Nēnwaqawa'yē nōsa. Wā, laem'laē Nēnwaqawa'yē henōmaem testesasēs ōkwāx'a'yē lāx ōkwāx'a'yasēs nōsag'ilē Bax̣u-bakwālanux̣u'siwa'yē. Wā, lā'laē k'lēts'lem'el qūnx'wīda. Wā, lā'laē xent'ēg'a'ḥ. Wā, hē'mis la lē'lālats Nēnwaqawa'yaxēs sāsēmē.
 25 Wā, g'āxda'x̣u'laē āxōdex pagexsta'yasa kwa'wīḥ leq'lūxlāla. Wā, lā'laē yūdukwē sāsēms dādenxendxa lēwa'yē kūldzē'wēsōs lē'wis xūnōkwē. Wā, lāx'da'x̣u'laē ts'exts'lōts lāxa leq'lūxlāla kwa'wīḥ. Wā, lā'laē Nēnwaqawa'yē lē'wis gēnemē K'anēlk'asē āx'ēdxa 'wādzowē ts'lēx'sem saōk' qa's pagexstendēs lāq. Wā, laem'laē
 30 Bax̣u-bakwālanux̣u'siwa'yē āem la hāyōlēs ha'madzelaqūla lē'wis

¹ See p. 1246, lines 57-58.

cry and | whistling, and for a long time his sound did not stop; but | 31
 his wife, Qūx'elal, did not wake up until her husband, | Cannibal-at-
 North-End-of-World, and her child, were dead. And when | Can-
 nibal-at-North-End-of-World stopped crying, then Nenwaqawa ||
 asked his three sons to take off the short boards that | were covering 35
 the dead Cannibal-at-North-End-of-World, whom he had killed.
 They | took them off and put them down. Then Nenwaqawa took
 his | spruce-root hat and waved it inside the hole, | and then the
 ashes of Cannibal-at-North-End-of-World turned into mosquitoes. ||
 And Nenwaqawa said, "You shall be mosquitoes and | eat men in 40
 later generations." Thus he said. Then they really turned into |
 mosquitoes, what had been the ashes of Cannibal-at-North-End-of-
 World. |

After this had been done, Qūx'elal awoke, and in vain | she asked
 Nenwaqawa which way her husband had gone; || and Nenwaqawa 45
 did not deceive her about what he had done, | he told her at once
 what he had done; and Qūx'elal got really | angry on account of
 what Nenwaqawa and his three | sons had done. And Qūx'elal said
 to her father Nenwaqawa, | "You made a great mistake on account
 of what you have done to my husband, for || he wished to pay you the 50
 marriage price for me by giving to you many dressed skins, | and also
 the great cannibal-dance, and his great name Cannibal-at-North-
 End-of-World. | These would have gone to you if you had not done

medzēsē k'!ēs'el geyōl q!wē'ida. Wä, laem'laē hēwāxa ts!ex'īdē 31
 genemx'dāsē Qūx'elalaxs le'maē le'lēš lā'wūnemx'dē Baḡ'bakwā-
 lanux'siwāx'dē lē'wis xūnōx'dē. Wä, g'il'em'lāwisē q!wē'īd ha-
 'mādzelaqūlē Baḡ'bakwālanux'siwāx'dē lāa'laē Nenwaqawa'yē āx-
 k'!ālaxēs yūdukwē sāsēma qa āxōdēsēxa ts!ex'sēmē saōkwa, yix 35
 pagexsta'yas g'a'yalasas Baḡ'bakwālanux'siwāx'dē. Wä, lāx'da'x-
 'laē āxōdeq qa's pax'ālilēs. Wä, lā'laē Nenwaqawa'yē āx'ēdxēs
 l!ōp!ex'sēmē letemla qa's yax'wīdēs lāx ōts!āwasa kwa'wīlē. Wä,
 lā'laē q!ex'wūlts!āwē q!wa!ōbsas Baḡ'bakwālanux'siwāx'dē. Wä,
 laem'lāwisē 'nēk'ē Nenwaqawa'yē: "Wa, laems lēs!ēna!ōl qa's 40
 beḡ'bakwēlōš lāxa āhla bekumēl," 'nēx'laē. Wä, laem'laē ālaem
 la lēs!ēnax'īdēda q!wa!ōbesdās Baḡ'bakwālanux'siwāx'dē.

Wä, g'il'em'lāwisē gwā'alilēxs laē ts!ex'īdē Qūx'elalē. Wūl-
 'em'lāwisē hēx'īdaem wūlax Nenwaqawa'yē lāx gwā'staasasēs lā-
 'wūnema. Wä, k'!ēs'elat!a Nenwaqawa'yē hā'yamasēs gwēx'īdaasē. 45
 Āem'laē hēx'īdaem nēlasēs gwēx'īdaasaq. Wä, lā'laē ālak'lāla
 ts!enkwe Qūx'elalaxs gwēx'īdaasas Nenwaqawa'yē lē'wis yūdukwē
 sāsēma. Wä, lā'laē 'nēk'ē Qūx'elalaxēs ōmpē Nenwaqawa'yē:
 "Laems 'wālas ōdzaxa qaēs gwēx'īdaasōš lāxen lā'wūnemx'dā qaxs
 la'emēx'dā 'nēx' qa's qādzēlē g'āxen lāl yīsa q!ēnemē ālāg'im; wä, 50
 hē'misa 'wālasē lādēsxa hāmats!ē lē'wis 'wālasē lēgemē Baḡ'ba-
 kwālanux'siwa'yē. Hē'staem g'āxlaxsdē qasō k'!ēs hē gwēx'īdeq.

- so. | The reason why this happened is, that, when he was getting
 55 ready last night | to come, he quarreled with his brothers, || and he
 killed Ho^xhok^u-of-the-Sky and Crooked-Beak-of-the-Sky | and
 Grizzly-Bear-of-the-Door and Rich-Woman and Fire-Dancer and |
 Begging-Dancer. These six were killed by Cannibal-at-North-End-
 of-World; | but the others went out of our house in time — | Raven-
 at-North-End-of-World and Tamer and the One-Who-Presses-Down
 60 and Copper-Sound-Woman || and Thrower. Now, we were just
 three of us — | I myself, my husband, and my treasure, my child. |
 Now I alone am alive. It is on your account that my | husband
 got into trouble, for my husband said that we alone were invited by
 you; | and that was the reason why they became angry, because they
 65 said that you should have invited || all of us, fifteen of us who
 were in our | house; but my husband did not get angry until they
 said | that they had not been invited by you. Now, all of them | were
 following us; and they wanted to kill you and these three | young
 70 men, and they wanted to eat you. Therefore my || husband killed
 them; and the others went out alive, | but left their masks and their
 red cedar-bark, which my | husband said would go to you." Thus
 said Qūx'elal to her father | Nenwaqawa. |

- 53 Hāaxōl hēg'its gwēx'ēdexs lāg'anu^εx^u xwāna^εlax gānolē qenu^εx^u
 g'āxēxa 'nā^εlax, laē aōdzagōūlī lē^εwis 'nā^εnemweyōdāē. Wā, hē-
 55 'mis la k'lēlax'ēdaatsēx Hōx^uhogwāxte^εwēx'dē lō^ε Gēlōgūd^εzāyēx'dā
 lō^ε Nenstālildā lō^ε Q!āmināgās^εdā lō^ε Nōn^εtsē'stālaldā lō^ε Q!wē-
 q!waselaldā. Wā, q!āl^εlōkwōx hē^εlāmatse^εwaxs Bax^ubakwālanux^u'si-
 wāx'dā. Wā, hē^εmis hēlō^εmala lāwels laxenu^εx^u g'ōkwē Gwāx^u-
 gwaxwālanux^u'siwā^εyē lō^ε Hayalik'ila lō^ε Lā^εlaxwila lō^ε L!āqwa-
 60 k'!ālaga lō^ε Māmaq!a. Wā, ā^εmēsēnu^εx^u la wāx' yūdukwa
 lē^εwūn lā^εwūnemx'dā lē^εwūn lōgwēx'denlen xūnōx^udā. Wā,
 ā^εmēsen la 'nemōx^u la q!ūla, yīxs sō^εmaē g'āg'āmalatsen lā^εwū-
 nemx'dē, yīxs laē nē^εlen lā^εwūnemx'dāxs lē^εlalaqōs g'āxenu^εx^u
 lēx'ama. Wā, hē^εmis ts!engumx'dox^usē 'wālasilal 'wī^εlaem lē^εlālaq
 65 lāxenu^εx^u 'wāxaasāxg'anu^εx^u sek'logūg'eyowēk hāgā laxenu^εx^u
 g'ōkwa. Wā, ā^εmēsē 'yāk'eliten lā^εwūnemx'dās, yīxs laē 'nēx'da^εx^u
 qa's wax'mē k'!ēs lā^εlēlk'enōs. Wā, laem^εlāwisē 'wī^εlāl g'āxl
 hōgwig'ē g'āxenu^εx^u qa's k'lēlax'ēdē 'wī^εla lāl lē^εwa yūdukwēx
 ha'yā^εfa qa's ha^εmx'ēdex'da^εxwāōl. Wā, hē^εmis lāgīlasen lā^εwū-
 70 nemx'dē k'lēlax'ēdex'da^εxwūq. Wā, lā q!ūlāwisēda waōkwa āel
 lōwalasē yāx^ulenē lē^εwis l!āgēkwē. Wā, hā^εsta^εmēs gwe^εyāsen
 lā^εwūnemx'dā qa g'āx lālē," 'nēx'ēlaē Qūx'elalaxēs ōmpē Nenwa-
 qawa^εyē.

Then the wife of Nenwaqawa, K'anēlk'as, spoke, || and said, "O 75
my child, Qūx'elā! don't | feel badly in vain on account of what has
been done by your father to your husband, | for he did this because
he was afraid of what he would do to your | brothers! Look at
your brothers! They almost did not escape when they were |
hunted by your husband. I mean this, what was found just out-
side of the place || where your husband was seated." Thus she said, 80
and showed | Qūx'elā! what she had found. When Qūx'elā! saw
what she was | holding in her hand, she said, "That is one of the
whistles of my husband." | Thus she said, and went to her father,
Nenwaqawa; and | Qūx'elā! said to him, "Hide it, for who should
own it || except you? Now, let us go in the morning to our | house 85
to carry out everything that is in it, and also | all the masks of my
husband and his brothers—for | they are all in their sacred rooms."
Thus she said. Then | Nenwaqawa also spoke, and said, "Thank
you || for what you have said, child! Let us go in the morning, so 90
that | my treasure may come to me!" Thus he said. And after they
had spoken, | Qūx'elā! did not get downhearted in the evening, and
she did not | talk any more about her husband and her child. This |
made her father, Nenwaqawa, and his wife || and his three sons very 95
glad. In the evening, when it was dark, | they went to bed; and

Wā, lā'laē genemas Nenwaqawa'yē, yīx K'anēlk'asē yāq!eg'a'la.
Wā, lā'laē 'nēk'a: "YūL, xūnōk" Qūx'elā!, g'wālaḡ'ī wūl'em xen- 75
LELA ts!EX'īlēs nāqa'yōs qa g'wēx'idaasaxsōx āsaxēs lā'wūNEMx'dāōs.
Hēnax'idaawesō qaxs ā'maēx k'ēk'altsēla laxōs g'wēx'idaasēx lō'
wīwūq!wa. Dāx wīwūq!wāxs hālsela'maē hēldek'axs g'axaē qāqa-
'yasōsēs lā'wūNEMx'dāōs. 'nē'nak'īlg'ada g'aēlek' lāx L'lās'alīas
k!waē'lasdāsēs lā'wūNEMx'dāōs," 'nēx'laēxs laē dōqwamatsēs q!ā 80
lax Qūx'elā!ē. Wā, g'īl'em'lāwisē Qūx'elā!ē dōx'walelax daa-
kwas laael 'nēk'a: "Yūem g'ayōl lāx medzēsasen lā'wūNEMx'-
dāōx," 'nēx'laēxs laē ts!ās lāxēs ōmpē Nenwaqawa'yē. Wā, lā'laē
'nēk'a yīx Qūx'elā!ē: "Wēg'a q!ūlat'ideq", qa āngwēs āx'ēdaq"
ōgū'ēlā lāl. Wā, la'mēsen 'nēx' qens lālag'īx g'aālala laxenu'x" 85
g'ōx"dā, qaens g'āxlag'ī mōlt!alaxa 'nāxwa g'ēx'g'aēl lāq lō'ma
'nāxwa yāx"LESEN lā'wūNEMx'dā lē'wis 'nāl'nemweyotdā, qaxs
'wī'la'maa g'ēx'g'aēl laxēs lēlēmē'lats!ēx'dē," 'nēx'laē. Wā, lā'laē
ōgwaqa yāq!eg'a'lē Nenwaqawa'yē. Wā, lā'laē 'nēk'a: "Gēlak'as-
'lax'ōs wāldemaqōs, xūnōk". Ēs'maēlens lāLEX g'aālala qa g'āxla- 90
g'isen lōgwēla," 'nēx'laē. Wā, g'īl'em'lāwisē g'wālē wāldemas laē
hēwāxa'mē Qūx'elā!ē xūls'idaxa dzāqwa. Wā, hēwāxa'laē gwa-
g'wēx'sEX'īd laxēs lā'wūNEMx'dē lē'wis xūnōx'dē. Wā, hēem'lā-
wis xenLEla la ēg'ems nēnāqa'yas Nenwaqawa'yē lē'wis genemē
lē'wis yūdukwē bēbēgwānem sāsēma. Wā, g'īl'em'lāwisē p!edex'- 95
stowīdxa dzāqwāxs laē 'wī'la kūlx'ida. Wā, g'īl'emlāwisē nā'na-

97 when daylight | came in the morning, Nenwaqawa called his four
 children | and his wife, K'anēlk'as, and they ate quickly; | and
 300 after they has eaten, they started. || And Qūx'elal went ahead, for she
 knew the good trail; | therefore they told her to lead the way. And
 here there was a | good trail where they were walking. It was not
 yet noon | when they arrived at the house of Cannibal-at-North-End-
 of-World. Then | Nenwaqawa sat down at the right-hand side of
 5 the door of the || great house; and it made him feel senseless | to see
 a great number of his tribesmen drying over | the fire of the great
 house. He was really downhearted | on account of what he saw.
 Then Qūx'elal noticed that her father was downhearted; | and she
 10 went to the place where Nenwaqawa was seated, and || spoke, and
 said to her father, "Why are you downhearted?" | And Nenwaqawa
 replied, and | said to her, "The reason why I am sick at heart are
 my tribesmen here." | Thus he said. Then Qūx'elal asked her
 15 father, Nenwaqawa, | to tell his three sons to || take down the bodies
 and to lay them out on their backs. Thus she said. | Immediately
 Nenwaqawa asked his three sons; | and the three sons took down the
 dried bodies, | and placed them in a row on their backs. And when
 they all had been laid down, | Qūx'elal came, carrying a bladder of a
 20 mountain-goat, which was filled with something. || She gave this to

97 kūlaxa gaālāxs laē Nenwaqawa'yē 'wīla gwēx'ēdxēs mōkwē sāsema
 lē'wis genemē K'anēlk'asē. Wā, āem'lāwisē hālemq'ēsēd hām-x'-
 'ida. Wā, g'il'ēmlāwisē gwāl ha'māpexs lāx'da'xwāē 'wīla qās'ida.
 300 Wā, la'mē g'alaba'yē Qūx'elalē qaxs 'nēk'aē q'lāxaxa ēk'a t'lex'ila.
 Wā, hē'mis lāg'ilas 'nēx'sōē qa's hā t'lex'bayē. Wā, ālaem'lāwisē
 ēk'a t'lex'ila la qāyasda'x". Wā, k'les'ēmlāwisē lāla qa's neqālēxs
 laē lāg'aa lāxa g'ōx'dās Baḡ'bakwālanux'siwāx'dē. Wā, laem'lā-
 wisē Nenwaqawa'yē k'wāg'alil lāxa hēlk'ōtstālilasa t'lex'ilāsa
 5 'wālasē g'ōkwa. Wā, hēem'lāwis nenōlox'ēwidayōs nāqa'yasēxs laē
 dōx'walelaxēs g'ōkūlotdāxs lādzek'asaē x'ilēlalela lax neqōstāwasa
 legwīlasa 'wālasē g'ōkwa. Wā, la'mē ālak'lala la ts'lex'ilēs nāqa'yē
 qaēs dōgūlē. Wā, lā'laē Qūx'elalē q'amx'ts'lēxs ōmpaxs xūlsaē.
 Wā, g'āx'laē Qūx'elalē lāx k'waēlasas Nenwaqawa'yē. Wā, lā'laē
 10 yāq'leg'a'la. Wā, lā'laē 'nēk'a lāxēs ōmpē: "ēmadzōs xūlyima-
 q'lōs," 'nēx'laē. Wā, lā'laē Nenwaqawa'yē nā'naxmēq. Wā,
 lā'laē 'nēk'eq: "Ēsaēlen yōem ts'lenemsg'in nāqē yixens g'ōkū-
 lōtdēx," 'nēx'laē. Wā, lā'laē āxk'lālē Qūx'elalaxēs ōmpē Nenwa-
 qawa'yē qa āxk'lālēsēxs yūdukwē bēbegwānem sāsem qa
 15 āx'axelisēxa bākwasdē qa yīpēmlilē nehelēla, 'nēx'laē. Wā,
 hēx'ida'ēmlāwisē Nenwaqawa'yē āxk'lālaxēs yūdukwē sāsema.
 Wā, hēx'idaem'lāwisē yūdukwē sāsems āxaxelax'ēidxa bākwasdē
 qa's ne'alēlēlēs yīpēmlila. Wā, g'il'ēmlāwisē 'wīl'galihēxs g'āxaas
 Qūx'elalē dālaxa el'lex'semē tēxats'ēsa 'melxlowē. Wā, lā'laē
 20 ts'lās lāxēs ōmpē. Wā, la'laē 'nēka: "Wēg'a xoselgentsg'a

her father, and said, "Now sprinkle | the water of life over our tribes- 21
men!" Immediately | Nenwaqawa sprinkled the dried bodies with
the water of life; | and when the water of life touched the dried
bodies, they sat up, | and rubbed their eyes with their hands, saying
that they had been asleep for a long time. Now, || the whole tribe 25
of Nenwaqawa had come back to life. | Nenwaqawa felt glad after
this. Now, he took all the | masks and the red cedar-bark that were
in the various sacred rooms, | eleven of them; for each one had a
sacred room | except Rich-Woman, who had a sacred room together
with Cannibal-at-North-End-of-World. || Now, Nenwaqawa observed 30
everything in the | various sacred rooms; and Nenwaqawa asked
his | tribesmen whom he had brought back to life to carry on their
backs the dressed elk-skins, | the masks, and the large amount of
dried goat-meat; | and they all went home, and Qūx'elāḥ led || her 35
father and his tribe. It was not yet | night when they came to the
house. Immediately | Qūx'elāḥ told her father, Nenwaqawa, to
give a winter dance, and that | her three elder brothers should dis-
appear. Powēdzid was to be Cannibal; and | his younger brother,
Aēk'loqā, was to be Grizzly-Bear-of-the-Door; and the youngest
son, || Wāk'as, was to be Fire-Dancer; "and I shall be | Rich- 40
Woman; and you shall take the Healer-Dance | and the One-Who-
Presses-Down, for the place of those I named is always with the

q!ūla^{stak} lāxens g'ōkūlotēx," nēx'ēlaē. Wā, hēx'idaēm^{lāwisē} 21
Nenwaqawa^{yē} k'lūngeleyīntsa q!ūla^{sta} lāxa bākwasdē. Wā,
g'il^{maael} lag^{aa}lelaxa q!ūla^{sta} lax bākwasdāxs laael k!wāg'alila
qa's dzedzēx^{stowēsēs} a'fyašō nēk'ēxs g'aēlaē mēxa. Wā, laēm^{laē}
wīla q!ūlāx'ida, yīxa g'ōkūlotas Nenwaqawa^{yē}. Wā, la^{mē} 25
ēx'idē nāqa^{yas} Nenwaqawa^{yē} lāxēq. Wā, la^{mē} āx'ēd wīlaxa
yāx^{LENē} lē^{wa} l'ēl^{lagekwē} g'ēx'g'aēl lāxa nāxwa ōgū^{qāla} lēl^ē
mē^{lats!ēsa} nēmōgū^{uwax} nāxwa^{maē} lēl^ē mē^{lats!ēnōkwa} ōgū^{ēla}
lāx Q!āmināgāsaxs nēmaēs lē^{mēlats!ē} lō^ē Bax^{bakwālanux^{si}}
wā^{yē}. Wā, la^{mē} Nenwaqawa^{yē} dōqwa^{lax} gwēx^{gwaēlasasa} 30
ōgū^{qala} lēl^ē mē^{lats!ā}. Wā, la^{mēs!a} āxk'!alē Nenwaqawa^{yaxēs} la
q!ūlāx'idāmatse^{wēs} g'ōkūlotē qa nāxwa^{mēsē} ōxlālaxa ālāg'imē
lē^{wa} yāx^{LENē} lō^{dzēk'asa} q!ēnemē x'il^k mē^l mē^l q!ēga^{ya}. Wā,
g'āxdzēk'as^{ēm^{laē}} wīla nā^{nakwa}. Wā, laēm^{xaē} hēm g'alag'i-
wa^{yē} Qūx'elā^{lasēs} ōmpē lē^{wis} g'ōkūlotē. Wā, k'lēs^{ēm^{lāwisē}} 35
gānō^{idēxs} g'āxaē lāxēs g'ōkwē. Wā, hēx'idaēm^{lāwisē} nēk'ē
Qūx'elā^{laxēs} ōmpē Nenwaqawa^{yē} qa yāwix'ilēs qa x'is'ēdēs
nōlast^{legema^{yas}} yīx Powēdzidē qa wāg'ēs hāmats!a; wā, hēm^{isē}
ts!ā^{yasē} Aēk'loqā qa wēg'ēs Nenstālila; wā, hēm^{isē} āmā^{yīnxa^{yas}}
sāsemasē Wāk'asē qa wāg'ēs Nōn^{tsē^{stālala}}. "Wā, nōgwa^{mēs} qen 40
wāg'i Q!āmināgāsa. Wā, hēm^{isēs} lālaōs āx'ētsōl qa Hayalik'ilāḥ
lē^{wa} lālaxwēla qaxs hē^{maē} nāmī^{lālotsa} hāmats!en lax lē^{lēqē}

cannibal-dance." | Thus said Qūx'elā to her father, Nenwaqawa.
 45 Then | Nenwaqawa accepted the advice of Qūx'elā, and || Nenwa-
 qawa called the chiefs to go into his | house late in the night. When
 all were in the house, | Nenwaqawa spoke to the chiefs, and said, |
 "Thank you, chiefs! The reason why I called you is that you may
 know what has been said | by our daughter. She says that these
 50 four || — she and her brothers, and two others, six in all, | shall dis-
 appear; that always those go together in the cannibal-dance. That
 is the way of her | former husband, Cannibal-at-North-End-of-
 World." Thus he said. | Then P!āselā spoke, for he had come to
 life again: "What | do you mean by your words, Nenwaqawa?
 55 Who is Cannibal-at-North-End-of-World, || and what killed him, and
 what is this your speech | that you should change the Lewelaxa?"
 Thus he said. | Then Nenwaqawa spoke again, and said, | "O chiefs!
 this pit back of you killed | Cannibal-at-North-End-of-World. Now,
 60 our four children shall disappear || this night, and two of our nieces."
 Thus he said. Then the first | winter dance of the Sōmxōlidex^u
 began that | night, and the six persons disappeared that night.
 Now, | Qūx'elā secretly advised her father, Nenwaqawa, about the
 ways of the dance. | After (the six persons) had been away for four
 65 months, they were captured. || And now Qūx'elā, the Rich-Woman,

43 lase^{wa}, "nēx'elāē Qūx'elāxēs ōmpē Nenwaqawa^{yē}. Wā, lā^{laē}
 ālael neqa lāx nāqayās Nenwaqawa^{yē} wāldemas Qūx'elāē. Wā,
 45 lā^{laē} lē^{lalē} Nenwaqawa^{yaxa} g'ig'egāma^{yē} qa g'āxēs wī^{la} lāx
 g'ōkwasēxa la gāla gānola. Wā, g'ilēm^{lāwisē} g'āx wī^{laē}lexs lāē
 yāq!eg^{a^{lē}} Nenwaqawa^{yaxa} g'ig'egāma^{yē}. Wā, lā^{laē} nēk'a:
 "Gēlak^{as^{la}} g'ig'egāmē; hēden lē^{lalōl} qa's q!alaōsaxg'a wāldem-
 gasg'in tsēdāqek xūnōkwa, yīxs nēk'ēk' qa x'isēdēsōx wī^{laxs}
 50 mōkwaēx lē^{wōs} wīwūq!wax lō^ē ma^{lōkwa} ōgū^{la} laq^u, yīxs q!āl!ōx^u-
 ts!ēmasaē nāmi^{lālotasa} hāmats!ax^{Lā} lāx gwēx^{sdemas} lā-
 wūnemx^{dāsōx}, yīx Ba^{x^u}bakwālanux^{siwēx^{dē}}, "nēx'elāē. Wā,
 lā^{laē} yaq!eg^{a^{lē}} yīx P!āselāē qaxs lē^{maē} q!ūlāx^{ida}: "wāladzēs
 wāldemas Nenwaqawē yīx Ba^{x^u}bakwālanux^{siwēx^{dē}} nēk'aaqōs;
 55 wā, māsē g'ayalasaē lāg'ilaōsx^{dēxa}. Wā, yōkwasō^{mōs} wāldē-
 mēx. Wēg'a qens ōgūx^{idēsōx} lāxwa lēwelaxax," nēx'elāē. Wā,
 lā^{laē} ēdzaqwa yāq!eg^{a^{lē}} Nenwaqawa^{yē}. Wā, lā^{laē} nēk'a:
 "Yōl, g'ig'egāmē, yō^{ma} kwa^{wilē} lāxōs ālālilē g'ayalats Ba^{x^u}ba-
 kwālanux^{siwēx^{dā}}. Wā, la^{mēsōx} x'isēd^{lens} sāsēmēx mōkwaxwa
 60 gānolēx lē^{wa} ma^{lōkwa} lāxens lō^{lalēgasa}," nēx'elāē. Wā,
 laēm^{lāwisē} g'ālabend ts!ēts!ēx^{ēdē} g'ālāsa Sōmxōlidexwaxa
 gānolē, yīxs lāē x'isēdēda q!āl!ōkwaxa gānolē. Wā, la^{mē} āem
 wunāla lēxs^{alē} Qūx'elāxēs ōmpē Nenwaqawa^{yē} qa gwēg'īlats.
 Wā, mōsgemg'ila^{laēxa} mēkūla x'isā^{laxs} lāē k'im^{yase^{wa}}. Wā,
 65 laēm^{laē} Qūx'elāēxa Q!āmināgāsē q!ēlaxa lālēnoxwē g'ālag'i-

carried in her arms a body, leading | the Cannibal. And the Tamer 66
 went on the right-hand side of the Cannibal, | and the One-Who-
 Presses-Down went on the left-hand side of the Cannibal, | following
 the Rich-Woman, who was carrying the body in her arms; and the
 same | was done by the Fire-Dancer and the Grizzly-Bear-of-the-
 Door, who were following the Rich-Woman, || for each of these four 70
 eats part of the corpse, — that is, the Cannibal and the Rich-Woman |
 and the Fire-Dancer and the Grizzly-Bear-of-the-Door. But | the
 Tamer and the One-Who-Presses-Down do not eat of the corpse, they
 sing their | sacred songs. And the Rich-Woman first comes into the
 house; and she is | followed by the Cannibal and the two healers and
 the || One-Who-Presses-Down; then follows the Grizzly-Bear-of-the- 75
 Door, and, last of all, the Fire-Dancer. | Then the Rich-Woman takes
 off the head of the corpse and gives it | to the Cannibal; and the
 Rich-Woman takes off the limbs of the corpse, | and gives one leg
 each to the Grizzly-Bear-of-the-Door and the Fire-Dancer, | and she
 takes off one arm and eats it. || The Cannibal eats the whole head. 80
 Then she takes the trunk of the | corpse with one arm on it, and (the
 Cannibal) eats this. And | while they are eating, their songs are
 sung; | and when all their songs have been sung, | they go each into
 his sacred room. Only the Rich-Woman || keeps with the Cannibal- 85
 Dancer in the rear of the house. | The whole number danced for four

wēsa hāmats!a. Wā, lā'laēda Hayalik'ila hēlk'!ōtagodalaxa hāma- 66
 ts!a. Wā, lā'laē lālaxwila gemxagodalaxa hāmats!āxs lālasge-
 ma'yaax Q!āmināgāsaxs q!ēlēlaaxa lālēnoxwē. Wā, hēm'lāwisē
 gwēg'ilēda Nōntsē'stālālē lē'wa Nenstālilē lālasgemēxa Q!āminā-
 gāsē qaxs 'nāxwa'maē lōllāla mōkwē, yīxa hāmats!a lē'wa Q!āmi- 70
 nāgāsē lē'wa Nenstālilē lē'wa Nōntsē'stālālē. Wā, la k'!ēs lōllālē
 Hayalik'ila lō' lālaxwila, yīxs ā'maē hēmendzaqūla yiyālaqūlasēs
 yiyāla'LENē. Wā, hē'misē Q!āmināgāsē g'ālaēl lāxa g'ōkwē. Wā,
 lā lāsge'ma'ya hāmats!āq lē'wa ma'lōkwē yīx Hayalik'ila lō' lāla-
 xwila. Wā, lā laēlē Nenstālilē. Wā, lā elx!a'ya Nōntsē'stālālē. 75
 Wā, la'mē Q!āmināgāsē āxōdex xewēqwasa lālēnoxwē qa's ts!ewēs
 lāxa hāmats!a. Wā, la āxāla Q!āmināgāsaxa lās!alāsa lālēnoxwē
 qa's ts!awanaqēxa Nenstālilē lē'wa Nōntsē'stālālāsa g'ōg'egūyowē.
 Wā, lā'laē āxōdxa āpsōltseyap!a'yē qa's hām'x'idēq. Wā, lā'laē
 'wī'lēda hāmats!axa xewēqwaxs laē ēt!ēd āx'ēdxa būx'sāsa lālē- 80
 noxwē āxālaatsa āpsōlts!āna'yē qa's hām'x'idēq. Wā, g'ilēm'lāwisē
 'wī'lax'da'x'xēs ha'mā'yaxs laē q!ēmt!ēdayowē q!ēm'q!ēmdemas.
 Wā, g'ilēm'lāwisē 'wī'la q!ēmt!ēdayowē q!ēm'q!ēmdemas laael
 hōx'uts!ā lāxēs ālogūgēlē tēfē'mē'lats!ā. Lēx'a'mē Q!āmināgāsē
 q!ap!aēl lē'wa hāmats!a lāxa neqēwalīlāsa g'ōkwē. Wā, la'mē 85
 mōxxsa gānolē yīx'demas lāxēs 'wāxaasē. Wā, g'il'mēsē yūdux'-

87 nights; and after they had danced for | three nights, and when night
 came again, then | the Cannibal danced first; and after they had
 90 sung three of | his songs, he went into his sacred room, and || immedi-
 ately the beak of the head-mask of Raven-at-North-End-of-World was
 snapping. | And while the beak was snapping, the Tamer and | the
 One-Who-Presses-Down sang their sacred songs inside of the sacred
 room at each side | of the house. Now they sang for the dance (of the
 Raven). | And when he came to the door of the house, the Ho^xhok^u-
 95 of-the-Sky || came out of his sacred room, and danced with the same
 song that was used by | Raven-at-North-End-of-World. When
 Raven-at-North-End-of-World | came to the rear of the house,
 Ho^xhok^u-of-the-Sky went to the door, | and Crooked-Beak-of-the-
 Sky came out of the sacred room and danced; | and Raven-at-North-
 400 End-of-World went into the sacred room, || and Ho^xhok^u-of-the-Sky
 went to the rear. And then | Crooked-Beak-of-the-Sky went to
 the door and danced, and then Ho^xhok^u-of-the-Sky went into | the
 sacred room. And then Crooked-Beak-of-the-Sky went to the rear of
 the house | and danced, and went into the sacred room. Then | the
 Cannibal came, danced around the fire in the middle of the house, and
 5 went back into his || sacred room naked. The song-leaders had not
 been singing his songs for a long time, | when he came dancing out of
 his room. Now he | wore a blanket of black-bear skin, and plaited

87 p!EN^xwa^sa gānolē yīx^udem^s, wā, la ēt!ēd gānolⁱda laē hē g'il
 yīx^uwidēda hāmats!a. Wā, g'ilēmēsē yūdux^usemē q!Emt!ēdayāq
 lāxēs q!Emq!Emdemaxs laē lats!ālil lāxēs hēmē!lats!ē. Wā, hēx^u-
 90 daēm!lāwisē qemk!ūg^a!ēda hamsiwa^yēxa Gwāx^ugwaxwālanux^usi-
 wa^yē. Wā, lā ēnemx^u!daem qemk!ūg^a! lē^uwa Hayalik!ila lō^u
 lālxwilāxs laē yēyalaqūla lāx ēōts!āwasēs lēhēmē!lats!ē lāx wāx^usē-
 gwiłasa g'ōkwē. Wā, la^umē q!Emt!ētsōs q!Emdemas. Wā, g'il-
 ēmēsē la^ustōlila lāxa t!ex!lāxs g'āxaē g'āx^uwūłts!ālil Hōx^uhogwāx-
 95 tēwē lāxa hēmē!lats!ē. Wā, la^umē yīxwas yūmasa g'alōłts!ālilē
 Gwāx^ugwaxwālanux^usiwa^yē. Wā, g'ilēmēsē la Gwāx^ugwaxwālanux^u-
 siwa^yē lāxa ōgwiwalilē laasē Hōx^uhogwāxtēwē lāxa t!ex!ila. Wā,
 g'āxē g'āx^uwūłts!ālilē Gēlōgūdzā^yē lāxa hēmē!lats!ē qa^s yīx^uwidē.
 Wā, lā lats!ālilē Gwāx^ugwaxwālanux^usiwa^yē lāxa hēmē!lats!ē. Wā,
 400 lāg^uēolilē Hōx^uhogwāxtēwē lāxa ōgwiwalilē. Wā, la lastolilē Gēlō-
 gūdzā lāxa t!ex!ila qa^s yīx^uwidē. Wā, la lats!ālilē Hōx^uhogwāxtēwē
 lāxa hēmē!lats!ē. Wā, lā lāg^uēyolilē Gēlōgūdzā^yē lāxa ōgwiwalilē
 qa^s yīx^uwidē. Wā, lā lats!ālilē lāxa hēmē!lats!ē. Wā, g'āxēda
 hāmats!a lā^ustalilēlaxa laqawalilē qa^s lē xwēłaxts!ā lāxēs hēmē-
 5 !lats!ē lāxēs xa^unalaē. Wā, k'!ēsē gāłaxs laē denx^uidēda nēnāgadās
 q!Emdemas. Wā, g'āxē yīx^uwūłts!ālilēlaxēs hēmē!lats!ē. Wā, la^umē
 ēnex^uūnālaxa l!ā^yē la k'!ēdēdēzewak^u l!āgēkwē āwēstās. Wā, lā

cedar-bark around it; | and he wore a neck-ring of red cedar-bark; 8
 and his head-ring | consisted of three parts, one on top of the other;
 and he wore a mask named Tooth-Mask — || it has an open mouth 10
 like the head of a dog, with large teeth — | and this is in front of the
 head-ring. Under (the dog-head) is the face of a | man, which is on
 the lower jaw of what looks like the head of a dog; | and on each side
 is a man's skull; and behind, in the nape of the neck, | there is a
 skull. And the Cannibal dances around the fire once, || and goes into 15
 his sacred room of red cedar-bark; | and when he goes into his sacred
 room, the Rich-Woman shouts, "Hai hai!" | Then the song-leaders
 sing her song, and she comes dancing out of | the sacred room of red
 cedar-bark. Her head-ring is red and white mixed, | and also her
 neck-ring, and she wears a blanket of black-bear skin || while she is 20
 dancing around the fire in the middle of the house. And after she
 has finished | dancing with two songs, she cries, "Hai hai hai!" look-
 ing upward. | Then a great round rattle comes through the roof of
 the house; | and when it falls to the floor, Rich-Woman takes hold of
 it and swings it, | and sings her sacred song, which she sings to quiet
 herself; and || when her sacred song is at an end, she puts down her 25
 great rattle, which immediately | goes up through the roof of the
 house. Then | the song-leaders sing her other song; | and when the
 song is at an end, she goes into the sacred room of red cedar-bark. |

qenxâlaxa lekwe qenxawê l'âgekwa. Wä, la qex'emälaxa häyü- 8
 duḡ'ts!aqâla lēlx'en l'âgekwa. Hēm lēgades g'ik'anagemlē,
 yixs äxäläeda äqäläs sems hē gwēx's x'ōmtsōx 'wats!ē äwāwēs g'ig'i 10
 lāx neqēwa'yasa qex'ema'yē. Wä, la äxabāya gōgūma'yasa be-
 gwānemē lāx ōxlax'ä'yasa hē gwēx's x'ōmtsōx 'wats!ēx. Wä, la
 'wāx'sanōlemälaxa xewēqwasa begwānemē. Wä, lā äxap'lälaxa
 'nemē xewēqwa. Wä, ä'mēsēda hāmats!a 'nemp!ēnē'stalītxa laqa-
 walītaxs yīxwaaxs laē lats!älī lāxēs hēmē'lats!ē l'läl'agekwä. Wä, 15
 g'il'mēsē lats!älī lāxēs hēmē'lats!äxs laē haihaixēda Q'lāmināgāsē.
 Wä, lā denx'ēdēda nēnāgadās q!ēmdemas. Wä, g'āxē yīx'wūts!ä-
 līlēla laxa l'âgekumē hēmē'lats!ē. Wä, la'mē lek' mēlmaqelē
 qex'ema'yas lēwēs qenxawa'yas. Wä, laemxāē l'ayē 'nēx'ūna-
 'yas laē yīxwa lā'stalīlēlaxa laqawalīlē. Wä, g'il'mēsē gwāl yī- 20
 xwasa ma'ītsemē q!ēmq!ēmdemxs laē haihaihaixa ēk'!ēgemāla.
 Wä, g'āxēda 'wālasē lōxsem yaden tēx'sā lāx sālāsa g'ōkwē.
 G'il'mēsē g'āx'alīlēxs laē Q'lāmināgāsē dāx'īdeq qa's yat!ēdēsēxs
 laē yālaqwasēs q!ūlēx's'em yālayo yāla^ulena. Wä, g'il'mēsē
 q!ūlbē yālaqūlayās laē g'ig'alīlāsa 'wālasē yadena. Wä, hēx'i- 25
 da'mēsa yadenē la ēk'!ē'sta qa's lā lax'sā lāxa sālāsa g'ōkwē. Wä,
 la'mē ēt!ēd denx'īdēda nēnāgadas wāōkwē q!ēmdems. Wä,
 g'il'mēsē q!ūlba q!ēmdemas laē lats!älī lāxa l'âgekumē hēmē'lats!ä.

And then Grizzly-Bear-of-the-Door cries "Nān nān nān ha ha ha!"
 30 inside of the || sacred room at the right-hand side of the door, and his two whistles sound. | Then the song-leaders sing his song, and he comes dancing out | of the sacred room. The palms of his hands are held downward as he dances, going around | the fire in the middle of the house. And he stretches out his hands and his feet in the way the Cannibal-Dancer does, | and he does everything in the way of the
 35 Cannibal-Dancer, also with his || mouth. And he has tied to his head red cedar-bark mixed with white. His neck-ring is not | thick, red mixed with white. And after | four songs have been sung, he goes into his sacred room. | Then the Fire-Dancer shouts, "Wai wai wai!" inside the | sacred room, half way back to the rear of the left-
 40 hand side of the house. || Immediately the song-leaders sing his song, and he comes in a | squatting position backward out of the sacred room, and | goes around the fire in the middle of the house. Then he turns his face towards the fire, | stretches out his hands, trembling as though he wanted to take fire. When | the song is at an end, he
 45 cries, "Wai wai wai!" and at the same time his || two whistles sound. Then he takes | fire-brands and throws them about; and he does not stop until | the fire of the house is extinguished. | He does this, being naked, and | his cedar-bark head-ring and neck-ring are not thick. ||
 50 Then he goes back into his sacred room. Then they build up | the

Wā, lā nān nān nān hahaxēda Nenstāliḥ lāx ōts!āwasēs ḥēḡmē-
 30 ʼlats!ē lāx ḥēk!ōtstāliḥasa t!ex!ilā ḥēk!ālēs maʼtsemē medzēsa. Wā, lā denxʼidēda nenāgadās q!emdēmas. Wā, gʼāxē yīxʼwūḥts!ā-
 līḥela lāxēs ḥēḡmēʼlats!ē ḥāeqwalēs ēʼeyasowaxs yīxʼwāē lāʼstaliḥelaxa
 laqawalilē. Wā, sālasēs aʼyasowē ḥē gʼwālēda ḥāmats!ā ḥēʼwis
 gʼōgūyuwē. Ḥēm gʼwēgʼilē gʼwēgʼilasasa ḥāmats!āx yīxʼwāē ḥōʼ
 35 semsas. Wā, lā mōgūxlāḥasa ʼmelmaqela Ḥāgēkwa. Wā, lā kʼlēs
 ḥēkwē qenxāwāʼyas ʼmelmaqela Ḥāgēkwa. Wā, gʼilḡmēsē ʼwīʼla
 denxʼēdayowē mōsgēmē q!emq!emdēms laē lats!ālil lāxēs ḥēḡmēʼla-
 ts!ē. Wā, lā waiwaiwaixēda Nonḥtsēʼstālāḥ lāx ōts!āʼwasēs
 ḥēḡmēʼlats!ē laxa negōyālilasa gēmxdoyālilasa gʼōkwē. Wā, lā
 40 ḥēxʼidaʼma nēnāgadē denxʼits q!emdēmas. Wā, gʼāxē k!wa-
 ʼnakūlaxs gʼāxāē k!axʼwūḥts!ālilēla laxēs ḥēḡmēʼlats!ē. Wā, lā lā-
 ʼstaliḥelaxa laqawalilaxs laē Ḥāsgēmʼid lāxa laqawalilē
 sālasēs ʼwāxʼsōḥts!ānaʼyē ēʼeyasā xūlēqūla dādaalaxa ḥēgʼwīḥē. Wā,
 gʼilḡmēsē q!ūlba q!emdēmas laē waiwaiwaixa ʼnemāk!āla
 45 ḥēʼwis maʼtsemē medzēsexs ḥēk!ālaē. Wā, laḡmē dāxʼidxa
 xʼixʼexenāla ḥēqwa qaʼs ts!ēqēmēʼstālēq. Wā, aḡmēsē gʼwālēxs
 laē ālaxʼid k!elxʼidēda laqawalilasa gʼōkwē. Wā, gʼil-
 ʼmēsē gʼwāl lāxēs gʼwālāgʼililāsē lāxēs xanālaē. Wā, laḡmē
 ʼnāxwa Ḥāgēkwa k!lēsē ḥēkwē qexʼimēs ḥēʼwis qenxāwāʼyē.
 50 Wā, laḡmē xwēlaxts!ālil lāxēs ḥēḡmēʼlats!ē. Wā, lā ḥēlqōxʼwī-

fire in the middle of the house. And after this has been done, the 51
Fire-Dancer | cries again, "Wai wai wai!" inside the sacred room,
and | the song-leaders sing his song. Now he comes dancing | out
of his sacred room, standing upright, and wearing a black-bear skin;
and after || they have sung his four songs, he goes into his | sacred 55
room. Then the Tamer sings his sacred song | inside of the sacred
room back of the middle of the house, on the left-hand side; | and
immediately the song-leaders sing her songs. Then she comes |
dancing out of her sacred room. She dances around the || fire in the 60
middle of the house. Her neck-ring is of red cedar-bark, of medium
size; | and her head-ring is of broad and thin red cedar-bark. After
her | two songs have been sung, she goes back into her sacred room. |
Then the One-Who-Presses-Down sings her sacred song in her sacred
room, which is back from the middle of the door, | on the right-hand
side of the house. Immediately the song-leaders sing || her sacred 65
song, and she comes out. Her | left hand is held flat over her eyes,
and with her right hand she feels of the | floor of the house. Now she
dances around the fire in the middle of the house, | and continues
singing aloud her sacred song as she is dancing. After | they have
sung her two songs, she goes back into her sacred room. || Her red 70
cedar-bark head-ring and | neck-ring are very thin. |

tse'wēda laqawalifē. Wā, g'il'mēsē gwālexs laē Nōnltse'stālātē 51
ēdzaqwa waiwaiwaixa lāx ōts!āwasēs lē'mē'lats!ē. Wā, lā denx-
ēdēda nenāgadās q!ēmdemas. Wā, la'mē lāx'wālaxs g'āxāē yīx-
'wūlts!ālilēla lāxēs lē'mē'lats!ē nēx'ūnālaxa L!āyē. Wā, g'il'mēsē
'wī'la denx'ēdayowē mōsgēmē q!ēmqlēmdems laē la'ts!ālil lāxēs 55
lē'mē'lats!ē. Wā, la'mē yālaqwē Hayalik'ilasēs yālax'LENē lāx
ōts!āwasēs lē'mē'lats!ē lāxa nelk'!odoyālilasa gēmxōtēwalilasa g'ō-
kwē. Wā, hēx'ida'mēsa nēnāgadē denx'its q!ēmdemas. Wā, g'āxē
yīx'wūlts!ālilēla lāxēs lē'mē'lats!ē. Wā, la'mē yīx'sē'stālilēlaxa laqa-
walifē. Wā, laem hēlag'itē qēnxāwa'yas L!āgēkwa. Wā, la 'wādzō 60
peldzowē qēx'ema'yā L!āgēkwa. Wā, g'il'mēsē 'wī'la denx'īdayowē
ma'itsemē q!ēmqlēmdems laē xwēlaqa lats!āxēs lē'mē'lats!ē. Wā,
lā yālaqwē Lalaxwīla lāx ōts!āwasēs lē'mē'lats!ē lāx nelk'!odoyālilasa
hēlk'!ōtēwalilasa g'ōkwē. Wā, hēx'ida'mēsa nenāgadē denx'its
yālaqūlayās Lālaxwīla. Wā, g'āxē Lōxstewēxēs gēgēyagesasēs gēm- 65
xōlts!āna'yē a'yasō. Wā, lā plēxwasēs hēlk'!ōlts!āna'yē lāxa ā'wī-
nagwīlaxa g'ōkwē. Wā, la'mē yīx'sē'stālilēlaxa laqawalilasa g'ōkwē
lāxēs hēmenalā'māē hāsēla yālaqūlaxs yīxwāē. Wā, g'il'mēsē
'wī'la denx'ēdayowēda ma'itsemē q!ēmqlēmdems laē lats!āxēs
lē'mē'lats!ē. Wā, laem Lōmax'īd wīlē qēnxāwa'yas L!āgēkwa 70
lē'wis qēx'ema'yē L!āgēkwa.

73 For four winters they danced four times | each winter; and after
the four winters were over, | they burnt the masks, and the sacred
75 rooms, || and the cannibal-pole, and the black-bear skin blankets. |
They kept the head-rings and neck-rings of red cedar-bark. | That is
the end of the story. |

1 The front of the sacred room of Cannibal-at-North-End-of-World
and | Rich-Woman is covered over its whole width with red cedar-
bark. | It stands in the middle of the rear of the house. The cannibal-
pole reaches through the roof of the | house, and stands in front of the
5 sacred room of || Cannibal-at-North-End-of-World and Rich-Woman. |

The front of the sacred room of Raven-at-North-End-of-World is
made | of broad, short boards; and it is painted with the whole body
of a raven. | It stands at the left-hand side¹ of the door of the house;
for it is said that | Raven-at-North-End-of-World first picks out the
10 eyes of the food obtained by || Cannibal-at-North-End-of-World when
he comes in carrying in his arms the food he obtained, for | Raven-at-
North-End-of-World eats only the eyes of | all animals and men
caught by Cannibal-at-North-End-of-World. | Therefore his sacred
room is near | the door. ||

15 The front of the room of Hōx^uhok^u-of-the-Sky is made of | broad,
short boards; and the painting on the front is the body of the

72 Wä, lä^lä^lä^lä^l mōx^uünxēlaxa ts!äwünxē maēmōp!ēna kwēxelase-
waxa^u nāl^unēm^uxēn^uxē ts!äwünxa. Wä, g'il^umēsē gwāla mōx^uünxē
ts!äwünxäxs läē wī^ula leqwēlase^uwēda hēhāmsiwa^uyē lē^uwa lēlēmē-
75 lats!ē lē^uwa hāmsp!ēqē lē^uwa L!ēL!entsemē^u naenx^uūna^uya. Wä,
lāla axēlaxēs qēqEX^uEMA^uyē L!ēL!āgekwa lē^uwis qēqENxāwa^uyē L!ē-
L!āgekwa. Wä, laem lābaxa nūyāmē.

1 Wä, hē^umaē māwīlas lē^umē^ulats!ās Bax^ubakwālanux^usiwa^uyē lō^u
Q!āmināgāsēxs ā^umaē^u nāxwaem L!āgekwa, yix^u wādzeqemasas yix
hāē āxēla naqōLēwalilē. Wä, la lāx^usālē hāmsp!ēqas lāxa sālāsa
g'ōkwē, yix^u lāēlaē lāx L!āsali^ulasa māwīlasa lē^umē^ulats!ās Bax^uba-
5 kwālanux^usiwa^uyē lō^u Q!āmināgāsē.

Wä, hē^umis māwīlas lē^umē^ulats!ās Gwāx^ugwaxwālanux^usiwa^uyē, yix^u
wadzāē ts!āts!ax^usama. Wä, la k'!adedzālaxa senāla gwa^uwī^una
lāx gēmxōtsālīlas t!EX^uilāsa g'ōkwē qaxs hē^umaālaē Gwāx^ugwaxwā-
lanux^usiwa^uyē g'il^u LENtōdex gēgē^uyagesasa ha^umōlānemas Bax^uba-
10 kwālanux^usiwa^uyaxs g'āxaē q!ēlēlaxēs ha^umōlānēmē qaxs lēx^ua-
maael ha^umas Gwāx^ugwaxwālanux^usiwa^uya gēgēbelōxstā^uyasa^u nā-
xwax g'ilg'aomas lē^uwa begwānēmē ha^umēk'Eyalānems Bax^ubakwā-
lanux^usiwa^uyē. Wä, hē^umis lāg'ilas hē la lē^umē^ulats!āsēxa max^ustā-
yasa t!EX^uila.

15 Wä, hē^umisē māwīlas lē^umē^ulats!ās Hōx^uhogwāxte^uwē, yix^u ā^umaē^u
wadzō ts!āts!ax^usema. Wä, lā k'adedzālaxa senāla hōx^uhokwa, yix^u

¹ Right and left in these descriptions are determined by one standing in the doorway and looking toward the rear of the house. The water of life is in the right rear corner.

Hōx^uhok^u. | The sacred room of the Hōx^uhok^u-of-the-Sky is at the 17
right-hand side | of the sacred room of Cannibal-at-North-End-of-
World, for he uses the | cannibal head-mask. ||

The sacred room of Crooked-Beak-of-Heaven is made of | broad, 20
short boards; and the painting on it is the body of Crooked-Beak-of-
Heaven. | The sacred room of Crooked-Beak-of-Heaven is placed at
the left-hand side | of the sacred room of Cannibal-at-North-End-of-
World, for he uses the cannibal head-mask. |

The front of the sacred room of Grizzly-Bear-of-the-Door is made
of || broad, short boards; and the painting on it is a man with | 25
grizzly-bear paws for hands. The claws are very long. | The sacred
room of Grizzly-Bear-of-the-Door is at the right-hand side of the
door of the | house. |

The sacred room of Fire-Dancer is just made of || short, broad 30
boards; and the painting on it is the kingfisher. | The sacred room
of the Fire-Dancer is in the middle of the left-hand side | of the
house. |

The sacred room of the Beggar-Dancer is made of broad, | short
boards; and the painting on it is a man with a || raven on each side. 35
The sacred room of the | Begging-Dancer is placed in the middle of
the right-hand side of the house. |

hāē āxēlē māwīlas lēmē^lats!ās Hōx^uhogwāxtewa^{ya} hēlk^l!ōdenōLE- 17
malīlas māwīlas lēmē^lats!ās Ba^xbakwālanux^usiwa^{ya}yē qaxs hē^{maē}
hāmsiwēsē.

Wā, hē^{misē} māwīlas lēmē^lats!ās Ġelōgūd^{zā}yē, yīxs ā^{maē} wadzā 20
ts!ats!ax^usema. Wā, la k^ladedzālaxa senāla Ġelōgūd^{zā}ya, yīxs
hāē āxēla māwīlē lēmē^lats!ās Ġelōgūd^{zā}yē ġemxanōlemalīlas mā-
wīlas lēmē^lats!ās Ba^xbakwālanux^usiwa^{ya}yē qaxs hē^{maē} hāmsiwēsē.

Wā, hē^{misē} māwīlas lēmē^lats!ās Nenstālilē. Wā, laemxāē
wadzō ts!ats!ax^usema. Wā, la k^ladedzālaxa begwānemē. Wā, la 25
legayosa nanēs e^{eyasō}wē. Wā, la āla ġilsg^{ilt}!ēs ġegāts!ēmē, yīxs
hāē āxēlē māwīlas lēmē^lats!ās Nenstālila hēlk^l!ōtstālīlasa t!ex^llāsa
g^{ōkwē}.

Wā, hē^{misē} māwīlas lēmē^lats!ās Nōntsē^{stālālē}, yīxs ā^{maē} wad-
zō ts!ats!ax^usema. Wā, lā k^ladedzālaxa k^ledelāwē, yīxs hāē 30
āxēlē māwīlas lēmē^lats!ās Nōntsē^{stālālā} negōyālīlasa ġemxōdoyā-
līlasa g^{ōkwē}.

Wā, hē^{misē} māwīlas lēmē^lats!ās Q!wēq!waselālē, yīxs wadzāē
ts!ats!ax^usema. Wā, la k^ladedzālaxa begwānemē. Wā, lā wāx-
sanōlemālaxa ġwāgū^{wī}na yīxs hāē āxēlē māwīlas lēmē^lats!ās 35
Q!wēq!waselālā negōyālīlasa hēlk^l!ōdoyālīlasa g^{ōkwē}.

- 37 The sacred room of the Tamer is made of pure | hemlock-branches, and nothing else. The sacred room of the Tamer | is placed back of the middle of the left-hand side of the house. ||
- 40 The sacred room of the One-Who-Presses-Down is made of short, broad boards; | and on it hangs a great neck-ring of red cedar-bark, | one fathom across, and four | spans thick. The | sacred room of One-Who-Presses-Down is placed back of the middle of the right-
45 hand side of the || house. |
- The sacred room of Copper-Sound-Woman is made of broad, | short boards; and the painting on it is the moon, with a great | frog inside. It is placed in front of the left-hand side of the | house. ||
- 50 The sacred room of the Māmaq!a is made of short, broad boards; | red cedar-bark is spread over it, and a human figure | of hemlock-branches stands on it. It is placed in | front of the middle of the right-hand side of the house. | That is all about this. ||
- 55 The song sung by NENwaqawē before he told the story to make | Cannibal-at-North-End-of-World sleep: |—
- “I wonder what story should I tell you, my grandchildren! Maybe it will be this, | about the one who walked about under the trees of the mountain with a cloud hanging half way up on it.” |

- 37 Wā, hē^εmisē māwilas lē^εmē^εlats!ās Hayalik'ila, yīxs â^εmaē sayōq^u q!wāxa, k'!ēās ōgū^εla lāq, yīxs hāē āxēlē māwilas lē^εmē^εlats!ās Haya-lik'ilē ^εnelk'!ōdoyâlilasa gēm^εxōdoyâlilasa g'ōkwē.
- 40 Wā, hē^εmisē māwilas lē^εmē^εlats!ās Lāxwila, yīxs wadzāē ts!ā-
ts!ax^usema. Wā, la tēgūdzāya ^εwālasē qenxawē L!āgēk^ulaq. ^εnem-
p!enk' lāxens bāxax yīx ^εwādzeqawilasas. Wā, lā^εlaē mōp!enx^εsēsta
lāxens q!wāq!wax^εts!āna^εyē yīx ^εwāg'idasas. Wā, lā hāē āxēlē mā-
wilas lē^εmē^εlats!ās Lāxwila ^εnelk'!ōdoyâlilasa hēlk'!ōdoyâlilasa g'ō-
45 kwē.
- Wā, hē^εmisē māwilas lē^εmē^εlats!ās L!āqwak'!ālaga, yīxs ^εwadzāē
ts!ats!ax^usema. Wā, lā k'!ādedzālaxa ^εmekūla. Wā, lā ^εwālas
wūq!āsē ōts!āwas, yīxs hāē āxēla gwak'!ōdoyâlilasa gēm^εxanēg^εwilas
g'ōkwē.
- 50 Wā, hē^εmisē māwilas lē^εmē^εlats!āsa Māmaq!a, yīxs wadzāē ts!ā-
ts!ax^usema. Wā, la Lēbedzōya L!āgēkwē lāq. Wā, lā bekwē^εlakwa
q!wāxē la Lādzewēq, yīxs hāē āxēla māwilē lē^εmē^εlats!ās gwak'!ōdo-
yâlilasa hēlk'!ōtstâlilasa g'ōkwē.
- Wā, laem ^εwī^εla lāxēq.
- 55 NENwaqawē q!ēmdemxs k'!ēs^εmaē nōs^εid qa mēx^εēdēs Bax^uba-
kwālanux^usīwē^ε:—
- “^εmāslēxanōsxs nōyam! qantsō ts!ōx^uLEmaō. Hēemlēt^εsxanōs
aaēyōkūlse^εlaxē lāōts q!ōq!wasax engwāla lāx q!ōyewa^εyasēa.”

What the Äwik' lēnox^u people say is very difficult; for they do not || tell the same thing about the numaym of Nenwaqawa, for they all | 60 claim that he belongs to their ancestors. Some of the chiefs | of the Äwik' lēnox^u claim that he belongs to the Ts!eyōgwimoxwē^e; and | other chiefs say that he belongs to the numaym Sōmxōlidx^u; | and one of them, who I think speaks the truth, || said that he belonged to 65 the Sōmxōlidx^u, and he said that the numaym | of the father of the wife of Nenwaqawa were the Ts!eyōgwimoxwē^e. | I think it is true what he said. The first name of the wife of | Nenwaqawa was T!enēg'a. This means | "the door in the rear of the dancing-house." Later on she was called K'anēlk'as. || And the name of the 70 eldest of the sons of Nenwaqawa was | Tewix'emē before he met Cannibal-at-North-End-of-World; and when | Cannibal was dead, his name was Q!ōmoyülē; and | afterwards his name was Powēdzid; and when Powēdzid came to be a chief, | his chief-name was Q!ōmoyülē. The || first name of the younger brother of Tewix'emē 75 is not known: he was called Aēk'loqā. The | name of the youngest brother of the three is known: his | first name was Gūna before he met Cannibal-at-North-End-of-World, | and afterwards his name was Wāk'as. When | the two elder brothers became chiefs, his name

G'aem laxwāla wāldemsa Äwik'lēnoxwē, yixs k'!eāsaē neqālas wāldemas qa 'nefēmēmts Nenwaqawa'yē, qaxs 'nāxwa'maē lēne- 60 map!a qa's g'ilnōkwēs. Wā, hē'mislāg'ilas 'nēk'ēda waōkwē g'igēgā-mēsa Äwik'lēnoxwaqēxs Ts!eyōgwimoxwāē. Wā, la 'nēk'ēda 'nemō-kwē g'igāmēqēxs Sōmxōlidxwāē 'nefēmēmtas Nenwaqawa'yē. Wā, 'nemōx^u'mēsen k'ōdele ālēs wāldem g'āxenlasa begwānema, yixs 'nēk'aaqēxs Sōmxōlidxwāē 'nefēmēmtas Nenwaqawa'yē. Wā, lā- 65 'laē Ts!eyōgwimoxwē 'nefēmēmtas ōmpas gēnemas Nenwaqawē Wā, len 'nēk'ex āla wāldemas. Wā, g'a'mēs lēgēm g'īls gēnemas Nenwaqawa'yē T!enēg'a, yixs hāē gwēbalaatsa lēgēmē t!enē-g'a'yasa ts!āgats!ē g'ōkwa. Wā, āf'mēsē lēgādex'its K'anēlk'asē. Wā, lā'laē lēgādē 'nōlast!ēgēma'yas sāsēmas Nenwaqawa'yas Tewi- 70 x'emē, yixs k'!ēs'maē bāk'ō lō^e Baḡ^ubakwālanux^usiwa'yē. Wā, lā hē'lē Baḡ^ubakwālanux^usiwa'yē lā lēgades Q!ōmoyülē. Wā, lā ālāgod lēgades Powēdzidē. Wā, hāemxaāwisē gwālaxs laē g'igā-mēx'īdē Powēdzidē, wā la'mē g'igēxlāx Q!ōmoyülē. Wā, hēt!a k'!ēs q!ālē g'ālā lēgēms ts!ā'yās Tewix'emē, yix Aēk'loqā. Wā, 75 hēt!a q!ālē lēgēmas āmā'yīnxa'yasa yūdukwē 'nefēmēma, yixs hē'maē g'il lēgēmsē Gūna, yixs k'!ēs'maē bāk'ō lō^e Baḡ^ubakwālanux^usiwa'yē. Wā, la āf'em lēgādex'its Wāk'asē. Wā, la g'igē-gāmēx'īdē ma'lōkwē 'nō'nēlasēxs laē lēgādex'its lō'yā lāx gwēgi-

- 80 was Lō'yā, for according to the ways || of the Indians, they change their names when they give away property. | Now Q!ōmoyūlē was chief of the Sōmxōlīdex^u, and | Aēk' loqā was chief of the Ts!ēōgwī-moxwē^e, and | Lō'yā was chief of the Ts!ēyōēdex^u, who are living at the head of the lake of | Wanuk^u, the river of the Āwīk'!ēnox^u.
85 Now I think I have answered what you have || asked about, friend. |

This is what the wife of Cannibal-at-North-End-of-World said when she called her | husband, when the three brothers went into the house of | Cannibal-at-North-End-of-World: —|

"Come back, Cannibal-at-North-End-of-World, |

- "Come back, Cannibal-at-North-End-of-World! the game that came
90 to your house went home, || Cannibal-at-North-End-of-World." |
Now, at last, this is finished. |

- 80 lasasa bāk!umaxs hēmenāla^emaē L!āyōxēs Lēlēgemaxs p!esēdaē. Wā, laēm^elaē g'igāma^eyē Q!ōmoyūlēsa Sōmxōlīdex^u. Wā, lā^elaē g'igāma^eyē Aēk' loqāsa Ts!ēyōgwīmo^x^u. Wā, lā^elaē g'igāma^eyē Lō'yasa Ts!ēyōēdex^u, yīxs hāē g'ōkūlē ōxlālēsasa dze^elālas wās Wanukwē, yīx wāsa Āwīk'!ēnox^u. Wā, lax^est!aax^umen ^ewīla
85 nā^enax^emēxēs ^enāxwī^elālōs q!āq!ē^estaase^ewa g'āxen, qāst.

G'aem wāldems genemas Ba^xu^bakwālanu^xsiwa^eyē laē Lē^elāxēs lā^ewūnemaxs laē hōqūwelsē yūdukwē wīwūq!was lāx g'ōkwas Ba^xu^bakwālanu^xsiwa^eyēg'a:

"X'alāx's Ba^xu^bakwālanu^xsiwa^eya,

- 90 "X'alāx's Ba^xu^bakwālanu^xsiwa^eya lānaxwīlas wax^edeōs sāgūnsa, Ba^xu^bakwālanu^xsiwa^eya."

Wā, lawēs^ela g'wāl lāxēq.

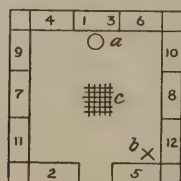


Fig. 1. House of Ba^xu^bakwālanu^xsiwē^e

- a. Cannibal-pole.
- b. Place of visitor.
- c. Fireplace.
1. 3 Ba^xu^bakwālanu^xsiwē^e and Q!āminā-gās.
2. Gwax^ugwaxwālanu^xsiwē^e.
4. Gēlōgūdzā^eyē.
5. Nenstālii.
6. Hōx^uhogwāxtē^ewē.
7. Nōntse^estāla.
8. Q!wēq!wasēla.
9. Hayalik'ila.
10. Lālxwīla.
11. L!āq!wak'lāla.
12. Māmaqla.

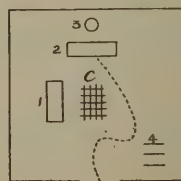


Fig. 2. House of Nenwaqawē^e.

- 1, 2. Settees.
3. Pit.
4. Sons of Nenwaqawē^e.
- c. Fireplace.

LEGEND OF THE NAXNAXU^sLA, QWĒQ^uSŌT LĒNOX^u

ONCE upon a time, during a famine in Hāda, many people died. Among the survivors was a young virgin who had a sister married in a distant village. One day she thought, "I will go to my sister: she may have food to spare." So she started off, carrying her clothes in a bundle on her back. She walked day and night. Every morning she arose early, and before continuing her journey she bathed, in order to purify herself. She expected to meet on the way some kind of supernatural being. One night, after she had gone to sleep, she dreamed that a handsome man came to her and addressed her with kindly words. She could not sleep on account of her dream, and very early in the morning she washed her body with hemlock-branches. She went on the whole day until night fell. Then she stopped by a small stream. Again she rubbed her body with hemlock-branches.

In the evening of that day she saw her elder sister coming towards her. The elder sister asked at once for some food, for she had nothing but a few dry salal-berries to eat. The younger sister replied, "We have nothing to eat at home, and all our people have starved to death: therefore I left and came to see you, for I hoped to get something to eat from you. I have just one small piece of salmon-spawn to sustain me on my journey." With these words she took out of her bag a piece of dried salmon-spawn as long as her forefinger, and broke it in two. She gave one-half to her elder sister, and they ate it with the dry salal-berries. After they had eaten, the elder one told how all the people of her village had also died of starvation.

They lay down to sleep. After a short while the younger sister saw a handsome man coming towards her. She did not stir, and the man walked straight on to her and lay down by her side. He said, "Is it true that your people have starved to death for lack of food?" The virgin did not hesitate to answer. She said, "It is true. Therefore I went to see my sister, hoping to get food from her; but I see that she is just as much in need as I am, for she told me that there is no food in her village." Then the handsome man seemed to be very sorry for her. He said, "To-morrow morning I shall make a salmon-weir for you. Then you will have plenty of food." He became the husband of the virgin. Early in the morning he gathered small sticks and spruce-roots. With these he tied the sticks together, making a salmon-trap. Before long it was finished, and he put it into the stream. Then the salmon rushed into it and filled it. He took them out of the weir, and the two sisters cut them open and roasted them. They ate some, and now they were well supplied with food.

The handsome man stayed with the two sisters. One morning he went out into the woods, and ere long came home with four black bears. The next morning he went out and ere long came home with four mountain-goats. He made a box of cedar-boards to steam the goat's meat, and the sisters made baskets of spruce-roots to carry meat and salmon. One day the handsome man went into the woods, and before long he came home with a large black bear. Oh, they say its fat was four fingers thick. Now they were busy; for they had much meat to dry, and the fat of the bear to try out. The man went to sleep early in the evening, and before daylight he arose and went out of the house. Before noon he came home with four large mountain-goats. He told his wife to slice the meat and to dry it with the skin. He asked her to take the wool off, to spin it, and to make a blanket. Then he built a house and a storeroom, which soon was full of dry salmon and of smoked and dried meat. After some time the young woman gave birth to a boy. The man washed the child. Then he stepped on the boy's toes, and, holding his little hands, he pulled him up four finger-widths. Therefore the child grew four finger-widths on the first day. On the following day the man washed the boy again. Then he put the child's feet on the floor, he stepped on his toes, and pulled him another four finger-widths. Now the child had grown eight finger-widths in two days. On the third day he washed the boy in cold spring-water and then pulled him up one span. Now the boy was able to walk. On the fourth day he bathed the boy again, and pulled him up by two spans. Now the boy had become a young man.

In winter, when the snow was deep, the man made snowshoes for his son. He told him to put them on and hunt bears on the mountains. The young man went out that morning, but he came home without having seen any game. Then his father looked at the snowshoes. He discovered that he had made a mistake in making them. Therefore he made a new pair, and sent his son to go again. Before he had gone far, the young man saw a bear, which he killed with his arrows. He skinned it, and carried home the skin and one leg. He sent his father to bring the rest.

Now the mother of the young man spoke, and said, "I think it is time for us to give a name to our son. His name shall be *Ēx'sokwi-lax^usa 'naxwa hanL!ēnox*" (Prettiest-Hunter)." On the following day the man went hunting. After a short time he returned with four mountain-goats which he had killed. He told his son that he had seen many mountain-goats on the other side of the mountain, and he sent the young man to hunt them. The new snowshoes enabled the youth to climb steep mountains and slippery ice. The man also opened a cedar-bark basket which he kept under his arm, and took out of it two objects that looked like snails. One was red

and the other one was black. He put them on the snow, and said, "Red, red, red, red!" and the red one grew up to be a large dog. Then he said, "Black, black, black, black!" and the black one grew to be a large dog. Then he slapped them, and at once they became as small as snails; and he put them back into the cedar-bark basket, which he gave to his son. He said to him, "Whenever you see a mountain-goat, take out the red dog, put it on the ground, and say 'Red!' four times, then it will grow to full size and will kill the goats for you. When it comes back, slap it, and it will get small again. If you see a bear, take out the black dog and do the same to it. If there are many goats, take out both dogs. The red one will go to the right, and the black one to the left, and they will drive the goats into the water." He also gave a pole to his son, and said, "With this pole you will climb the mountains." A piece of quartz was attached to the point of the pole. The man said, "If you come to a place where you can not set your foot, just strike the rock with the crystal. Then there will be a hole."

After the young man had received all these things from his father, he left. He went to the mountains; and as he was going up, he saw a great man, Grouse, who seemed to be friendly, and who asked the youth what he was doing there. The young man replied, "I am hunting mountain-goats and bears." The Grouse said that he also was hunting mountain-goats. Then the youth asked Grouse what he used for killing the goats. Grouse replied that he caught the goats by running after them, and Grouse also inquired of the youth regarding the way he did when hunting goats. The young man replied, "I also run and catch them." Then they walked together until they saw many goats feeding on the mountain at Sutlege Canal; and the young man said to Grouse, "Now, kill them! I shall have the next herd we see." Then Grouse took a root from a little basket hanging on his side. He chewed it and spat on the palms of his hands. Then he clapped them together four times, and all the goats rolled down the side of the mountain, dead. They went on, and soon they saw many goats on a steep cliff. "Now," said Grouse to the young man, "let me see how you kill goats!" The young man took out his two dogs, put them on the ground, and called four times "Red!" and four times "Black!" Then the dogs grew up to full size, ran up the mountain, drove all the goats into the river, and killed them all. Then the young man put on his snowshoes and walked up the cliff. When Grouse saw this, he was frightened and left him. *Ēx'sokwi^εlak^u* returned to his father, *Q!ōmg'ilaxya^εō*, who inquired of him whether he had seen anything. He knew already that his son had met Grouse. Then the youth told his father what had happened, and his father praised him for his bravery.

After some time Q!ōmg'ilaxya^əō said to his wife and to her sister, "Your brothers are coming to look for you, therefore I must hide in the woods," for he could see everything from far away. He went into hiding, and before long the four brothers of his wife arrived. They were surprised when they saw the house full of meat. The young woman asked her four brothers to sit down, for she wanted to feed them, because she knew that they were hungry, and she gave them mountain-goat meat. And after they had eaten, they rested that day. In the morning of the next day they went home, each taking a load of smoked meat with them. As soon as they had left the house, Q!ōmg'ilaxya^əō came in, and his wife told him that her brothers wanted her and her sister to return home, and that they were coming back the next day to fetch her. Then he laughed, and said, "Then we shall have to part. Go to your home, and I shall return to my home." He staid with his wife that night, and told her to take care of herself; for, if she broke one of the rules he gave her, great trouble would come to her. Early in the morning he disappeared, and very soon the four brothers of his wife and many other people came. While they were packing up all the meat, the son of the young woman came in. He seemed to be very glad to see his uncles, and he was willing to go with them. The people took up their loads and went home to Xēkwēk'ēn. The people were still without food: therefore they brought dressed elk-skin blankets, slaves, and canoes, to buy mountain-goat meat. The chiefs even sold their daughters for food.

The young man kept on hunting bears and mountain-goats, and he was getting rich very fast. Very soon he gave away property to his people. Thus he became a head chief of the tribe.

A supernatural being in heaven saw that Ēx'sokwi^əlak^u was a great hunter. The supernatural being tried to capture the hunter: therefore he called one of his slaves and threw ashes over him. Then the slave was transformed into a grizzly bear. His master sent him up the river of Xēkwēk'ēn. When he was going up, he came out on the beach near the house of Ēx'sokwi^əlak^u, because he wanted to be seen by the great hunter. As soon as Ēx'sokwi^əlak^u saw the bear, he gave chase. The bear went up a steep mountain; and the hunter put on his snowshoes, took his dogs and his long pole, and ran after him. The bear climbed up to a point called Frog Point (Wūxētbē^ə). There is a very steep and slippery cliff without a footing. Nevertheless the hunter passed the dangerous place, and saw the great bear ahead of him going into a large house. Then the hunter went to the outside of the house and listened. He heard many people singing inside. They sang: "Prettiest-Hunter is picking the bone of my neck (Ēx'sokwi^əla^xu^{sa} ēnāxwa hanL!ēnox^u ēbēlēlāla^xg'in xāq!ē-xawēk')." He could not enter the house, and had to go home. He

lost the bear, because he had transgressed the rules laid down by his father. He felt very sorry for having lost the bear.

Then he thought that he had once seen a very pretty girl, a daughter of the chief of the Dzāwadēnox^u, whose name was Leader-of-all Warriors (Walebâ^ēyē). Ēx'sokwi^ēlak^u wished to marry her. Therefore he asked her father's consent. When the chief saw that he seemed to be a good-natured young man, he let him marry his daughter.

Ēx'sokwi^ēlak^u had a brother-in-law, Born-to-be-a-Spearsman (Alē^ēwinoxwi^ēlak^u), who was a sea-otter hunter. He used to go out early every morning to spear sea-otters, and sometimes he would kill many, sometimes he would not get any. So one day Ēx'sōkwi^ēlakⁿ asked his wife if he might accompany her brother. When she had given her consent, he got ready and went aboard the spearsman's canoe. Then they started for Moving-Island (ēmakwi^ēlāla ēmek'āla). Ēx'sōkwi^ēlak^u saw many sea-otters on the island, and asked his brother-in-law to put him ashore, for he wanted to kill them with his club. When his brother-in-law had put him ashore, he found a fine club which his father had put there. He ran towards the sleeping-place of the sea-otters, and killed every one of them. His brother-in-law, who had not killed any, became angry. Therefore he deserted Ēx'sōkwi^ēlak^u, who had to stay on the island without food and water. On the fourth day, while he was sleeping, some one came and said, "I have been sent by the chief to call you into his house;" and when he woke up to see who was speaking to him, he did not see anyone. Then he covered his head with his cedar-bark cape; and he was just about to go to sleep again, when he heard the same voice saying to him, "I have been sent by the chief to call you into his house." Then he looked about again to see who was calling. Since he did not see anyone, he thought, "I am going to die, for I am only thinking of what I am wishing to see." Then he lay down to sleep the third time; and as soon as he began to doze, the same voice spoke, and said, "I have been sent by the chief of this island to call you into his house." He tried to open his eyes while this soft voice was speaking, but he could not do it until it stopped. Then he said to himself, "I will bite a hole through my cedar-bark cape and look through it, I will not go to sleep this time." He bit a piece out of his cedar-bark cape, through which he could look. Before long he saw the top of the island open. A small man came out towards him, pushed him, and said, "I have been sent by the chief, Q!ōmogwē, to call you into his house;" and before he disappeared, Ēx'sōkwi^ēlak^u spoke to him, and said, "Ah, friend! I saw you long before you spoke. Now, wait, and let me follow you into the good chief's house!" And then he got up and followed him into the house. He

saw the great chief of the sea sitting in the rear of the house, and there were many seals and sea-lions crawling about inside. These were the servants of the great chief. The hair-seals were the dogs of the house. The great chief asked the food-keeper of the house to feed Ėx'sōkwīlak^u, and they asked him what he would like to eat. The listener of the house said, "He wants to eat a piece of your dog;" for the listener can hear your thoughts, and Ėx'sōkwīlak^u wished to eat a piece of seal. So they killed a small seal, cut it up, and cooked it. Then they gave some of it to him; and he began to eat it, for he was very hungry. After he had eaten, the speaker of the chief asked him whether he was a shaman and could cure the head slave of the chief, who had been taken ill when he went out to get food for the great chief. Ėx'sōkwīlak^u thought, "I will say that I am a shaman;" and the listener of the house said, "He thinks he will say that he is a shaman." Then he was asked to look at the sick one. He saw the bone point of a spear in the man's side. Then he thought, "I wish they would give me that canoe and spear for healing this sick man!" At once the listener said, "He wishes our great chief to give him that canoe and the spear after he has healed this sick man." Then the great chief spoke, and said, "I value my hunter more highly than canoe and spear. He shall have them, and more than that, if he cures my hunter." Then Ėx'sōkwīlak^u sat down by the side of the Sea-Lion, and pretended to feel for the sickness. Now and then he would push in the spear-point, and the sea-lion would groan from pain, and then he would pretend to suck the side in which the spear stuck. The fourth time he bit the spear-point, pushed it in, and then pulled it out. Then the Sea-Lion said, "This is a true shaman, for I felt the sickness leave my body. Now my chief will give him the canoe." When the chief heard that Ėx'sōkwīlak^u had cured his servant, he gave him the hunting-canoe with the serpent-spear, the paddle, and the food-box that is never empty, and the death-club, the point of which burns hostile villages, and the water of life. The great chief also gave him his house and his name, Chief-of-the-Open-Sea (G'ag'egeyak'). Then the young man, Ėx'sōkwīlak^u, became homesick, and thought, "How shall I let them know that I am homesick?" Then the listener of the house said, "The great shaman is homesick." Thereupon the great chief of the house spoke to his slaves, and said, "Take down the hunting-canoe, and put aboard all that I promised to the great shaman, including this house. Let it become as small as a young woman's berrying-basket, and put it aboard. Then let the great shaman go aboard. Cover his face before you let him go to the upper world. One of you shall take him up." The Sea-Lion that he had cured said to him, "Ah, Great-Shaman! go aboard your self-

paddling canoe, and cover your face, that you may not see the trail that leads to the upper world." Then Ēx'sōkwi'lak^u pulled his blanket over his face. The Sea-Lion jumped into the canoe, and said, "Paddle!" At once Ēx'sōkwi'lak^u heard the sound of paddling on the sides of his canoe. Soon the noise stopped. Then the Sea-Lion said, "Shaman, look up!" for that was now the name of Ēx'sōkwi'lak^u. Then he looked up to see where he was, and he found himself close to the village of his enemy. He resolved to try his baton to see if it would set fire to the village. He extended it towards the village, and in a short time all the houses were on fire. When the people tried to run away, he extended the death-bringer baton towards them, and they were transformed into rocks. After all had been killed, he asked the Sea-Lion to show him how to use his canoe. The Sea-Lion said, "Just say 'Go ahead!'" Then all the paddles will obey you. When you want to stop, only say, 'Stop!' then they will stop." After the Sea-Lion had spoken, he jumped overboard and went home. Ēx'sōkwi'lak^u went to the village. Then he saw some of his friends and his wife turned into rocks. This made him feel sorry. Therefore he tried his water of life. He took it out of the bladder of hair-seal in which it was, and sprinkled it on his wife, who rubbed her eyes and said that she had been sleeping. Afterwards she saw that her husband was bringing his friends back to life. Then she knew that she had been dead and had been resuscitated. Her husband brought most of her friends back to life, except those that had left him on the island. After he had done so, he took the house out of the canoe and put it down in the middle of the village, where it grew up to its full size. Now he was the head chief of the tribe. On the fourth day after his return he went aboard his self-paddling canoe. He told the great canoe to go ahead towards an island where hair-seals go to take a rest. As soon as he approached the island, his spear went overboard, turned into a serpent, and swam ashore to where the hair-seals lay. The serpent went from seal to seal, killing them. After it had killed all the seals, it swam back towards the great canoe. The owner took it aboard and put it down in the bow of the canoe. Then Ēx'sōkwi'lak^u went ashore and took all the seals aboard his canoe, and they were enough to fill it. He went home and gave a seal feast to his people. Now his people treated him as a chief, and he went hunting sea-otters, which he gave to his people. Therefore he was well liked.

STORY OF THE NAENSX'Ä OF THE KOSKIMO

- 1 The ancestors of the Naensx'ä were living at Meläd. | They were catching sockeye-salmon. Their chief was Lelbeyös. | He had a son Wanäd. Wanäd | owned a large dog, and the name of the dog was
- 5 Nesä. || There were many dogs of the ancestors of the numaym | Naensx'ä of the Koskimo. Wanäd was glad | because all the dogs were yelping on account of | what was done to them by the dog of Wanäd, for he always set him | to fight the others. Now the heads ||
- 10 of the dogs of the ancestors of the Naensx'ä were very sore. Then Wanäd was glad | on account of what his dog, Nesä, did to all of them, | when he was biting them. Now Wanäd lay down, and did not arise | in the morning, and in vain he was called by his parents. |
- 15 Wanäd did not pay any attention to them. In the || afternoon a man came into the | door of the house of Lelbeyös, the father of Wanäd, | and the man just went to the bedroom of Wanäd, and | of the dog, and the man said, "I call you, Wanäd, | with your dog, on
- 20 account of our friends." Thus he said. || Immediately Wanäd arose and followed the one | who was sent to call him. They went to the

STORY OF THE NAENSX'Ä OF THE GÖSG'IMUX^u

(Koskimo dialect)

- 1 G'öküla^{laē} g'aläsa ^{ne}mēmōtasa Naensx'ä lāx Melädē. Laem^{laxē} wīwamēsxa melēk'. Wä, lälaxē g'igades Lelbeyös. Wä, lāk'as^{laxē} xūngwadk'ats Wanädē. Wä, lāk'as^{laxē} Wanädē ^{ewāyatsē}ōmā^{yaōl}^{ewāts!}la. Wä, lāk'as^{laē} lēgādk'asē ^{ewāts!}las Nesä.
- 5 Wä, lāk'as^{laxaē} q'lēnemk'asē ^{ewaōts!}lās g'īlk'asasē ^{ne}mēmōtasē Naensx'āk'asasē Gösg'imuxwē. Wä, lāk'as^{laē} Wanädē äyāq^{les-}k'asqēs hēmenālak'asmasēnē g'wägülālak'asē ^{enāxwa}^{ewaōts!}k'as g'ayālak'aslak'asex ^{ewāts!}lās Wanädāx hēmenālak'as^{maasēnē}wā^{xak-}k'as qak'as hanēqōk'asēs. Wä, lāk'as^{emlaxaē} ^{enāxwak'as}lāla-
- 10 ^{lēlgemālāk'asē}^{ewaōts!}lās g'alä Naensx'ä. Wä, lāk'as^{laxaē} ēx^ēnāq^{ayas} Wanädē qak'asēs ^{ewāts!}lē Nesāxs lāk'asaē ^{enax^{wid}lak'as}yēyal^xq'lala. Wä, lāk'as^{laxaē} gaelk'asē Wanädē k'^{lēyas}lāx^{wid-}xē g'alā qak'asexs wāx^{k'asaē} g'wāsōk'atsēs g'aōlg'ūx^u. Wä, k'^{lēyask'aslaxaē} Wanädē q'lāq'laaq. Wä, lāk'as^{laxaē} gwāk'^{lō-}
- 15 dexlälisa ^{enālaānēk'asas}, g'āxk'asaasē bekümāla g'āxēlk'asa laxē t^{lex}āsē g'ōxwas Lelbeyös, yīk'asex ōmpk'asas Wanädē. Wä, ōkwas^{emlaē} lā bekümāla lāk'asex kwaēlask'asas Wanädē lō^{kwa-}sēs ^{ewāts!}. Wä, lāk'as la ^{nēx'a} bekümāla: "Lēlaxaenlōl, Wanädä lō^{kwasōs} ^{ewāts!}lex qāk'asens ^{nē^{nemōxwē}}, " ^{nēx'k'aslaxaē}. Wä,
- 20 hēx^{ēidk'asemlaxaē} Wanädē lāx^{widk'asa} qak'ats laē lāg^{ēxē} lēlēlg'isk'asē. Wä, lāk'as lā hēx^{dzegēsēlak'as} lāxē āpdzegēs-

beach at the other side | of the point of the village. They went into 22
 the thicket, | and there he saw many men sitting in a circle. | Then
 Wanēd was told by them to sit down behind them || with his great 25
 dog. When Wanēd sat down | close to his dog, then he | saw that
 the men were groaning on account of wounds in their throats and |
 in their ears. For a long time the men did not speak. | Then Wanēd
 was a little afraid, for || his dog just continued to stare at his | master. 30
 Then an old man arose | and spoke. He said, "Now, come, | Wanēd,
 and look at my tribe, | and their wounds here, which you and your
 dog have made. || Look at them! We are men | as you are. And 35
 now, Wanēd, you shall learn." Thus he said, | and went towards the
 place where Wanēd was sitting. He took off | his human body, and
 he took off the | dog's body from the dog of Wanēd, and put it on ||
 Wanēd, and Wanēd became a dog. Then he | put the man's body 40
 of Wanēd on his dog | Nesä. And after he had done so, the new
 Wanēd arose | — the one who had been a dog—and went home to
 his house, | and his dog, who had been the real Wanēd before, followed
 him. Before Wanēd || came near to his house, the many dogs | ran 45
 up to the large dog, and they took revenge by biting him. | Then the

k'asasē g'ōkwa. Wä, lāk'as lä läqa lak'asxē q!wāxulk!wask'asē. 22
 Wä, lāk'as'laxaē dōx'walaxē q!lēnemk'ase bēbekūmaxelōs k!wāla.
 Wä, lāk'as'laxaē Wanēdē āxk'!ālasōkwas qak'as hē k!wa!ē ālēq!ūs
 lō'kwase ōmas 'wāts!as. Wä, g'ilk'as'em'laxaē k!wāg'aelsk'asē 25
 Wanēd mām'k'els lō'kwase 'wāts!, wä, lāk'as'em'laxaē Wanēdē
 dōqwaxē bēbekūma g'wālasē lēlax'alala lak'asax q!lōq!ūnās lō-
 'kwase p!ep!eyōkwasas. Wä, lak'as k!eōkwas geōl dōt!eg'a'itsē
 bēbekūma. Wä, lāk'as'em'laxaē Wanēdē k'ēk'alēqak'asa qak'asē
 'wāts!lak'asas, yīk'asexs ōkwas'maasēnē hēmenalaem dōqūmālasxēs 30
 'wādzēd. Wä, lāk'as'laxaē lāx'welsēda q!ūlyaxwē bekūmāla. Wä,
 Wä, lāk'as'laxaē dōt!eg'a'la. Wä, lāk'as'laxaē 'nēx'a: "Wä, gēla-
 g'ak'as'la Wanēd, g'āxk'asaaqōs. Wāk'asla dōqwaxg'en g'ōkwaō-
 tak' yīk'asg'a lēlax's'alak'asg'as qak'ats häyaōs lō'kwāsōs 'wāts!ā-
 qōs. Wāk'asla dōqwalax; sōkwas'emxaen g'wēx'sk'ats bekumaem- 35
 xaen sōkwas gēx'asas. Wä, lāk'as'mots Wanēd q!āl'alāl," 'nēk'as
 lāxēxs lāk'asaē g'wāē'sta lak'asax k!wadzad Wanēdē qak'ats dāwa-
 yōdk'asēx begwānemk'!īna'yasē. Wä, lāk'as'laxaē dāwayōdk'asax
 'wāts!ak!īna'yas 'wāts!ās Wanēdē qak'ats āx'ālōdk'asēs lāk'asax
 Wanēdē. Wä, lāk'as'mēnē 'wāts!ex'idē Wanēdē. Wä, lāk'asē 40
 āx'ālāsa begwānemk'!īnak'asas Wanēdē lāk'asax 'wāts!lak'asasē
 Nesä. Wä, g'il'em'laxē g'wālk'asa, lāk'asē alolxwē Wanēdē lāx-
 'welsk'asaxē 'wāts!āk'asdē, qa's lak'asē nā'na'x lāk'asxēs g'ō'x
 lāk'axēs 'wāts!āxē ālak'asa!āl Wanēda. Wä, k!ē'yask'as'em'laxaē
 ēx'ak'asē Wanēdē lāk'asxēs g'ō'x, g'āxk'asaaē q!lēnem 'waōts!ā 45
 qāqaaxē ōmas 'wāts!āk'as. Wä, lāk'as'em'laxaē yīnk'a q!lak'a-

- 48 dog ran away from them, and went into his former bedroom, | which he had when he was still a man. Then | Wanēd, who had been a
 50 dog, came in and never || took notice of his dog, who lay down on the bed. | His ears and his throat were lacerated. | Then the new Wanēd said | to his mother, "I am hungry, mother." And his mother |
 55 stared at him, because the real || Wanēd had never said to his mother that he was hungry. Therefore | LELBEYŌS and his wife T!Ek'ayig'i-lak^u thought this strange. | When T!Ek'ayig'i-lak^u put a dish in front of him | containing scorched dried spring-salmon, then the great dog sat down | beside of T!Ek'ayig'i-lak^u, and looked into her face. ||
 60 In vain he opened his mouth. Then T!Ek'ayig'i-lak^u spoke, | and said, "Oh! what is the matter with NĒSĀ? It is as | though he were trying to talk to me," thus she said. But | Wanēd did not pay any attention to her, for he was eating; and after he had | eaten all the
 65 dried spring-salmon, he arose and lay down || in his bedroom; but the great dog went | to the place where LELBEYŌS was sitting, and looked into his face. | In vain he opened his mouth as though he wanted to speak. When | night came, the dog lay down in the bedroom of |
 70 LELBEYŌS. Wanēd continued to be hungry, and || for a long time it was this way. Then | T!Ek'ayig'i-lak^u guessed that the dog was her
-
- 47 p!ak'ē. Wä, lāk'ase 'wāts!E bex'wīd qak'ats laē lāk'asaxēs kwaē'lask'asde yīk'asexs hēk'as'maēx'dē ālē bekūma. Wä, g'āxk'as'laxaē g'āxēl'idē Wanēdē, yīk'asxē 'wāts!Ek'asde. Wä, hēhēk'aem'laxaē
 50 q!ās'idaxēs 'wāts!Exē lāk'as hagūdzwālīl lāk'asex kū'lēlask'asaxsē 'nāx'ewīdk'as'em lāx'sax'idk'asē p!Ep!eyōkwasas lō'kwasē ōxawak'asas. Wä, ōkwas'em'laxaē 'nēx'a alōx'kwasē Wanēdē lāk'asxēs abempk'asē: "Pōyan; ad;" wä, ōkwas'em'laxaē abempk'asas dōdoxs'endk'asax qak'asaxs k'!ēyasaē powēk'lālaēnox'k'asē ālak'lāla Wanēdē lāk'asxēs abempē. Wä, hēk'as'em'laxat!lak'emq!as'idayōs LELBEYŌS lō'kwasēs genemē T!Ek'ayig'i-lax^u. Wä, g'ilk'as'em'laxaē T!Ek'ayig'i-laxwē k'āg'ilīlasē hā'maats!e g'its!Ewax^usē ts!Enxwē sāsasda, g'āxk'asaasē ōmasē 'wāts!E qak'ats laē k!wāg'īlīk'as lax l!asalīl'asas T!Ek'ayig'i-laxwē qak'ats dōqūmalīlaēq.
 60 Wālk'as'em āqa. Wä, lak'as'laxaē T!Ek'ayig'i-lax^u dōt!Eg'a!la. Wä, lāk'as'laxaē 'nēx'a: "ēya, 'māsk'adzēg'a Nēsāk', hēk'asaēk'g'wēx'asē dādōt!Eg'a!la g'āxk'asen," 'nēx'k'as'laxaē. Wä, hēhēk'aem'laxaē Wanēdē q!aq!aax qak'asēs hā'maēnē. Wä, g'ilk'as'em'laxaē 'wīlak'asxē sāsasdē lāk'asaē lāx'ūlīl qak'ats laē kūlg'alīk'as lāxēs kwaēlasē. Wä, ōkwas'em'laxaē ōmas 'wāts!E lāk'as lāx k!wāē'lask'asas LELBEYŌS qa's lāk'asaē dōqūmalīlaēq. Wä, lāk'as'em'laxaē āqa wāx'st!aax^u dādōt!a. Wä, g'il'em'laxaē lāk'as nēg'ax'ewida lāk'asaē hēk'as'em kwaēlk'asē 'wāts!E kwaē'lask'asas LELBEYŌS. Wä, lāk'as'laxaē hēmenalak'as'em pōyē Wanēda. Wä,
 70 lāk'as'em'laxaē gayal'em hēk'as gwayalak'asē, wä, lāk'as'em'laxaē T!Ek'ayig'i-laxwē k'ōt!ēdk'asxē 'wāts!ā hēk'as'maēs xūnōxwē. Wä,

son, and | she spoke to her husband, LELBEYŌS, | and said, "O 72
LELBEYŌS! call in the | shamans to come this night and look at our ||
master there." Thus she said to him. Immediately LELBEYŌS said | 75
that he would clear his house; and after he had finished clearing his |
house, he went and gave notice to his | tribe that the shamans would
feel of Wanēd (in order to find out what ailed him). | Then LELBEYŌS
went back home, and || told his wife, saying that | the shamans would 80
come in, and those who were to beat time. | Then T!EK'ayig'i!ak^u
called Wanēd, and | told him about the shamans who would come and
feel of him. Then | Wanēd became really angry on account of what
was said by her, and he || went out of the house. | Then the great dog 85
was happy, and LELBEYŌS | and his wife, T!EK'ayig'i!ak^u, observed
him. | Now night came, and the | shamans and those who were to
beat time came, but || Wanēd never came into the house. The 90
large dog | sat down in front of the shamans. Then a great | shaman
saw that the great dog was Wanēd | who wore the dog's body.
Then | the shaman spoke to the wise men (song-leaders) to think
about it, || what they should do to the dog who wore the body of a 95
man, | namely, of Wanēd. Thus he said. Then the | great dog was

lāk'as'laxaē dōt!ēg'a!k'asxēs la'wūnemk'asē LELBEYŌS'asē. Wā, 72
lāk'as'laxaē 'nēx'a: "ēya, LELBEYŌSai'. Wālaak'adzā Lēlak'asxō
pēpāxa qa g'āxk'asēsōnōxō nēg'aṣ^uk'asLēx qak'as dōqwasēxens
g'ik'asēx," 'nēk'as lāxaē. Wā, hēx'ēdk'as'Em'laxaē LELBEYŌS 'nēx' 75
qak'ats ēkwaēxēs g'ōṣwē. Wā, g'ilk'as'Em'laxaē g'wālk'as ēkwaxēs
g'ōṣ^uk'asaxs lāk'asasēne qās'id qak'ats laē q!āq!agēmlāk'asxēs
g'ōkwaōt yek'asexs p!ēṣwak'atsawaē Wanēd ylk'atsē pēpāxa. Wā,
g'āxk'as'Em'laxaē nā'naṣ^u lāk'asxēs g'ōṣwē LELBEYŌS. Wā, lak'as-
'Em'laxaē nēlalak'asxēs gēnem, 'nēx'k'asqēxs lāk'as'maalasē 80
'wī'lak'ās g'āxk'asla hōx^uts!āk'asLē pēpāxa Lō'kwasā Lēxastēk'aslaq.
Wā, lāk'as'laxaē T!EK'ayig'i!ax^u Lē'lālak'asex Wanēdē qa's nēla-
laēsē pēpāxaxs g'āxk'asaēla p!ēṣwak'aslaq. Wā, lāk'as'Em'laxaē
Wanēd ēālak'!āla ts!enṣ's dōt!alayokwasas. Wā, lāk'as'Em'laxaē
ōkwas'Em lāk'as qās'id qak'ats laē lāwēls lak'asxē g'ōṣ^u. Wā, 85
lāk'asē ēk'!ēqak'asē ōmasē 'wāts!E. Wā, lāk'as'Em'laxaē LELBEYŌS
Lō'kwasēs gēnemk'asē T!EK'ayig'i!axwē q!ām^ux'ts!ēk'aslaq. Wā,
lāk'as'Em'laxaēnē nēg'Ex'widk'asa. Wā, g'āxk'as'Em'laxaē hōx-
ts!āk'asē pēpāxa Lō'kwasē Lēxaxstaē. Wā, lāk'as'Em'laxaē hēwāem
g'āxk'as hōx^uts!āk'asē Wanēda. Wā, lāk'as'Em'laxaē ōmasē 'wāts!E 90
k!wāk!wagemak'asxē pēpāxa. Wā, lāk'as'Em'laxaē ōmask'asē
pāxa dōx'walak'asxē ōmasē 'wāts!Exs hēk'as'maē Wanēdē. Lāk'as
q!ōx^uts!Ewax^us 'wāts!ēk'!inak'asasēs 'wāts!E. Wā, lāk'as'Em'laxaē
pēpāxa dōt!ālāk'asxē wēwasdala qak'as dōdaxstōlīk'asēs qak'ats
g'wēx'idaasxē 'wāts!Exē lāk'asē q!ōx'wenālāk'asax bekūmalak'!- 95
nak'asas Wanēdē, 'nēk'as'laxaē. Wā, lāk'as'Em'laxaē ēk'!ēqak'as

- 98 happy on account of what the shaman had said, | and he was just
going around the fire in the middle of the house trying to play | with
100 the shamans. But Wanēd || never came to the house. Then the
shamans went out | with those who beat time for them: Now it was
late in the | night, and no dogs were walking about | that night.
The whole tribe was asleep. | When daylight came in the morning, ||
5 Wanēd was the first to arise from his bedroom, and he | wakened his
parents, and spoke. | He said, "Don't continue to sleep! I have
been | pitied by the supernatural power. I am Wanēd again," thus
10 he said. | Immediately LELBEYŌS and his wife, || T!ēk'ayig'īlak^u
arose and called their tribe | to come and eat breakfast in the house.
Then all | the ancestors of the numaym Naensx'ā went in; and
when | the guests were all in, LELBEYŌS | told his tribe about Wanēd,
15 that he had been pitied by || the supernatural power. Thus he said.
Then Wanēd spoke | and told them that he had tried in vain to talk, |
but that he had been unable to speak. | Thus Wanēd came back.
But they never | learned which way the great dog, NĒSĀ, had gone. ||
20 From that time on the Koskimo began to treat their dogs carefully, |
for they knew that they are men like | ourselves. That is the end
of this. |

- 97 qak'asē dōt!ālayokwasasē pāxa qak'asē ōmas 'wāts!exs lāk'asaē
wūlk'as x'imsa laē'stalil lāk'asxē laqwawaliḱ'asasē g'ōx^u, āāmle-
mak'asxē pēpāxa. Wā, lāk'as'ēm'laxaē hēhēk'a g'āxk'asē Wanēdē,
100 g'āxēl lāk'asxē g'ōx^u. Wā, lāk'as'ēm'laxaē ōkwas'ēm la hōqwalilē
pēpāxa lō'kwasē lexēmēḱ'asas. Wā, lāk'as'ēm'laxaē gayālak'as
la nēg'ekwa, wā, lāk'as'ēm'laxaē k'lēyōkwas 'nem 'wats! g'ig'elsaxē
nēg'ek^u. Wā, lāk'as'laxaē 'nāx'wid lak'as k'laxālak'asē lēlqwalā.
Wā, lāk'as'ēm'laxaē 'nāx'īdk'asxē gaalak'asē; wā, hēk'as'ēm'laxaē
5 Wanēdē g'ilk'as lāx'wid lāk'asxēs kwaē'lask'asē qak'ats laē gwā-
k'asxēs graōlg'ūxwē. Wā, lāk'as'ēm'laxaē dōt!ēg'a'la. Wā, lāk'as-
'ēm'laxaē 'nēx'a: "Gwālk'as las k'laxālak'asaōl lāk'as'ēmēg'in
wīwaxsē'stanōs 'nawālaḱwa. Nōgwak'as'ēmxaḱ! Wanēda," 'nēk'as-
'laxaē. Wā, hēx'īdk'as'ēm'laxaē LELBEYŌS lō'kwasēs genemk'asē
10 T!ēk'ayig'īlax^u lāx'widk'as, qak'ats laē lēlaxēs g'ōkwaōtē qak'as
g'āxk'asē gēgag'alil lāx g'ōxwas. Wā, g'āxk'as'ēm'laxaē 'wī'lak'as
hōx'utslāwē g'ilk'asasē 'nēmēmāōtk'asasē Naensx'ā. Wā, g'ilk'as-
'ēm'laxaē 'wī'laēḱ'asē lē'lānēm, wā, lāk'as'ēm'laxaē LELBEYŌS
nēlālaxēs g'ōkwaōtas Wanēdaxs lāk'as'mē'lasē wīwaxsē'stanōs 'na-
15 wālaḱwa, 'nēx'k'as'laxaē. Wā, lāk'as'ēm'laxaē dōt!ēg'a'ḱ'asē
Wanēdē, nēlālak'atsēxs lāk'as 'nāxwaasēnē wāx'k'as dādōt!a. Wā,
lāk'as'ēm'laxaē k'lēyōkwas gwēx'idaask'as dōt!ēg'a'ḱ'asa. Wā,
lāk'as'ēm'laxaē naqē'stē Wanēda lāk'asxēq. Wā, lāk'asē hēhēk'a
qlaē'stasō'kwasē gwāgwaāgask'asasē ōmasē 'wāts!ēk'asē NĒSĀ. Wā,
20 hēk'as'ēmxaḱ! g'āg'ilaats Gōsg'imux^u lak'as aēk'ilaxō 'wāts!ax
qak'asaxs lāk'as'maasē q!aōḱ'asqēxs bēbēkūmalak'as'maasē nōgwa-
k'asens gwēx'asē. Wā, lāk'as'ēmxaē q!ūmbak'as lāk'asxēx.

ORIGIN OF THE ABALONE NAMES OF THE ĀWIK'!ĒNOX^u

I will also answer what you inquire about how the | abalone 1 names came. There is really one reason why the Āwik'!ēnox^u | have abalone names. And I will only follow what was told me by my | wife, who told me that story why the Āwik'!ēnox^u women || have the name Abalone-Woman. Now, listen, friend! I shall imi- 5 tate | the way of all the story-tellers who tell the story to some one. | This is the beginning. |

LEG'ēx, the chief of the Hālx^aaix't!ēnox^u of the | Ōyalaīdex^u, lived at Yālalē. Chief LEG'ēx had two wives, || and it is said that LEG'ēx 10 loved his second wife more; | and Chief LEG'ēx also did not treat carefully his children | by his first wife, but he took very good care of his son | by his second wife. Therefore his first wife was very angry, | and she planned what to do to her husband, || whether she 15 should kill him, or whether she should kill his second wife. | Then it occurred to her to do harm to the son of her | husband and his second wife. And after the | head wife of Chief LEG'ēx finished planning, she treated the child well, | and she called her stepson, the child of her husband || and his second wife, and the head wife would 20 sit in the bow | of the canoe of her stepson when she went out pad-

ORIGIN OF THE ABALONE NAMES OF THE ĀWIK'!ĒNOX^u

Wā, laemxaāwisen nā^anaxmēlxēs wūlās^ewōs lāx g'āxēlasōx lē- 1 gema ēx'ts!ēmē. Ālaem ^anemx^aidalē lāg'ilas lēgādēda Āwik'!ēnoxwas ēx'ts!ēmē. Wā, la^amēsen āem negeldōlg'a wāldemg'asgen genemk', lāg'as nōsa qaenlas lāg'ilas lēgādēda tslēdaqasa Āwik'!ēnoxwas Ēx'ts!ēmga. Wāg'a hōlēlax, qāst, qen nānaxts!ē^awa^amēx 5 g'wēk'lālasasa ^anāxwa nēnōts!ēnox qaēs nōsag'ilē. Wā, la^amēs g'ālabēsēg'a:

G'ōkūla^alāē LEG'ēx, yex g'īgāma^ayasa Hālx^aaix't!ēnoxwas Ōyalaīdex lax Yālalē. Wā, lā^alāē ma^alēla g'īgāma^ayē LEG'ēx qaēs ge- 10 genema. Wā, lā^alāē LEG'ēxē hē la lāxūlēš a^alēlē genema. Wā, k'lēš^aem^alaxaāwisa g'īgāma^ayē LEG'ēx la aaxp!ēltālxēs sāsemē laxēs gēk'emālilē. Wā, lā^alāē lōmax^aid aēk'ilaxēs begwānemē xūnok^u lāxēs a^alēlē genema. Wā, hēem^alāwis xēnlēla ts!ēnōms nāqa^ayas gēk'emālilas. Wā, lā^alāē sena qaēs gwēx^aidaasxēs fā^awūnemē lō^a k'lēlax^aideq, lō^a hē k'lēlax^ait^ase^awē a^alēlē genems. Wā, 15 lā^alāē g'īg^aaēx^aēd qaēs hēlag'i mōmas^ait^ase^awa begwānemē xūnōx^usēs lā^awūnemē lē^awis a^alēlē genema. Wā, g'il^aem^alāwisē gwālē sena^ayasa gēk'emālilē genems LEG'ēx, lā^alasē hēmenāla ēk'!ēqelaq. Wā, laem^alāē lē^alālxēs xūngwawē, yix xūnōkwāsēs lā^awūnemē lē^awēs a^alēlē genema. Wā, lānāxwa^alāēda gēk'emālilē k'lwāgi^awa 20 laxēs xūngwawaxs lāē sēx^awida hēmenātaxa ^anē^anāla. Wā, lā^alāē

22 dling every day. | One fine day, Chief LEG'ēx asked his second wife |
 to go out paddling with him, and they went paddling. Then |
 LEG'ēx was asked by his head wife how far he would go. And
 25 LEG'ēx mentioned a place far off || where he was going. In vain
 LEG'ēx called his | son to come aboard, but the child did not want
 to go, for | he really thought that his stepmother loved him. LEG'ēx
 went away, and | left him. As soon as LEG'ēx was a long ways off,
 30 his | head wife got ready and took a large box, which || she placed
 aboard her canoe. She carried a bundle and | a long rope. And
 when everything was aboard her canoe, | she called her eldest son
 and her stepson | to go aboard the canoe. As soon as they had gone
 35 aboard | the canoe, they paddled off and went to an island out || at
 sea back of Yālalē. Then they went ashore on the island. The |
 woman put ashore the box, which she took out of the canoe, and put
 it down on the beach, | and she called her son to help her, and also
 her stepson. | Then the bad woman asked her stepson to take off
 the | cover of the box. And when he had taken off the cover, the ||
 40 son of the bad woman took his younger brother | and pushed him
 into the box. Then his mother put on | the cover, and the bad
 woman took a | dressed skin blanket covered with large | abalone
 45 shells, and wrapped it around the box. Then || she tied a rope

22 ēk'a 'nāla laa'lasa gīgāma'yē LEG'ēx hēlaxēs a'lēlē genem qa's lā
 sēx'wid lē'wē. Wā, lāx'da'x'laē sēx'wida. Wā, wūlaem'lawisa
 gēk'EMālīlax LEG'ēxē lāx 'wālag'ilaslas. Wā, lā'laē qwēsala gwe-
 25 'yās LEG'ēxē lāaslas. Wā, wāx'EM'lawisē LEG'ēxē lē'lālaxēs be-
 gwānemē xūnōk' qa lās lāxseq. Wā, lā'laē q!emsē xūnōkwas qaxs
 laē āla la oq'lūs la lāxūlasēs ābadzewē. Wā, āem'lāwisē LEG'ēxē la
 lōwalaq. Wā, g'il'EM'lāwisē qwesg'ilē LEG'ēxaxs laē xwāna'idēda
 gēk'EMālīlē. Wā, laem'laē āx'ēdxa 'wālasē g'ildasa, qa's lā āx'ā-
 30 hexas lāxēs xwāk'lūna. Wā, lā'laē q!enēpsemālē daakwas, wā, hē-
 'mēsa g'ilt!a denema. Wā, g'il'EM'lāwisē 'wēlxs lāx xwāk'lūnās laē
 lē'lālax 'nōlast!egema'yas begwānemē xūnōx' lē'wis xūngwawē
 qa lās hōgūxs lāx xwāk'lūnās. Wā, g'il'EM'lāwisē la hōx'walex
 lāxa xwāk'lūna laē sēx'widex'da'x' qa's lā lāxa 'mek'āla lāx l'lā-
 35 sēg'a'yas Yālalē. Wā, lā'laē ālē'sta lāxa 'mek'āla. Wā, lā'laēda
 ts!edāqē hānōltōdxa g'ildasē lāxēs xwāk'lūna qa's hāng'alīsēq. Wā,
 lā'laē lē'lālaxēs xūnōkwē qa lās g'iwālaq lē'wis xūngwawē. Wā,
 laem'lāwisa 'yāx'semē ts!edāq āxk'lālaxēs xūngwawē qa āxōdēsēxa
 yekwāya'yasa g'ildasē. Wā, g'il'EM'lāwisē lawāya yekwāya'yaxs
 40 laē begwānemē xūnōkwas 'yāx'semē ts!edāq dāx'idxēs ts!ā'ya
 qa's laxts'ōdēs lāxa g'ildasē. Wā, lā'laē ābempas yekū-
 yentsa yekwāya'yasa g'ildasē. Wā, lā'laēda 'yāx'semē ts!edāq
 āx'ēdxa ālāg'emsgemē 'nēx'ūnā'yaxa la hāmelxsemālaxa āwāwē
 ēx'ts!ema. Wā, lā'laē q!enēpsemts lāxa g'ildasē. Wā, lā'laē

around it. As soon as she had done this, | she put it aboard the 46
canoe. And it is said that the bad woman asked | her son to take
aboard a large stone. | Then her son looked for an elongated large
stone. | When he found one, that was good for an anchor, so || large 50
that a man could hardly lift it, he put it aboard the canoe. | Then he
went aboard, and the bad | woman with her son paddled out to sea.
The large box was in the middle of the canoe. It was just like |
shining on account of the abalone-shells that covered the box, with
the brightness | of the sun. Then they went out to sea, and the
bad || woman said to her son, "Tie the rope to the | stone, and after 55
you have done so, tie the other end | around the box." Thus she said.
Immediately the boy did this. | And after he had finished, he
threw the abalone-covered | box into the sea. When it drifted
about, he took up || the elongated stone and threw it into the water; 60
and after he had | thrown it into the water, they paddled away from
it. They never turned around to see | what became of the box that
had been thrown into the water, for they felt that they had done
something bad. | When they nearly arrived at the house, the bad |
woman spoke to her son and said, || "Oh, son, listen! Let me tell you 65
what I have in mind, for we | are going to be asked what became of

qEX'semtsa denemē lāq. Wä, g'il'Em'lāwisē gwāla laē häng'aa- 45
lEXsaq lāxa xwāk'lūna. Wä, lā'laēda 'yāx'semē ts!Edāq äxk'lā-
laxēs xūnōkwē qa t!äxälEXsēsēx 'wālasa t!ēSEM lāxa xwāk'lūna.
Wä, laEM'lāwisē xūnōkwas ālāx sāxSEma 'wālas t!ēSEma.
Wä, lā'laē q!āxa ālā la 'ēx' lax q!eltSEM. Wä, hālselaEM-
'lāwisa begwānemē lāx'us g'āxaē t!āgEXsaq lāxa xwāk'lūna. Wä, 50
lā'laē lāxs lāxa xwāk'lūna. Wä, lā'laē sēxwat!alēda 'yāx'semē
ts!Edāq lE'wis xūnōkwē hānōyālaxa 'wālasē g'ildasxa hē gwēx'sē
q!Eqālaēna'yasa 'ēx'ts!Emē la 'MEGESgemēxa g'ildasē q!Eqālaēna-
'yasa L!ēsela. Wä, laEM'lāwisē lāxa L!āsakwaxs laē 'nēk'ēda 'yax-
semē ts!Edāqa lāxēs xūnōkwē. "Wēg'a yiltsemtsa denemēx lāxwa 55
t!ēSEMēx. Wä, g'il'Em'lwits gwāl qasō lāl yiltsemtsa āpsba'yaxs
lāxwa g'ildasēx," 'nēx'laē. Wä, hēx'idaEM'lāwisē hē gwēx'idēda
begwānemē. Wä, g'il'Em'lāwisē gwāla laē hān'stentsa 'ēx'tSEMāla
g'ildas lāxa aōwak'ē. Wä, g'il'Em'lāwisē hānwālaxs lāael t!āgēl-
tsaxa g'iltSEMē t!ēSEM qas t!äx'stendēs. Wä, g'il'Em'lāwisē 60
lā'staxs g'āxda'xwāē sēxās. Wä, laEM'laē hēwāxa melēxlaxēs
lā'stanowē g'ildasa, qaxs laē q!āk'aqēxs 'yāx'semaēs gwēx'idaasē.
Wä, lā'laē Elāq lāg'aa laxēs g'ōkwaxs laē yāq!Eg'a'lēda 'yāx'semē
ts!Edāqa lāxēs xūnōkwē. Wä, lā'laē 'nēk'a: "ēya, xūnōk", wā-
entsōs hōlēlax qen nēlēsg'a gwālaasg'asg'EN nāqēk', qaxg'ENS 65
wūlāsō'mēLEK' lāx x'EYāsas ts!ā'yax'dā. Wä, len 'nēnk'lēqela

- 67 your younger brother. I think | that we'll say that our canoe upset, and let us say that your younger brother | did not come up again. The reason why I say so is that we may | wet ourselves before we go
- 70 ashore at the beach of our house." Thus she said. || Immediately they sprinkled their clothing with water, | so that it was all wet. And after they had done so, they paddled | and went ashore on the beach of their house. Immediately | they were met by their relatives, and the relatives of the one who had been thrown into the sea. Then the | bad woman was asked, "Where is your stepson?" Thus
- 75 was said to her. || Immediately the bad woman replied, and | said, "Our canoe upset, and I do not | know what became of my stepson, for we just tried to save ourselves." | Thus she said. Then she was asked what had become of the | carved box, for this was the only box
- 80 among the Bellabella that had a name. || Therefore the Bellabella were very much troubled about the | carved box. The bad woman said that | the carved box had just drifted away. Then the Bellabella guessed | that the bad woman had done harm to her stepson. | In the evening
- 85 Chief LEG'ēx and his second wife came back. || Immediately LEG'ēx was told what | they thought had been done by the bad woman to her stepson. | Then Chief LEG'ēx spoke, and said, "Let | my son keep together with his crest, the carved box. | Let the chiefs of the

- 67 qens 'nēk'ēxg'ens qepaens yā'yats!ēx. Wā, lāLEns 'nēx'LEqēxs hēwāxāē q!ax'widē ts!ā'yax'dā. Wā, hēmēSEN lāg'ila 'nēk' qens k!ūnk!ūnqelē qensō lāl lāg'alisl lāx L!ema'isasens g'ōkwa," 'nēx'-
- 70 'laē. Wā, hēx'idaem'lāwisē xōs'itsa demsx'ē 'wāp lāxēs gwēl-gwāla qa 'nāxwēs k!ūnqa. Wā, g'il'Emelāwisē gwāla lāē sēx'wida qa's lā lāg'alēs lāx L!ema'isasēs g'ōkwē. Wā, hēx'idaem'lāwisē lālalasō'sēs lēLElāla lō' lēLElālāsa lā ts!ex'stanos. Wā, lā'laē wūLase'wēda 'yāx'semē ts!Edāqa: "ēwinēlā xūngwawā," 'nēx'sō'laē.
- 75 Wā, hēx'idaem'lāwisē nā'naxma'yēda 'yāx'semē ts!Edāqa. Wā, lā'laē 'nēk'a: "Qepanu'x" yā'yats!ēx. Wā, gwāLElāmēSEN k!ēs q!ā'staxen xūngux'dā qaxg'enu'x" ā'mēk' la q!ūlēx's'em la q!wā-q!ūla," 'nēx'laē. Wā, lā'laē wūLase'wa lax gwāgwaagasasa k!āwats!ē g'ildasa, qaxs 'nemsg'e'māē g'il lēgad g'ildasa lāxa
- 80 Hēldza'q". Wā, hēmīs lāg'ilas xENLEla āwilelqelēda Hēldza'q'waxa k!āwats!ē g'ildas. Wā, lā'laēda 'yāx'semē ts!Edāq 'nēx'qēxs ā'maa la ts!āx'idēda k!āwats!ē g'ildasa. Wā, laem'laē k'ōt!ēdēda Hēldza'q'waq laem mōmas'idēda 'yāx'semē ts!Edāqxēs xūngux'dā. Wā, la'mēsē dzāqwaxs g'āxāē nā'nakwa g'igāmā'yē LEG'ēx Lē'wis
- 85 a'lēlē gēNEMA. Wā, hēx'ida'mēsē ts!Ek'!āl'it'sēwē LEG'ēxē yīsēs k'ōdēlē gwēx'idaatsa 'yāx'semē ts!Edāq lāxes xūngux'dā. Wā, lā'laē yāq!eg'a'lēda g'igāmā'yē LEG'ēxē. Wā, la'laē 'nēk'a: "Hāg'a-x'EN xūnōkwa 'nemālag'ilē Lē'wis k!ēs'āēda k!āwats!ē g'ildasa.

tribes try to find my || son." Thus he said. Then it was known 90 everywhere that | the son of LEG'ēx, the chief of the Ōyalaīdex^u | was sitting in the abalone-covered box, and therefore all the tribes searched for it. |

Ānekwala lived with his wife and two | daughters in a house back of Āwik'!edza'yē. || The elder one of the children was grown-up, and 95 her younger sister was nearly grown-up. | Then, it is said, they always stayed in bed late in the morning, sleeping. | In vain their mother called them in the morning. They did not | wake up; therefore their mother took the tongs | and struck her children, saying as she struck them, "Don't || sleep, but purify yourselves, 100 and try to find what is known by | the tribes, the abalone-covered carved box in which | LEG'ēx's son sits." Thus she said. Immediately the two | girls arose crying, and went out of the house. | They went along the long beach, a pretty beach. || Then they went a long 5 distance, and the younger one saw something | like the sun floating about. And at once the younger one spoke | and said, "Look at that thing floating about at sea. | It is like the sun really shining on the water out at sea." | Thus she said. But the elder one did not take notice of her. She just walked fast. || Then the younger one went 10 after her, for | the younger daughter in vain thought of what their

Wäg'ax'a g'ig'egāma'yaxsa lēlqwālala'yax lālōgwalaxen xūnō-kwa," ēnēx'ēlaē. Wā, la'mē q!āq!alagayuwēda ēx'ts!emsgema 90 g'ildas k!wāts!ewats xūnokwas LEG'ēx, yix g'ig'āma'yasa Ōyalaīdex^u. Wā, hē'mis lāg'ilas ēnāxwa'mē lēlqwālala'yē ālāq.

Wā, g'ōkūla'laē Ānekwala lē'wis genemē lē'wis ma'lōkwē ts!ēdāq sāsem lāx āwig'a'yas Āwik'!edza'yē. La'em'laē ēxentēda ēnōlast!egema'yas sāsemas. Wā, la'em'lāwisē elaq ēxentēda ts!ā- 95 'yās. Wā, la'em'lāwisē hēmena'laem gēx'g'aēlexs mēxaaxa gaāla. Wā, lā'laē wāx' gwāsō'xa gaālāsēs ābempē. Wā, lā'laē k'!ēs ts!ex'ēida. Wā, hē'mis lāg'ilas dāx'ēidē ābempasēxa ts!ēslāla qa's kwēxēs lāxēs sāsemē ēnēg'etewēxs kwēxaaq: "Gwāldzā mēxax qa's wāweldzewaōs q!ēqela la'sta qaēda q!āq!alag'āla- 100 yāsa lēlqwālala'yā ēx'ts!emsgemalā k'!āwats!ē g'ildas k!wāts!ewats xūnokwas LEG'ēx," ēnēx'ēlaē. Wā, hēx'ēidaem'lāwisa ma'lōkwē ts!ēdāq sāsems lāx'wida q!wādzetewēxs laē hōqūwels lāxa g'ōkwē qa's lā qāsaēsela lāxa g'ilt!edzōlisē ēk' āwīnagwisa. Wā, la'em'lāwisē qwēs'gilaxs laēda ts!ā'yāsa ēnōla dōx'walelaxa hāel 5 gwēx'sa l!ēsela pex'āla. Wā, hēx'ēidaem'lāwisa ts!ā'yā yāq!e-g'a'la. Wā, lā'laē ēnēk'a: "ēya, dōx'widesxa pex'ālāxa l!āsa-kwēxa hē gwēx'sa l!ēsela, yixs ālaē q!wāxsemla'yā lāxa l!āsak," ēnēx'ēlaē. Wā, k'!ēts!em'lāwisē ēnōlās q!āselaq, āem'laē yāyanaxs qāsaē. Wā, āem'lāwisē ts!ā'yās la qāqayaq, qaxs lē'maē 10

12 mother had said when she | talked about the abalone-covered carved
box in which | Leg'ēx's son was sitting. They had gone a long ways
when they sat down. | Then the younger one spoke again to her elder
15 sister, and || said, "I can not think of anything but what I have seen
out at sea, | which was floating about like the sun; (I wonder) if it is not
what mother talked about." | Thus she said. Then her elder sister
only said that she was getting hungry. | "Let us go home." Thus
she said. Then they walked back. | When they passed halfway the
20 distance they had gone, the || younger one saw the great box lying
on the | beach. Then the younger sister spoke, "You are really |
foolish that you do not remember what our mother told | us to look
out for. This is the carved box lying on the beach." | Thus she said,
25 pointing to the box. Then the elder sister saw || what was seen by
her younger sister. Then they ran to see who would | get there first
where it lay on the beach, the box that looked like the sun. | Then
they arrived there. Immediately the younger sister untied the |
rope tied around it; and when she had taken off the rope with which
30 it was tied, | she took off the dressed skin with abalone shells || and
put it down. Then she pulled at one side of the box, and then | she
heard something moving inside the box. Then | she ran away,
because she was afraid; but her elder sister was sitting on the
beach watching | her younger sister working hard. Then the

11 g'ig'aēqela wāx'a ts!ā'yāx wāldemasēs ābempē, yīxs laē gwā-
gwēx's'āla lāxa ēx'ts!emsēmālā k'lāwats!ē g'ildas k!wāts!ewats
xūnōkwās Leg'ēx. Wā, laēm'lāwisē qwēs'gila qāsaxs lāael k'lūs'ā-
lisa. Wā, lā'laē ēdzaqwa yāq!ēg'a'fēda ts!ā'yāxēs 'nōla. Wā, lā'laē
15 'nēk'a: "K'lēts!ēmēk' lēl'maēx'ēdxen dōgūla lāxa L'lāsakwēxa
hē gwēx's pex'āla L'lēsela qō hēemlaxē gwe'yāsens ābempa,"
'nēx'laē. Wā, lā'laē āem 'nēk'ē 'nōlāsēxs lē'maē pōsq!ex'ida:
"Wā, lā'mēsens lāl nā'nax^uL," 'nēx'laē. Wā, g'āx'laē aēdaaqa
qās'ida, wā, g'āx'ēm'lāwisē hāyaxk'!ēlts!ēdxēs qāx^uLē. Wā, hēem-
20 'laxaā wisa ts!ā'ya g'il dōx'walelaxa 'wālasē g'ildas laē ha'nēs lāxa
L'lēma'isē. Wā, laēm'laē yāq!ēg'a'fēda ts!ā'ya, "ēya lōmaa qōs
nenōlā, yīxs k'lēts!emaāxentqōs g'ig'aēqelax wāldemasens ābempa
g'āxens qaens dōgūlēq hēem k'lāwats!ē g'ildasa ha'nēsax L'lēma'i-
sasa," 'nēx'laē ts!ēmālaxa g'ildasē. Wā, laēm'laē 'nōlās dōx'wa-
25 lēlax dōgūlasēs ts!ā'ya. Wā, lax'da'x'laē dzēlx'wida qas lā
g'āg'alap!a lālaa lāx ha'nēdzasasa hāel gwēx's L'lētsēmlisa g'ildasē.
Wā, lā'laē lāg'aa lāq. Wā, hēx'idaēm'lāwisa ts!ā'ya qwēf'ēdex
yiltsema'yas denema. Wā, g'il'ēm'lāwisē 'wīlāwa yiltsema'yas
denema lāa'lasē āxāg'iltsemdxa ālāg'imē āxedzāyaatsa ēx'ts!ēmē
30 qas x'ilxalisēq. Wā, lā'laē gēlqalisaxa g'ildasē. Wā, hēem'lāwis
la wūlālsēxa yāweng'a'la lāx ōts!āwasa g'ildasē. Wā, laēm'laē
hēltsā lāxēq qaxs k'il'ēdaas, qaxs ā'maē 'nōlās k'lwaēs x'its!ax'ī-
laxēs ts!ā'yāxs lāxūmālāē ēaxela. Wā, lā'laē lāx'ūlēsēda ts!ā'yāxs

younger sister 'stood still, | and she heard some one talking inside of the box, and saying, || "Don't be afraid, come, open this box. 35 You have found me by good luck." | Thus said what was heard by the younger sister. At once the younger sister | went back and opened the box. She took off | the cover and put it on its edge at the side of the box. Then | the younger sister saw a really handsome young man sitting || inside the box, wearing in his ears abalone 40 shells. Then the man spoke | to the younger sister and said, "Now your name shall be | Qwēx'agas (Box-Opening-Woman) — in Bella-bella, X'āwagas in the way the Kwāg'uł speak— | for now you have opened this box, which has the name | Carved-Box. And now I'll marry you, my dear Qwēx'agas, for || this is your name now, and also 45 Ēx'ts!emga (Abalone-Woman) beginning with this day. I am | the son of Lēg'ēx." Thus said he as he came out of the carved box. | Then the man took the abalone-covered dressed skin and | threw it into the carved box, and he took up the box | and folded it up; and as soon as it had become small, he || tucked it into his armpit. The 50 man wore as a blanket the dressed-skin | blanket covered with abalone shells, and he also had a head-ring | of hide. Then the wife of the man, the one who | had now the name Qwēx'agas, asked her husband and her elder sister to | go home to their house. They

laē wūlelaxa yāq!ent!āla lax ōts!āwasa g'ildasēxa 'nēk'a: "Qwāl-
las k'ilēlax. Gēlag'a, x'ōx'widexg'ada g'ildasek'. Laems lōgwala 35
g'āxen," 'nēx'laē wūlelaxa ts!ā'ya. Wā, hēx'idaem'lāwisa ts!ā-
'ya la xwēlaqa lāq qa's x'ōx'widēxa g'ildasē. Wā, lā'laē āxōdex
yikwaya'yas qa's k'!ōx'walisēs lāx ōnā'yasa g'ildasē. Wā, laem-
laēda ts!ā'ya dōx'walelaxa ālā la ēx'sōk'u hē'fa begwānem k'!wa-
ts!āxa g'ildasē xōgēx'sa ēx'ts!em. Wā, lā'laē yāq!ēg'a'fēda begwā- 40
nemē lāxa ts!ā'ya. Wā, lā'laē 'nēk'a: "Laems lāl lēgades Qwē-
x'agas,—lāxa Hētdza'qwa, lā X'āwagas lāxa Kwāg'ute yāq!endasa,—
qaēs laēna'yōs x'ōx'widxwa lēgadēx g'ildasa lāxwa lēgadāxs k'!ā-
wats!ē g'ildasa. Wā, la'mēsen gēg'adōs, ādā, Qwēx'agas, qaxs hē-
'maaqōs lēgēmē lō'ē Ēx'ts!emga g'āg'elelaxwa 'nālax. Wā, nōgwāem 45
xūnōx's Lēg'ēxa," 'nēx'laēxs laē lāts!ā lāxa k'!āwats!ē g'ildasa.
Wā, lā'laēda begwānemē dāx'idxa ēx'ts!emsgēmāla ālāg'im qa's
lEXTs!ōdēs lāxa k'!āwats!ē g'ildasa. Wā, lā'laē dāx'idxa g'ildasē
qa's k'!ōxsemdēq. Wā, g'il'Em'lāwisē la āmāsgēmālaxs laē g'ip-
ts!ōdes lāxēs demgwālasē lax 'nēx'ūnālaēda begwānemaxa ālāg'imē 50
'nēx'ūnē megūsgēmxa ēx'ts!emē. Wā, lā'laxaē hē'em gwālē qex'e-
ma'yas klūts!adzō. Wā, laem'lāwisa la gēnemsa begwānemēxa la
lēgades Qwēx'agas āxk'!ālaxēs lā'wūnemē lē'ewis 'nōla qa's lāla-
g'ē nā'nak'u lāxēs g'ōkwē. Wā, lax'da'x'laē qās'ida. Wā, k'!ēs'em-

55 walked along, and they were not || far from their house when the father of the two sisters, | Ānekwala, saw his two daughters, and | walking between them a man like the brightness of the sun. Then he | thought that his daughter had found by good luck what was known by all | the tribes, the son of LEG'ēx, who was inside the abalone-
60 covered || carved box: therefore Ānekwala went to meet his | children. As soon as he arrived, the younger | daughter spoke, and said, "Now I have a husband, father; | this one who was wished for by mother for my husband." Thus she said to her father. | Then
65 Ānekwala was glad of what his daughter said. He || came to his house; and when the married couple, | Qwēx'agas and her husband, went in, the husband of | Qwēx'agas spoke, and said, "Thank you, father-in-law Ānekwala, | that I come to you. I am Yāmadzalas, the son of my father | LEG'ēx. Now we shall have one name, and
70 all kinds of || privileges. Now I have married your younger daughter, | Qwēx'agas and Ēx'ts!emga, for she is the only one who | enabled me to get out of the carved box. As | soon as I came out, I gave the name Qwēx'agas and Ēx'ts!emga to my | wife. Now I will show
75 this box, which has the name || Carved-Box." Thus he said, and took the flat thing from under his arms. | Then Yāmadzalas arose and went to the rear of the house of his | father-in-law Ānekwala,

55 lāwisē laem lāla qa's lāg'aē lāxēs g'ōkwaxs laē ōmpasa ts!āts!a-
yasāla yix Ānekwāla dōx'walelaxēs ma'lōkwē ts!ēdaq sāsemxs
qāqesālaaxa hē gwēx's l'!enēqwala l'!ēsela begwānem. Wā, lā'laē
k'ōtaxēs ts!ēdaqē sāsem laem lōgwalaxa q!āq!alagālayāsa 'nāxwa
lēlqwalala'yē xūnōkwās LEG'ēxxa k!wats!āwa lāxa ēx'ts!emsgemalā
60 k'lāwats!ē g'ildasa. Wā, hē'mis lāg'ilas Ānekwala la qāqayālaxēs
sāsemē. Wā, g'il'EM'lāwisē lāg'aa lāqēxs laē yāq!eg'a!ēda āmā-
yīnxa'yē ts!ēdaq xūnōx's. Wā, lā'laē 'nēk'a: "La'men lā'wada, dāts,
yīsg'a wālagelgas ādā qen lā'wūnema," 'nēx'!aēxs ōmpē. Wā,
laem'lāwisē mōla Ānekwalas wāldemasēs xūnōkwē. Wā, lā'laē
65 lāg'aa lāxēs g'ōkwē. Wā, g'il'EM'lāwisē laēlēda la ha'yasek'āla, yix
Qwēx'agas lē'wis lā'wūnem, wā, lā'laē yāq!eg'a!ē lā'wūnemas
Qwēx'agas. Wā, lā'laē 'nēk'a: "Gēlak'as'la, negūmp, Ānekwala,
qaen sōēna'yē g'āxats. Nōgwaem Yāmadzalas, xūnōx'sen ōmpaē
LEG'ēx. Wā, g'āx'mēsen qa 'nemx'!idēsens lēgem lē'wens 'nāxwa
70 k'lēk'!es'ā. Wā, g'āx'mēsen geg'adesg'a āmā'yīnxēgasēs sāsema-
qōs lāxg'a Qwēx'agas lāxg'a Ēx'ts!emga yixg'ada 'nemōx'!emk'
lālōl!a g'āxen, qen g'āxē lāts!ā lāxa k'lāwats!ē g'ildasa. Wā, g'il-
'mēsen lāts!ā lāq lāg'en lēx'ēdes Qwēx'agas lō' Ēx'ts!emga lāxg'en
genemk'. Wā, la'mēsek' nē'ēdelg'ada lēgadek' g'ildasaxg'a k'lā-
75 wats!ē g'ildas," 'nēx'!aēxs laē āx'ēdxa pexsemē lāxēs demgelasē.
Wā, lā'laē lāx'ūlilē Yāmadzalas qa's lā lāx ōgwiwalilasa g'ōkwasēs
negūmpē Ānekwala, dālaxa pexsemē. Wā, lā'laē āx'ālilaq. Wā,

holding in his hand the flat object. Then he put it down; | and as 78 soon as he had put it down, the thing that he had put down became again the large carved | box. Then he spread the dressed skin covered with abalone shell over it. || And Yāmadzalas spoke, and 80 said, "Now | look at it, father-in-law, at this my privilege, this carved box. | Now we shall hold on to it, for there is nothing that is not in this | carved box — all the winter dances." Thus he said. | Then Yāmadzalas sat down by the side of his wife, || and his father-in-law 85 Ānekwala thanked him for what he had said. | And these are now the names of the wife of Yāmadzalas, Qwēx'agas and Ēx'ts!emga. | And Yāmadzalas stayed at Rivers Inlet | and that is the beginning of the names Ēx'ts!emga and Qwēx'agas. That is | all. |

ORIGIN OF THE ABALONE NAMES OF THE GWA^sSELA

Xwēlagēlas lived at Tag'os — a man of the | numaym Q'lōmk' lu- 1 t!es of the Gwa^sSELA. Xwēlagēlas was not a noble | man, for he was only a hunter and a | salmon-fisher; therefore he was said not to be a chief, for || he was a common man; but the chief of the 5 numaym Q'lōmk' lut!es was | Hayalk'EN. They say that Xwēlagēlas paddled | inside of Lake, and he was just going in through the place T'lōxsē | when he saw (water) squirting upward. And at

g'il^eem^elāwisē āx^eālilē āx^eālilemas laasē 'wālas'idēda k'lāwats!ē g'il- 78 dasa. Wā, la^emē lepsemlilxa ālāg'imē megesgemālaxa ēx'ts!emē. Wā, lā^elāē Yāmadzalas yāq!eg'a^ela. Wā, lā^elāē 'nēk'a: "Wēg'a, 80 dōqwalax negūmp lāxg'EN k'lēs'ōk^u, lāxg'ada k'lāwats!ēk' g'ildasa. La^emēsens dādanewēlqek', yixs k'lēasaē k'lēs g'āx g'its!āxg'ada k'lāwats!ēk' g'ildasa lāxwa 'nāxwax ts!ēts!ēxLEN k'lēk'!esā," 'nēx-^elāē. Wā, g'āx^elāē Yāmadzalas k'wanōdzeliłaxēs genemē. Wā, 85 lā^elāē mōla^elāē negūmpas, yix Ānekwala yis wāldemas. Wā, hē^emis la lēlēgēms genemas Yāmadzalasē Qwēx'agas lō^e Ēx'ts!emga. Wā, la^em^elāē xik'!a^emē Yāmadzalas lāx Āwik'!ēnox^u. Wā, hē^emis g'āg'elelatsa lēgē^emē Ēx'ts!emga lō^e Qwēx'agas. Wā, la^em lāba.

ORIGIN OF THE ABALONE NAMES OF THE GWA^sSELA

G'ōkūla^elāē Xwēlagēlasē lāx Tag'osxa begwānemē g'āyōl lāx 1 'nē^emēmotasa Q'lōmk' lut!esē, yisa Gwa^sSELA, yixs k'lēsaē nāxsāla begwānemē Xwēlagēlasē, qaxs ā^emaē hānl!ēnoxwa. Wā, lāxāē lālawayox^esila. Hē^emis lāg'ilas 'nēx'sō^e k'lēs g'igāma^eya, yixs ā^emaē begwānemq!ālama, yixs hāē g'igāmēsa 'nē^emēmotasa Q'lōm- 5 k' lut!esē Hayalk'EN. Wā, la^em^elāwisē Xwēlagēlas sēx^ewid qas lā lāts!ā lāx Dze^elāl. Wā, hē^em^elāwis ālēs lāx'sāla lāx āxās T'lōxsē lāa^elasē dōx^ewalelaxa ts!etx'eg'ostāwa 'wāpa. Wā, hēx'idaem^elā-

- 10 once | *Xwēlagēlas* went ashore to see where the || squirting came from. He stepped out of his small canoe | and walked, and he went to the place where the squirting came from at | low tide. The squirting was half way between the | high water mark and low water mark. When he came nearly up to it, | it squirted again. Then
- 15 *Xwēlagēlas* ran up to it, and || saw where the squirting came from. He found a | hole on the beach, and it occurred to him that there might be horse-clams, for | the hole was like those the horse-clams make when they squirt water through a | hole on the beach. But it occurred to him | that there were no horse-clams at Tag'os. Then
- 20 what troubled his mind squirted again, || and the water squirted up high. | Then *Xwēlagēlas* resolved to dig for it. He began to dig. | It was evening when he reached four | pearl shells. When he got these, which he only knew from hearsay, | which were in the shape
- 25 of pearl shells,—those he had dug up,—he carried them along || and put them aboard his canoe. Then he went home | to his house in Tag'os; and when he went ashore on the beach of his | house, he was met by his tribe, for they were surprised that he came back | in the evening, because *Xwēlagēlas* always stayed out every night when he went. |
- 30 They questioned him why he had come back in the evening, || and he said, "Have I not found by good luck these pearl shells?" Thus he

- wisē *Xwēlagēlas* la ālēsta qa's lā dōx'wīdex g'āyoqālidzasasa
 10 ts!etx'ex'īdē. Wā, lā'laē lāltā lāxēs yā'yats!ē xwāxwagūma. Wā, lā'laē qās'ida qa's lā lāx g'āyoqālē dzāsasa ts!etx'ex'īdē laxs x'ats!āesaē. Wā, lā'laē neguyālisē ts!etx'ex'īdaasasa ts!etx'a lāxa yāxmotē lē'wa x'ats!a'yē. Wā, laem'lāwisē elāq lā'aa lāqēxs laē ētlēd ts!etx'ex'īda. Wā, laem'lāē *Xwēlagēlas*ē dzēlx'wīda qa's
 15 lā dōx'wīdex g'āyoqālēdzasasa ts!etx'eg'ostālisē. Wā, lā'laē q!āxa kwawisē. Wā, lā'laē 'nēnk!lēqelaq met!āna'ya qaxs hēq!āla'maē gwēx'sē kwāwēts!ēna'yas g'ayōqālasasa ts!etx'eg'ostā 'wāpē kwāwēts!ēna'yas ts!etx'āasasa met!āna'yē. Wā, lā'laē melx'walela-qēxs k'leāsaē met!ānēs Tag'os. Wā, lā'laē ētlēd ts!etx'ex'īdēda
 20 q!lēq!āēqelayās. Wā, laem'lāē ālak!āla ēk!ēg'ila ts!etx'ex'īdayās. Wā, laem'lāē ts!as'ēdē *Xwēlagēlas*ē qa's 'lāp!ēdēq. Wā, lā'laē 'lāp!īda. Wā, laem'lāwisē dzāqwaxs laē lā'aa lāx āxāsasa mōsgem k'ōgwesa. Wā, g'il'Em'lāwisē lālaq laxēs āēnē'mē q!āq!alastāla-qēxs hēe gwēx'sasa k'ōgwisaēs la 'lābānema. Wā, g'āx'laē dālaq
 25 qa's g'īg'aa!exsēq lāxēs xwāk!ūna. Wā, laem'lāē āem la nā'nak^u lāxēs g'ōkwē lāx Tag'os. Wā, g'il'Em'lāwisē lāg'alis lāx l'lema'isasēs g'ōkwē lāa'lasē lālalasōsēs g'ōkūlōtē qaxs q!āyaxaasēxs g'āxaē xwēlaqaxa dzāqwa qaxs hēmenala'maē xamālaxs laasnōkwaē *Xwēlagēlas*ē. Wā, lā'laē wūlase'wa lāx lāg'ila g'āx xwēlaqaxa dzāqwa.
 30 Wā, lā'laē 'nēk'a: "Ēsaē!ēn lōgwalaxwa k'ōgwēsēx," 'nēx'laē.

said. | Immediately they told one another that Xwēlagēlas had 31
found by good luck | the pearl shells, and at once the Chief, Hayał-
k'EN | questioned Xwēlagēlas, "Is it true that you found by good
luck pearl shells?" Thus he said. | Xwēlagēlas at once took the
four pearl shells and || showed them to Chief Hayałk'EN. Chief | 35
Hayałk'EN at once said that he would buy the four pearl shells. |
Then Xwēlagēlas said, "You will buy them later on, after they have
been | in the house four days." Then Chief | Hayałk'EN just begged
him not to sell them to another || person. When Hayałk'EN went 40
home, Xwēlagēlas | arose and hid his pearl shells. After | he had
hidden them, he went out of his house, and went into the water on
the | beach; and after he had done so, he went out of the sea-water |
and went into his house, and he lay down on his bed. Then || he 45
slept, and he dreamed of a well-dressed man | with large abalone
shells hanging all over his blanket, | and abalone shells hanging from
his ears, and abalone shells hanging from his nose. Then | in his
dream the man spoke to Xwēlagēlas, and in his dream he said, |
"Oh, friend! I am Pearl-Shell-Maker (K'ōgwēsila). I am Abalone-
Maker-of-the-World (Ex'ts!emalag'ilis), || and I come to see you. 50
You have found me by good luck to-day. | Now go and paddle again,
and come to my other house at Geyaxstē, | so that you may obtain
my dress." Thus he said, and changed his blanket. | Then the

Wä, hēx'idaem'lāwisē ts!āk'!ālap!ōlemē Xwēlagēlas yixs lōgwa- 31
laaxa k'ōgwēsē. Wä, hēx'idaem'lāwisa g'igāma'yē Hayałk'ENē g'āx
wūlāx Xwēlagēlasē āla'maē lōgwalaxa k'ōgwēsē, 'nēx'laē. Wä,
hēx'idaem'lāwisē Xwēlagēlas āx'ēdxa mōsgemē k'ōgwēs qa's
dōqwamasēs lāxa g'igāma'yē Hayałk'ENē. Wä, lā'laēda g'igāma'yē 35
Hayałk'ENē hēx'idaem 'nēx' qa's k'elxwēxa mōsgemē k'ēk'ōgwēsa.
Wä, lā'laē 'nēk'ē Xwēlagēlasē 'nēx' qa āl'mēles k'elxwaleq qō lāl
mōp!enxwa's āxēl lāxa g'ōkwās. Wä, laem'laēda g'igāma'yē
Hayałk'EN āem hāwāxelaq qa k'!ēsēs lāxōdeq lāx ōgū'lā begwā-
nema. Wä, g'il'em'lāwisē la nā'nakwē Hayałk'ENē lāa'lasē Xwēla- 40
gēlas lāx'ūlił qa's q!ūla'idēxēs k'ēk'ōgwēsē. Wä, g'il'em'lāwisē
g'wāl q!ūlālaqēxs laē lāwēls lāxēs g'ōkwē qa's lā la'sta lāxa l'E-
ma'isē. Wä, g'il'em'lāwisē g'wātēxs laē lā'sta lāxa demsx'ē 'wāpa
qa's lā laēl lāxēs g'ōkwē qa's lā kūlg'alil lāxēs kū'lē'lasē. Wä, lā'laē
mēx'ēda. Wä, lā'laē mēxelasa ālāel la q!walenk' begwānemxa 45
'nāxwa'ma āwā ēx'ts!emē tētēx'sema'yax 'nēx'ūna'yas. Wä, lā xō-
gēx'sa ēx'ts!emē. Wä, lāxaē k'ēdzēlbalaxa ēx'ts!emē. Wä, lā'laē
yāq!eg'al'eng'ēda begwānemē lāx Xwēlagēlasē. Wä, lā'laē 'nēx'-
eng'a: "ēyā, qāst, nōgwaem K'ōgwēsila. Nōgwaem Ēx'ts!emalag'ili-
saxg'EN g'axēk' dōqwōL. Nōgwaems lōgwēxwa 'nālaX. Wä, 50
hāg'illa ēt!ēd sēx'wīdex qa's laōs lāxen 'nema g'ōk', lāx Geyaxstē
qa's lālaōsaxg'EN g'wālaasek'," 'nēx'laēxs laē g'amag'ililē 'nēx'ū-

abalone shells on the blanket disappeared and | changed to pearl
 55 shells, and pearl shells were his ear-ornaments || and his nose-
 ornament. Then that man, Pearl-Shell-Maker, said, | "Now you
 have seen what kind of blanket you will have. And I | tell you not
 to sell what you obtain by good luck from me, but you may give it |
 as a privilege in marriage to the husband of your daughter." Thus
 he said. Then | he disappeared. Immediately Xwēlagēlas arose and
 60 got ready. || He took with him his pearl shells, and he went down to
 the | beach where he had left his small canoe. Then he launched it, |
 and he went aboard his small canoe, when it was not yet near day-
 light. | Then he paddled. He went to Geyaxstē, and | he arrived there
 65 late in the day when it was low water. He || went ashore at a hunting-
 camp, and he stepped out of his small canoe | and went through
 between the islands, and he went outside back of it. | It was as
 though he heard some one speaking and telling him to go where he
 was going. | Then he went right to a large stone that lay on the beach
 70 at low | water mark. As soon as he reached it, he saw || four large
 abalone shells lying on their backs. Immediately | Xwēlagēlas dug
 them and carried them up the beach on his shoulders. | He was just
 strong enough to carry them. Then he arrived at the camp, and |
 he put down the four large abalone shells. Then he saw | the remains
 75 of a fire and coals still aglow. Immediately || he gathered the char-

53 na^əyas. Wā, laem^əlaē x^əis^əēdēda ēx^əts!ema^əyas nēx^əūna^əyas qa^əs lā
 l^əlāyugwaaLElēda k^əōgwesē lāxa ēx^əts!em lē^əwis xōgemē k^əōgwēsā
 55 lē^əwis k^ədēzēlba^əyē. Wā, nēx^əlaēda begwānem, yix K^əōgwēsila:
 "Laems dōx^əwalelax gwālaaslasēs nēx^əūnēlaōs. Wā, g^əa^əmēsēn
 wāldemlōl qa^əs k^əlēsāōs lāxōtsēs lōgwayōs g^əāxēn, lālas k^əlēs^əo-
 gūlxlālaq lāx lā^əwūnemasēs ts!edāqōs xūnōkwa," nēx^əlaēxs laē
 x^əis^əida. Wā, hēx^əidaem^əlāwise Xwēlagēlasē lāx^əūlila qa^əs xwānal-
 60 idē. Wā, lā^əlaē dāg^əxlxlāxēs k^əōgwēsē qa^əs lā lents!ēs lāxa
 l^əl^əma^əisē lāx ha^ənēdzasasēs xwāxwagūmē. Wā, lā^əlaē wī^əx^əstendēq.
 Wā, lā^əlaē lāxs lāxēs xwāxwagūmaxa k^əlēs^əem lāla qa^əs nāx^əidē.
 Wā, lā^əlaē sēx^əwida. Wā, laem^əlaē lāl lāx Geyaxstē. Wā, laem-
 lāwise gāla nālaxs laē lāg^əaala lāqēxa la x^əāts!aēsa. Wā, lā^əlaē
 65 lāg^əalis lāxa g^əig^əōk!walē. Wā, lā^əlaē lāltā lāxēs yā^əyats!ē xwāxwa-
 gūm, qa^əs lā qatsā lāx āwāgawa^əyas qa^əs lā lāx l^əlāsēg^əa^əyas hē
 gwēx^əs wūlēlaxa yāq!ent!ālaxa nēk^əa qa^ə lās lāxēs la gwe^əyōlēlasa.
 Wā, lā^əlaē hēnākūla lāxa wālasē mēgwēs t^əlēsēn lāx wūl-
 x^əiwa^əyasa x^əāts!a^əyē. Wā, g^əil^əem^əlāwise lāg^əaa lāqēxs laē dōx^əwa-
 70 lēlaxa nēlēl^əa mōsgem āwā gwalēts!a. Wā, hēx^əidaem^əlāwise
 Xwēlagēlas āx^əēdēq qa^əs g^əāxē t^əlēx^əūsdsēlaq lāxa l^əl^əma^əisē lāxēs
 hālsēlaēnē^əmē lāx^əs. Wā, lā^əlaē lāg^əaa lāxa g^əg^əōk!walē laa^əlasē
 ax^əēlsaxa mōsgem āwā gwalēts!a. Wā, lā^əlaē dōx^əwalelaxa lāq!ūs-
 mōtaxs x^əix^əēq!ēgēlsaēda ts!ōlna. Wā, hēx^əidaem^əlāwise q!ap!ēg^əel-

coal and blew up the fire in it. He had not blown it a long time | 75
 when the fire blazed up. Then he put stones on the | fire that he
 had made, and he gathered dead eel-grass and put it down | near the
 fire; and when the stones were white hot, | he pulled away the fire;
 and when the stones were all out || of the fire, he gathered them up 80
 and | threw on the dead eelgrass. Then he took the abalones | and
 placed them with the open side on the layer of eelgrass. | Then he
 took more dead eelgrass, and put it into the water in a | hole in the
 rock. Then he covered it over the four large || abalones which were 85
 steaming. Then he sat down waiting for them to be done. When |
 they were cooked, he took out the meat of the four large abalone
 shells; | and after he had taken out the meat, he put them aboard his
 canoe. | Then he went home running before the northwest wind. It
 was nearly | evening when he arrived at Tag'os. Then || Xwēlagēlas 90
 was proud on account of the four large abalone shells | which he had
 found by good luck; and he carried them on each side as he went up
 the beach of his | house. He did not try to hide them. Then what
 was carried by him was seen by the | men who were walking about,
 and it was reported to the Chief | Hayalk'en. Immediately Ha-
 yalk'en questioned || Xwēlagēlas about where he had been, and 95
 Xwēlagēlas said that he had been on the | inner side of Tag'os. He

saxa ts!ōna qa's pōx'widēxa x'ix'eq!eg'a'yē. Wā, wilaxdzē laē gē- 75
 g'īls pōxwaqēxs laē x'īqōstā. Wā, lā'laē xexlentsa t!ēsemē lāxēs
 leqwēla'yē. Wā, lā'laē q!ap!ēx'īdxa ts!āts!ēsmōtē qa's lā lex'alise-
 lās lāxa māg'īnwalisasēs legwisē. Wā, g'īl'em'lāwisē menmentsem-
 x'īdēda t!ēsemāxs laē k'elts!ālaxa gūlta. Wā, g'īl'em'lāwisē 'wīlx-
 sēda gūltāxs laē q!ap!ēsgemlisaxa x'ix'exsemāla t!ēsema. Wā, 80
 lā'laē lex'alōdālāsa ts!āts!ēsmōtē lāq. Wā, lā'laē āx'ēdxa gwalēts!a
 qa's qēqepālamasēqēxs laē āxeyīnts lāxa ts!āk!a ts!āts!ēsmōta.
 Wā, lā'laē āx'ēdxa waōkwē ts!āts!ēsmōta qa's lexstendēs lāxa
 q!ēwa 'wāpa. Wā, lā'laē lexēg'īnts lāxēs nek'ase'ewa mōsgemē āwā
 gwalēts!a. Wā, laem'lāwisē k!wāgalis ēsela qa l!ōpēs. Wā, g'īl- 85
 'em'lāwisē l!ōpa laē ālx'īdxa mōsgemē āwā gwalēts!ē. Wā, g'īl-
 'em'lāwisē gwal' elk'aqēxs laē āx'ālexsas lāxēs xwāk'lūna. Wā,
 g'āx'em'lāē nā'nak^u neq!exlālaxa dzāq!wa yāla. Wā, k'lēsem'lā-
 wisē ēx'āla qa's dzāqwēxs laē lāg'aa lāx Tag'os. Wā, laem'lāwisē
 Xwēlagēlasē lemqēs nāqa'yē qa's lōgwa'ya mōsgemē āwā gwalē- 90
 ts!a. Wā, la'mē āem dādanewēqēxs laē lāsdēsela lāxa l!ēma'isasēs
 g'ōkwē; k'lē q!ulālelaq. Wā, hēmis la dōx'walelatsa bēbegwā-
 nemē g'eyemg'īlselax daakwas. Wā, lā'laē ts!ek!lā'itse'wēda g'īgā-
 ma'yē Hayalk'enē. Wā, hēx'īda'em'lāwisē Hayalk'en g'āx lāx
 g'ōkwas Xwēlagēlasē. Wā, laem'lāwisē Hayalk'enē wūlax Xwē- 95
 lagēlas lāx laasdās. Wā, lā'laē Xwēlagēlasē 'nēk'exs hēx'dē lāda

98 lied about the place where he had been. Then | Hayałk'en spoke again, and said, | "But what is it the young men refer to that you
100 have got?" Thus he said. Then || Xwēlagēlas took up one large abalone shell and showed it to him. | Then he said, "Evidently this which I obtained by good luck is what they talk about." Thus he said, | holding up the really beautiful abalone shell, which was blue on the inside. At once | Chief Hayałk'en tried to take hold of them, but | Xwēlagēlas said, "Don't, Chief! They are not yet secular.
5 Later on || come and look at them, after they have been four days in this house." | Thus he said. Then Chief Hayałk'en just went out of | the house of Xwēlagēlas, and went home to his house. He really felt bad | on account of Xwēlagēlas, because he had not given up the abalone shells to him; | but he had tried in vain to look at
10 them. And Hayałk'en never || looked at Xwēlagēlas again. But now his name was no longer Xwēlagēlas, for | he had the name Pearl-Shell-Maker, and so I shall call him Pearl-Shell-Maker. | Then Pearl-Shell-Maker gave to his son the name Abalone-Shell-of-the-World. | Now this made the mind of Hayałk'en really sore, | and
15 Hayałk'en thought how to obtain the || pearl shells and the abalone shells, for the pearl shells and | the abalone shells were now cut up. Then Hayałk'en started and went into the | house of Pearl-Shell-Maker, and Chief Hayałk'en went right to | the place where Pearl-

97 āwēla^ʔyas Tag^ʔos. Wā, laem^ʔlaē lēlgwēk^ʔaxēs laasdē. Wā, lā^ʔlaē Hayałk'en ēdzaqwa yāq^ʔeg^ʔa^ʔla. Wā, lā^ʔlaē ^ʔnēk^ʔa: "Wā, ^ʔmā-dzāt^ʔla gwe^ʔyāsa ha^ʔyā^ʔā yānemōs," ^ʔnēx^ʔlaē. Wā, lā^ʔlaē Xwēla-
100 gēlas dāx^ʔidxa ^ʔnēmēxla ^ʔwālas gwalēts^ʔ!a qā^ʔs dōqwamasēs lāq. Wā, lā^ʔlaē ^ʔnēk^ʔa: "G^ʔaxent gwe^ʔyōsēgrada lōgwēg^ʔin," ^ʔnēx^ʔlaē dzōxwālasa ālā la ēx^ʔstō dzāsas ōts^ʔlā gwalēts^ʔ!a. Wā, hēx^ʔidaem-
ēlāwisa g^ʔigāma^ʔyē Hayałk'en wax^ʔ dādaaq. Wā, lā^ʔlaē Xwēlagē-
lasē ^ʔnēk^ʔa: "Gwala, g^ʔigāmē^ʔ, qaxs k^ʔlēs^ʔmaēx ba^ʔxūs^ʔida. Ā^ʔem-
5 LES gāx dōqwa^ʔleq^ʔ qaxō lāl mōp^ʔen^ʔxwādzēl lāxwa g^ʔōkwēx," ^ʔnēx^ʔlaē. Wā, āem^ʔlāwisa g^ʔigāma^ʔyē Hayałk'en la lāwels lax g^ʔōkwas Xwēlagēlas, qā^ʔs lā nā^ʔnak^ʔ laxēs g^ʔōkwē. Āla ^ʔyax^ʔsemēs nāqā^ʔyē qa Xwēlagēlasē, qaxs laē yāx^ʔstotsa gwalēts^ʔ!a laqēxs laē wāx^ʔ dāk^ʔlālaq qā^ʔs dōx^ʔwidēq. Wā, hēwāxa^ʔlat^ʔlā ēt^ʔlēdē Hayał-
10 k'en dōqwax Xwēlagēlas, yixs la^ʔmē gwāl^ʔlēgades Xwēlagēlas, qaxs la^ʔmē lēgades K^ʔōgwēsila. Wā, hēmēsēn lāl lēqelayōlēqē K^ʔōgwēsila. Wā, lā^ʔlaē lēx^ʔēdē K^ʔōgwēsila yis Ēx^ʔts^ʔ!emalag^ʔilis laxēs bābagūmē xūnōkwa. Wā, hēmēlāwis la āla ts^ʔ!ex^ʔilamase^ʔx nāqā^ʔyas Hayałk'en. Wā, laem^ʔlaē Hayałk'en sena qā^ʔs gāyōlasxa
15 k^ʔōgwesē lē^ʔwa ēx^ʔts^ʔ!emē qaxs lē^ʔmaē ēexs^ʔaakwa k^ʔōgwesē lē^ʔwa ēx^ʔts^ʔ!emē. Wā, lā^ʔlaē qā^ʔs^ʔida yix Hayałk'enē. Wā, lā^ʔlaē laēl lāx g^ʔōkwas K^ʔōgwēsila. Wā, hē^ʔnakūlaem^ʔlāwisa g^ʔigāma^ʔyē Hayał-

Shell-Maker was seated. Then Chief | Hayalk'en spoke, and said, "Let me || look at your pearl shell and your abalone shell." Thus he 20 said. | At once Pearl-Shell-Maker arose and took them out of | the box in which they were. Then he put them down in the place where Chief | Hayalk'en was seated. He was sitting at the left-hand side of | Chief Hayalk'en. Then Chief Hayalk'en looked at the || pearl 25 shells; and after he had looked at the pearl shell, he looked at the | really beautiful blue, large abalone shells; and after he had looked | at them, he spoke, and said, "Now let me buy them | all." Thus he said. Then Pearl-Shell-Maker turned his head and | laughed, and at that moment Hayalk'en struck him with his club on the back of the head || — with a round yew-wood club which he had hidden. 30 Then Pearl-Shell-Maker was dead, | and Hayalk'en took all the abaloneshells and | pearl shells. When he had almost come out of the door of the house, | Abalone-Shell-of-the-World came in, the son of Pearl-Shell-Maker. | Then Hayalk'en clubbed him also, and he also was dead. || Then Hayalk'en had obtained by killing the abalone 35 shells and the pearl shells | and the name Pearl-Shell-of-the-World for the name of a man; | but a woman would have the name Abalone-Woman (Ex'ts!emga) and Abalone-in-House (Ex'ts!emil); | and Hayalk'en also had the name Pearl-Shell-Maker; | and for a woman he had the name Pearl-Shell-Maker-Woman (K'ögwēsī-

k'en lāx k!waēlasas K'ögwēsīla. Wä, laem^llawisa g'igāma^{yē} Ha- 18 yalk'en, hēem g'il yāq!eg'a^{la}. Wä, lā^llaē 'nēk'a: "Wäg'adzāx'en dōx^walelaxōs k'ögwēsax lē^wōs ēx'ts!emax," 'nēx^llaē. Wä, 20 hēx'idaem^llāwisē K'ögwēsīla lāx^lūlil qa^s lā āx^wūlts!ōdeq lāxēs g'its!ewasē g'ildasa. Wä, g'āx^llaē āx^lālilas lax k!waēlasasa g'igāma^{yē} Hayalk'en. Wä, lā^llaē k!wāg'alil lāx gemxagawalilasa g'igāma^{yē} Hayalk'enē. Wä, laem^llāwisā g'igāma^{yē} Hayalk'en dōqwaxa k'ögwesē. Wä, g'il^lem^llāwisē gwāl dōqwaxa k'ögwesē lāē dōqwaxa 25 ālā la ēx^lstō dzāsa āwā ēx'ts!ema. Wä, g'il^lem^llāwisē gwāl dōqwaqēxs lāē yāq!eg'a^{la}. Wä, lā^llaē 'nēk'a: "Wäg'adzāx'en k'elxwa 'wī^llaq," 'nēx^llaē. Wä, āem^llāwisē K'ögwēsīla lōx^lwida qa^s dāl'idē. Wä, hē^lmis la kwēx^lēdaats Hayalk'enasa q!lūlālekwas lēx'en l!emq!la lāx āwāp!a^yas. Wä, laem^llaē lē^lē K'ögwesī- 30 lax^ldē. Wä, āem^llāwisē Hayalk'en 'wī^lla āx^lēdxa ēx'ts!em lē^wa k'ögwēsē. Wä, hēem^llāwisē ālēs.elāq lāg'aa lāxa t!ex^lilāsa g'ōkwē g'āxaas g'āxēlēlē Ēx'ts!emālag'ilis, yīx xūnōx^ldās K'ögwesilax^ldē. Wä, laemxaa Hayalk'en kwēx^lēdeq. Wä, laemxaē lē^lla. Wä, la^lmē Hayalk'en kwēxānemaxa ēx'ts!em lē^wa k'ögwesē; wä, 35 hē^lmisā lēlēgemē Ēx'ts!emālag'ilis. Wä, laem lēgemsa begwānem. Wä, g'il^lmēsē ts!edāqa lāē lēgades Ēx'ts!emga lō^lē Ēx^lst!emil. Wä, laemxaāwisē lēgades K'ögwēsīla, yīx Hayalk'enē. Wä, g'il^lmēsē ts!edāqa lāē lēgades K'ögwesilayugwa. Wä, laem^lk!leās

40 layugwa). And nothing || was said against him by all the men, because he had clubbed Pearl-Shell-Maker, | because he was a common man. |

Then the chief of the numaym, Ts!êts!Emēleqāla of the | Nā-k!wax'da^x, whose name was Kwāx'īlanōkūmē, who had many younger brothers | nine of them, all men — learned about this.
 45 Immediately Chief || Kwāx'īlanōkūmē asked his younger brothers to paddle with him, | and at once they launched the large canoe of the chief. | Then he requested his younger brothers to take along their weapons, | and his younger brothers did so. The brothers were living at | the place Gōx^ugula. Then the nine brothers went aboard
 50 their || war canoe, and the chief was asked by his younger brothers | where they were going. Then the chief said, "We will go | and see Chief Hayalk'ēn at Tag'os." Thus he said. Then | they paddled, and it was not nearly evening when they | hauled up their canoe out-
 55 side of the point of Tag'os. Immediately || two of the younger brothers of the chief went, being sent by the chief | their eldest brother to go scouting to the house of Chief | Hayalk'ēn. They started, and it was not long before | the scouts returned, and they said that there were only two, | and they named Hayalk'ēn and
 60 his wife. Then they said that || they would go right away, for it

40 wāldemsa 'nāxwa begwānemx Hayalk'ēnaxs laē kwēx'idex K'ōgwe-silax'dē, qaxs begwānemq!ālamaē.

Wā, lā'laē q!ālēda g'īgāma'yasa 'ne'mēmōtasa Ts!êts!Emēleqālasa. Nā-k!wax'da^x Lēgades Kwāx'īlanōkūmē, yīxa q!ēnemas ts!āts!a-
 'yaxa 'na'ne'mōk!wa begwānemx'sā. Wā, hēx'idaem'lāwisa g'īgāma-
 45 'yē Kwāx'īlanōkūmē āxk'!ālaxēs ts!āts!a'ya qa's lā sēx'ewid lē'wē. Wā, hēx'idaem'lāwisē wīx'stanowē 'wālas xwāk'lūnasa g'īgāma'yē
 Wā, lā'laē āxk'!ālaxēs ts!āts!a'ya qa dāxselēsēxēs dādaak!wēma. Wā, hē'Em'lāwisē gwēx'idē ts!āts!a'yās lāx hena'yas g'ōkūlēda 'ne'mēmē
 āxās Gōx^ugula. Wā, lā'laē hōgūxsēda 'nā'ne'mōk!wa 'ne'mēma lāxēs
 50 wīnatslē xwāk'lūna. Wā, lā'laē wūlase'wēda g'īgāma'yasēs ts!āts!a-
 'ya lāxēs gwēgemlā'yasla. Wā, lā'laē 'nēk'ēda g'īgāma'yē. "La-
 lens dōqwa!xa g'īgāma'yāe Hayalk'ēna lāx Tag'os," 'nēx'laē. Wā, lā'laē sēx'ewida. Wā, k'!ēs'Em'lāwisē lāla qa's dzāqwēxs laē lel-
 x'ida lāx l!āsadza'yas āwīlba'yas Tag'os. Wā, hēx'idaem'lāwisē la
 55 qās'idēda ma'lōkwē lāx ts!āts!a'yāsa g'īgāma'yēxa 'yālagemasēs
 g'īgāma'yē 'nōlast!egema'ya qa lās dāsdoqwax g'ōkwasa g'īgāma-
 'yāe Hayalk'ēn. Wā, lāx'da^xlaē qās'ida. Wā, k'!ēs'lat!a gālaxs
 g'āxaē aēdaaqēda dāsdoqwa. Wā, laem'laē 'nēk'exs ma'lōk'ūs-
 'maēda lēx'ētsēwas Hayalk'ēnasēs genēmē. Wā, lā'laē 'nēk' qa's
 60 lālag'i āem 'wīla qās'ida qa's hē ēg'asē ha'li'lālā k'!ēlax'idēq. Wā,

would be best to kill them quickly. Then | they all started and came 61
out of the woods from behind and killed | the chief and his wife.
Then Chief | Kwāx'īlanōkūmē went into the house, and he took all
the | pearl shells and the abalone shells. Then they went home.
He had || obtained them in war, together with the names Abalone- 65
Shell-of-the-World and Pearl-Shell-Maker; and | the names never
went back to the Gwa'sela, for they were | obtained in war by the
late Chief Kwāx'īlanōkūmē of the numaym | Ts!ēts!ēmēlēqāla of the
Nāk!wax'da'x^u. Nothing was said against the | Nāk!wax'da'x^u,
because they really had obtained them in war. That is the end. ||

lax'da'x^u!aē 'wī'la qā'sida. Wā, laēm'laē g'āyolt!ēndexs laē k'!ē- 61
lax'idxa g'īgāmēx'dē lē'wis gēnēmx'dē. Wā, lā'laē laēlēda g'īgā-
ma'yē Kwāx'īlanōkūma'yē lāxa g'ōkwē. Wā, laēm 'laē āx'ēd 'wī-
'laxa k'ōgwesē lē'wa ēx'ts!ēmē. Wā, g'āx'mē nā'nakwa. Wā, la'mē
wīnānēmaq lē'wis lēlēgemē Ēx'ts!ēmālag'ilis lō' K'ōgwesila. Wā, 65
la'mē hēwāxa la aēdaaqaxa lēlēgemē lāxa Gwa'sela qaxs g'āxaē
'wī'la wīnānēmsa g'īgāmayōlāē Kwāx'īlanōkūma'yasa 'nē'mēmo-
tasa Ts!ēts!ēmēlēqālāsa Nāk!wax'da'x^u. Wā, laēm k'!ēās wāldēm-
xa Nāk!wax'da'x^u qaxs ālaē wīnānēmaq. Wā, laēm lāba.

IX. SONGS

SONG OF A SPEAKER¹

1. Is our chief going to give a great potlatch again? | Is he the 1
one who is going to give a great potlatch, the only tall, great chief,
your inviter, | chief? |

Ah, this is our name, tribes! Ah, this is the || great house of our 5
famous one, tribes!—It speaks, the great house, | your great famous
one, tribes! Like hunger sounds this great house, | carrying in one
hand the tribes all around the world! It sounds like hunger for |
those at the far end of the world, tribes! Go on, chief, invite them
to | come to make a turmoil, and to harden the floor of the large house
of our || chief, tribes! Now he is going to show his great name, the 10
one who calls the many | tribes to meet. Now, you, great one, busy
yourself again, and invite | the tribes all around the world to come to
a potlatch to the tribes all along the world. | Never mind them,
chief! Never mind them, chief of the tribes! | You give presents to
them. You give again double amount, the same amount || of prop- 15
erty on top of the first amount, to those invited from time to time by
our chief, tribes! | O chief! don't look ahead, but go right on in the

SONG OF A SPEAKER

1. La^εmaxat!ōx ^εme'mx'âhâ'dzēLEns g'igāma^εyē. Hē^εmaxat!âx 1
^εme'mx'ōwa ^εne'mts!agēdzē g'igāma^εya lē'lalewax^ug'aōs g'igā-
ma^εya.

Ā'dzēyasens lē'gēmaxg'ins lē'lqwālala^εya. Ā'dzēyasa g'ō'x^u-
dzēyasens lā'x'elgwilg'ins lē'lqwālala^εya. Yā'q!ent!āla g'ō'x^udzē- 5
ya ts!ē'lwux^uLEndzēyag'ōs lē'lqwālala^εya. Pō^εwēk!ālag'a g'ō'x^u-
dzēya gō'xulālisāx hē'hē'stālisa lē'lqwālala^εya. Pō^εwēk!ālag'ax
qwē'senxē'lisas lē'lqwalala^εya. Wē'g'ax'ōs g'igāma^εya lē'lēla! qa
g'ā'xlag'aēltsē lōmōtelala plā'p!ēdzēla'yālāx g'ō'x^udzēyasens g'i'-
gāma^εya, lē'lqwālala^εya. Lā'dzēemxāk lē'qaya!g'a q!ē'q!ēgā'las- 10
g'as lē'lqwālala^εyē. Lā'dzēemxās ē'telēs yā^εwix'ilēs la'ē'staliselala
lē'ltsē'sta'liselag'a ^εmax^usē'stā'lisela g'ax lē'lqwālala^εyē. Wā'x'-
^εmax'ōx g'igāma^εya, wā'x'lag'aē'max'ōx g'igāma^εyas lē'lqwā-
lala! Ts!ō'ts!ēk'ā'yala ē'tk!ēwēsi'lālala gwa^εnaqa'yala yā'gwe-
k'a'yalax lē'lalewax^u ^εnā'xwayasens g'igāma^εya, lē'lqwālala! 15

¹ Song belonging to a carved figure of chief Q!ōmk'inis of the Nagemgilisāla, now in the American Museum of Natural History, New York, (Cat. No. 16:7960). See Publications of the Jesup North Pacific Expedition, Vol. V., pl. 45, fig. 4.

17 world; for my | ancestor obtained a supernatural treasure,—the
power to increase his property. This great one called himself |
The-Great-Past-Increaser-of-Property. Therefore I am covered with
property. Therefore I am rich. Therefore I am a counter of prop-
erty, | your chief, tribes! Therefore, I am famous, the chief of ||
20 those who have our chief for their chief, tribes! | Is he again going to
give a great potlatch? | Hawa!

2. Is he again going to give a great potlatch, our chief? | Is he
the one who is going to give a potlatch, the great tall chief?—your
inviter | chief? Go on, chief! Give them more than they can carry,
25 so that || my chief under me must give up (his attempts to do as
you do), for now is wide open, | broad and open, far all around, the
potlatch of our chief, tribes! Don't | let them make a noise and let
me wait, those tribes all around! | Is he not going to give property to
the tribes at the far edge of the world, | who are invited by our chief?
30 Don't let the chiefs || of the tribes look, else they may die, watching | the
incomparable feast, the invited tribes! If you were invited here, you
would be proud, | you would talk proudly, chief under our chief, |
tribes! Don't run about, whispering, talking through your noses, |
35 talking against my chief! Let us wish for more, || and go nearer and
ask our chief to give us more, tribes! | Now I am afraid of our
head man who goes all around among the | tribes; therefore I praise

16 Gwā'lax'ōs g'īgāma'ya gwā'ēnaŋayaLa qā'sax'sā'lag'ilīsa ā'naxlən
g'iqag'ē'wayen lō'gwalax bā'xūlā'līla. Wā'lēda q'lūlēxlē'yadzē
bā'xūlālīldzēyōla a'myadālaŋ'ilen; q'lē'yadālaŋ'ilen: ha'waselaŋ-
g'ilen g'īgāma'yōs, lē'lqwālaLai! Ts'lē'twālahag'ilen g'īgāma'yaisa
20 g'igēdasens g'īgāma'yas lē'lqwālaLai! La'maxa't!ō 'me'mx'awa:
hawa.

2. Lā'ēmaxat!āx 'me'mx'ōwahadzēlens g'īgāma'yē. Hē'ēmaxat!ōx
'me'mx'ōwa 'ne'mts!agēdzēx g'īgāma'ya lē'lāŋewaōx'g'aōs g'īgā-
ma'ya. Wē'g'ax'ōs g'īgāma'ya yā'yaāyala lā'lap!ayala yā'x'ēid-
25 g'ilalxen g'igabe'wa'ya, lā'dzēyae'mx' 'yā'selēlxwa lē'qelēlxwa qwē'-
sē'stalēlxwa 'mā'ēmax'demēs'asens g'īgāma'ya lē'lqwālaLai'. Gwā'-
lax'ī wul'ē'mla qā'pelala ē'selaxēlax'g'a la'ē'stalēs'g'a lē'elqwālaLai'.
La'ēmaxat!ō mā'k'ēnxelīsa qwē'sēnxelīsa lē'lqwālaLai' lē'lāŋe-
wāx'sens g'īgāma'yēx, lē'lqwālaLai'. Gwā'lax'ī dō'qwaŋayalē g'īg-
30 gāma'yas lē'lqwālaLai ā'lalaxlē dō'gwalēsēmlāx'g'a lēnā'lag'aōs
lē'lāŋewax'g'aōs, lē'lqwālaLai', qōsnē'slāi lē'lāŋewax'wa, 'yā'laqai-
g'anēmlaxas, yā'q!ēndasg'anēmlaxas g'igabewēsens g'īgāma'yēx
lē'lqwālaLai'. Gwā'lax'ī yā'x'īlālala ō'p'īlālala x'ī'ndzasālala
hē'mōtayaŋxen g'īgāma'yai. Ā'lag'a'max'ins awe'lqalā'yala hā'm-
35 xwaŋayaLa q'lā'q'lēgē'mā'ya! lā'xens g'īgāma'yēx, lē'lqwālaLai'.
La'ēmxat!ēn ts!ē'ndk'ayaxg'īn 'nā'mokwagēs'mēx' la'ē'stālīsel lāx

the chief of the subjects, | chiefs of the tribes! Is he going to give a potlatch? Howē! |

3. Is he going to give a great potlatch, our chief? Is he the one || who is going to give a great potlatch, the great tall chief, your 40 inviter, chief? | I am the first of the tribes, the only one of the tribes, | I am the great one who invited at the beginning the tribes all around, | I am the only one among the tribes. | The chiefs of the tribes are only their own chiefs. I am the only one among the tribes. || I 45 search for one who equals my highness among the | chiefs who are invited among all the chiefs of the tribes. Evidently there is no | chief among the guests, among all the chiefs of the tribes. | The chiefs of the tribes never return (feasts). | They are added to the speakers of this great house of the one who is already || chief of the speakers, the 50 orphans, the poor people, chiefs of the tribes! | for they disgrace themselves, and you rise as head chief over those | who have disgraced themselves, tribes! I am the one who is giving these sea-otters to the | chiefs, the guests, the chiefs of the tribes, | I am the one who is giving coppers to the chiefs, the guests, || all the chiefs of the tribes, I am 55 the one who is giving canoes | to the chiefs, the guests, the chiefs of the tribes. Does he hear the chief under our chief, | tribes? Go on, chief, let him be behind you, | chief of the tribes! Go on, chief, || give away 60

lē'lqwālalai. Ts!ē'!ēwālahag'ilen g'ī'gāma'yasa g'ī'gēdasens g'ī'- 37 gāma'yas lē'lqwālalai'. Lā'ēmaxat!ō 'me'mx'ōwa, howē'.

3. Lā'ēmaxat!ōx 'me'mx'ō hēts!ēlens g'ī'gāmē'. Hē'ēmaxat!ōx 'me'mx'ōwa 'ne'mts!agēdzē g'ī'gāma'ya lē'ēlālewaōx'g'aōs g'ī'gā- 40 ma'ya. Nō'gwaemxa leqwē'temai 'ne'msgemg'itemēsa lē'lqwālalai'. Nō'gwaemxa g'ā'g'alaq'ayadzē lē'ēlālxā hē'yistālisa lē'lqwālalai'; 'ne'msgemg'itemai'ēmxen lē'lqwālalai'; ā'ēmxāa ō'x'wasila g'ī'g'ēgāma'yas lē'lqwālalai'; 'ne'msgemg'itemēs lē'lqwālalai, yā'- laēg'in dō'q!ūqā'ya qen g'ī'g'aqōlēswut lāx g'ī'g'ēgāma'yas lē'ēlāle- 45 wa'x'naxwa'yasen g'ī'gāyamā'yēx, lē'ēlqwālalai'. K'leā'sxent'ya g'ī'gāmaēsa lē'ēlālewa'x'naxwa'yasa g'ī'gāma'yēx, lē'lqwālalai'. Ā'ēmēg'as hek!wa'nā'kūlag'a g'ī'g'ēgāmēx'dās lē'lqwālalai' g'ī'n'wayaxa e'lkulīlnaxwa'yasg'a g'ō'x'dzēyasg'a gwā'lēsdzē e'lgwēdea xā'mēdēya q!ā'mēdēya g'ī'gāma'yas lē'lqwālalai. E'n- 50 'ya'wēsłai q!ā'mq!āmg'ilai hē'tōts!aqōlisē g'ī'g'eqag'iwēg'as q!ā'mēdēyag'ōs, lē'lqwālalai'. Nō'gwaemxa q!ā'q!esagemāxa g'ī'g'ēgāma'yas lē'ēlālewa'x'naxwa'yasens g'ī'gāma'yēx lē'lqwālalai'. Nō'gwaemxa l!ā'l!eqwāgemax g'ī'g'ēgāma'yas lē'ēlālewa'x'naxwa'yasens g'ī'g'ēgāma'yēx lē'lqwālalai'. Nō'gwaemxa sā'k'a- 55 xelax g'ī'g'ēgāmā'yas lē'ēlālewa'x'naxwa'yasens g'ī'gāma'yēx, lē'lqwālalai'. Wu!elā'mai ha'yaxwē'mēsas g'ī'gabowa'yaxens g'ī'gāma'yēx, lē'lqwālalai'. Wē'g'ax'ōs g'ī'gāma'ya ē'x'āēla ā'lagāwa'yē g'ī'gāma'yaslē, lē'lqwālalai'. Wē'g'ax'ōs g'ī'gāma'ya

- 61 much property, so that the chiefs may also give much, | the invited ones, the chiefs of the tribes! They do not give potlatches | in their quality of being chiefs to all the tribes, | when they give away, as compared to your giving away all around the world, chief of the tribes! | for you wish to give away property that is not to be returned, | our chief! tribes! Go on, now! let me try to imitate the
 65 cry of the || bluejay of the tribes, those who speak first to our chief, | who strike first at this chief. Thus | the names of these four tribes are famous. O chief! don't | try in vain to vanquish me and to throw behind you your guests, | you who know how to throw, chiefs!
 70 Therefore I am known by all the chiefs of the || people of our chief of the tribes. Is he the one who is going to give a great potlatch? Howä!

LĀ'QŌLAS' SONG¹

- 1 1. However, our great real chief will again utter the Dzōnoq!wa sound, Ho | howä, ōhawē, hawä! |
 The great one, however, will cry, "Oh!" will utter the Dzōnoq!wa sound. They will be frightened, they will be full of terror, | the whole number of those who have been invited to the potlatch
 5 to be given to them || all at once by our chief, tribes! |
 He invited all the tribes. |

- 60 q'lē'q'!esē'lalā wū'f'mē'idzē q'lē'q'!esē'del g'ī'g'egāma'yas lē'elāfē-wax'na'xwa'yasens g'ī'gāma'ya, lē'lqwālālai'. Wē'laxwē 'mā'-xwag'ilē g'ī'qelaēna'yang'a g'ī'qelaēnēs'g'a la'ē'stalīsela g'āx lē'l-qwālālai'; gwā'nālak'as hē'fbeta hek!wā'g'ila'yōwasens g'ī'gāma'yēx, lē'lqwālālai'. Wē'g'ax'ī owā'emla hā'g'ilē kwā'skwasa
 65 kwā'yālagasa lē'lqwālālai' g'ā'g'alaq!ā'yadzilg'ins g'ī'gāma'ya, g'ā'laqax'lē'elag'aqō g'ī'gāma'ya. Hē'k'as'em ts'lē'fwālag'iltsg'a lē'q'a'yang'a mō'sgā'mā'kwē lē'lqwālālai. Gwā'lax'ōs g'ī'gāma'ya hē'nak'ilāla lā'lagē'wa ts!ā'ts!aq!exlā'la g'axōx lē'elāfēwaxōs; ts!ē-xē'daēnoxdzē g'ī'gāma'ya; ts!ē'fwālahag'ilēn g'ī'gāma'yaēsa g'ī'gē-
 70 dasens g'ī'gāma'yas lē'lqwālālai'. Lā'ēmaxat!ō 'mē'mx'ōwa howä'.

LĀ'QŌLAS' SONG¹

- 1 1. La'mē'laxaōx dzō'noqwādzēlens g'ī'gāma'yēxk'as'ōwä. Ho howä', ōhawē, hawä'.
 Ladzē'ē'mēlaōx ō'xwayala dzō'noqwayala k'ī'k'ē'lēlāla ts!ē'ndē-k'!lāla 'wā'xax'demaxsōx lē'lalōwakwēx 'mē'mx'a'wakwēx
 5 'nē'mp!eng'ilēx'laxsens g'ī'gāma'yēx, lē'lqwālālē.
 Lā'yōlēx lē'lalō'wolxa wī'wūlsgāmakwa lē'lqwālālai'.

¹ Collected by F. Boas 1900.

He gave everything [to their faces], he shoved along all the | tribes. 9
He allowed small pieces, he allowed pieces chiseled off for all the ||
tribes. | 10

He made satiated all the tribes. |

Therefore my name, the great name by which I name myself, is
Great-One-from-Whom-Everything-Comes, | Great-Giver,
Great-Copper-Giver, Great-One-from-Whom-Few-Coppers-
are-obtained, chiefs!

2. However, our great real chief will again utter the Dzōnoq!wa
sound. ||

That it is only the cause why I laugh, the cause why I always 15
laugh at the one who is hard up, | the one who looks around here
and there, the silencer, the one who points about for his ances-
tors who were | chiefs. |

The little ones who have no ancestors who were chiefs, the little
ones who have no names coming from their grandfathers, | the
little ones who do many kinds of work, the little ones who work
hard, who made mistakes || coming from insignificant places in the 20
world (and who try now to go to high places)—they are the
cause why I laugh, | for they speak in vain to my chief, tribes. |

But he does not work and plan at all, the great real one, the great
one whose voice is true; | he continues from one generation to
the other in this world, he continues as one who is made to be
the highest in rank with his great real father, | the one who named
himself Having-Food, chief. ||

Lā'yōlēx ā'm'amgamōēla wī'oqumōla wī'wūlsgāmakwa lē'lqwā- 7
lālai.

Lā'yōlēx tsō'tselēxēsāla q!ē'lq!atisālōlxa wī'wūlsgāmakwa lē'l-
qwālalai'. 10

Lā'yōlēx mē'nmentilōla wī'wūlsgāmakwē lē'lqwālalai'.

Lē'gemg'iltSEN lē'gemdzēaxg'īn q!ū'lēxlē'aēmaēx g'āyOLE'ladzē
āwOLE'ladzē L!āqōLE'ladzē L!ā'qōlasemäidzē g'ī'g'egāmaēyē.

2. Laēme'laxaōx dzō'noqwādzēLENS g'ī'g'āmaēyēxk'asēōwā.

Ā'g'itē'a'māLEN dā'ēlemnōkwa dā'sdaēlemnōx^usa lā'laxwīlaxwa 15
mē'lmelelaxwa se'nēiasēowāxwa ts!ā'miēlāla qa's g'ī'qag'ī-
waēya.

K!eō'smenēxwē g'ī'qag'iwaēya; k!eō'smenēxwē gā'gaselālēkwa
yāwix'ts!ōwamenēxwa mā'melxts!ōwamenē'xwē Lē'qūmstō-
lisaxēs g'a'yīm'īlīdzasmenē'x^usen dā'sdaēle'men lāx hē'na- 20
k!ālaxen g'ī'gāmaēyēx, lē'lqwālalai'.

Wa'ēlaēlōx yā'wix'ayōxda ā'ladzēx ā'lak!lāladzēx hē'yagōwisēx
mē'matowisē kwā'kwēx^usilax^u Lē'wis ō'mpk'asēōwāxa q!ū'lēx-
lēōla ha'mdzidēōla g'ī'gāmaēya.

- 25 That it is only the cause why I laugh, the cause why I always
laugh at those who always rush up to my face, | the little ones
who rush against(?) (pieces of copper) thrown against my
chief here, | tribes. |
3. However, our great real chief will again utter the Dzōnoq!wa
sound. |
- 30 Therefore it is only the cause why I laugh, the cause why I always
laugh at the talk of these little ones, || the chiefs who are (in
rank) under our chief, tribes. |
- In vain they try to be the only ones, to be chiefs, while they are
but (those who receive) leavings, | echoing the names of our
chief, | tribes. |
- 35 I mean those who are going toward the head of the house, who
move about in the house, || desiring to equal my great crest,
when I was given first, when (presents) were handed down to
me first, when I always received first, | all tribes. |
- Great is their sound of swallowing in the throat, their sound of
gulping in the throat, their ruffled feathers, | trying to steal,
trying to bite pieces off the great crest of our chief, | tribes. ||
- 40 Don't fear the great one like to a great overhanging | mountain,
who should be this way, the chief, tribes! |

- 25 A'g'il^εama^ΛEN dā'^εle^Λmnōkwa dā'sda'^εle^Λmnōx^usa hā'mhāmxa'mā-
xwa hā'xwasme'nēxwa k'lā'g'ita^εyaxen g'i'gāma^εyēx lē'lqwā-
laLai'.
3. La'mē'^Λaxaōx dzō'noqwādzēLENS g'i'gāmak'as^εowē.
Â'g'il^εa'mas^ΛEN dā'^εle^Λmnōkwa dā'sda'^εle^Λmnōkwas wō'ldeme-
30 nē'xwa g'igabōēsENS g'i'gāma^εyēx lē'lqwāLai'.
- Wu't^εmaēx ā'awalag'ilislē g'i'g'egāmēxōxs â'^εmayax^Λa ha'ya-
mōta, k'ink'ink'itsō Lē'^Λegamaxsents g'i'g'egāma^εyēx lē'lqwā-
laLai.
- 35 Gwē^εyuō'xda 'nā'lolilēlaēxwa xē'mōlilēlaēxwa mē'maselaxen
k'lē'sōdzē'axg'in xā'maxelakwēk' g'ā'laxelakwē g'ā'g'ilgēm-
x'silakwa wī'wūls^εgemakwa lē'lqwālaLai'.
- Ai'k'aaix mek!wā'lēlxō neq!wā'lēlxō tsē'x'sbex'se'mala wā'-
xaai g'ā'g'ilōL!ayaak'a q!ā'q!ak'āxō k'lē'sōdzēaxsENS g'i'-
gāma^εyē lē'lqwālaLai.
- 40 K'lē'dzowasya k'ilē'lasa 'nemā'gēmlidzē k'lō'xk'lēgwīdzē naē'n-
g'adzē 'nā'qogūmlidzē g'i'gāma^εyē lē'lqwālaLai.

SONG OF ĒWANUX^UDZĒ, CHIEF OF THE MAĀMTAG'ILA

1. Let our property remain alive (under the attacks) of the reckless 1
chief! | Let our copper remain unbroken by the reckless chief! |
Ye, yaa, hâ. |
2. Do not let our chief do so! He himself made disappear those ||
who owned the names of (our) property, of the great copper 5
made expensive by him, | the great surpassing one, the great
one farthest ahead, the great copper-breaker dancer, | the great
copper-cutter, the great one who throws (coppers) into the sea
this reckless chief. | Ye, yaa, hâ! |
3. I thought in vain that another one was making coppers for you,
tribe! Behold, || he is the one who brought it forth by giving 10
birth in the house, the maker of coppers with unbroken backs ¹ |
all around this great house, the rich chief. Ye, yaa, hâ. |
4. The great one sat up above in the house built in the middle | of
this great house, this rich chief! Ye, ya, ha, hâ! | Oh, if our
chief would out of envy return the great copper || made to be 15
expensive; the great surpassing one, the great one farthest
ahead, | for you are getting to be great, O tribe! because you
continually pick up | and gather in the coppers brought by the
rich | chief. Ye, yaa, hâ! |

SONG OF ĒWANUX^UDZĒ, CHIEF OF THE MAĀMTAG'ILA

1. Ha, qūlanuxdzēwa lax'ens yaēxleña lāxwa nenōlōx g'igāma'ya 1
senx'sālanux^Udzēwa lax'ens L!āl!āqwax lāxwa nenōlōx g'igā-
ma'ya; ye, yaa, hâ.
2. Gwaqlanax^Udzēwax'ens g'igāma'yēx hē q'alošemas x'ayemx'ēi-
damas lēlēgenux^Usēs yaēxlenasēs āwāgwilasēwa L!āqwag'i- 5
lasō^Udzēya hēwēyak'ilidzē k'lēsoyak'ilidzē lelāx'sēndalałdzē
q!Eq!eltalałdzē sāpstendalałdzēxwa nenōlodzēx g'igāma'ya;
ye, yaa, hâ.
3. Wūlēmēg'in ēnēx'qē ōgū'la L!āqwag'ila qa's lēlqwālalai', yōma-
xōl qelxēla memyōlēlag'ililas hēāk'ela em'āk'elaxōx āwī- 10
ēstalitsa g'ōxdzeg'a q!ōmogwēhāx g'igāma'ya; ye, yaa, hâ.
4. Ladzēemēlaē k!wāk!wag'ustālisla ēmo'yolēsaL g'ōg'oyolisaltsēs
g'ōx^Udzēyaxwa q!ōmogwēhēx g'igāma'ya; ye, yaa, hâ. Ā'ēm-
ēnēslag'anux^U g'igāmēk' yāx'stōs'alisasēs āwāgwilasō^U L!āqwa-
g'ilasō^Udzēya hēwēyak'ilidzē k'lēsoyak'ilidzēxōxs hēmaēx lag'i- 15
lōs la ēwālots!emax'īdaxōx āmaēx la ha'yalālag'ilis mamanā-
lag'ilis q!wāq!wap!ēlag'ilis lax L!āqwag'ostewa'yōs q!ōmogwē
g'igāma'ya; ye, yaa, hâ.

² That means, that he gave only whole, unbroken coppers.

SONG OF TSEX^éWĪD, CHIEF OF THE SĒNL[!]EM (TRADITIONAL SONG)

- 1 1. Go on! Great cause of fear, great means of causing fear, great
cause of terror, | great terror of the chiefs. Yâ, helâ, hâ! |
2. Go on! Shout, oh, great Dzōnoq!wa! Try to terrorize the |
chiefs under my own great name, Great-One-causing-Collapse,
5 Great-One-causing-Weakness, || Great-Surpassing-One, Great-
One-Farthest-Ahead, Great-Only-Face, Great-Highest Dzō-
noq!wa | among the chiefs. Helâ, hâ! Where is the one who
is continually | tormented by me, who is made a speaker by me?
Helâ, hâ! |
3. Do go on! Great Lelaxtlodalal, great Āmāxūlal, my own great
name | ^émaḡwālayilis, Going-up-from-the-beach, great Q!ūmx'-
10 elag'ilis, great Mā'nakūla, || great Ḡwēyōltsela, great Kwax'ī-
lanōkumē^é, great Tsextsexwālis, great Tsex^éwīd. | Where is
the one who is continually tormented by me, | who is made a
speaker by me? Helâ, hâ! |
4. Go on! Give away property at one time, that is given away in
many parts, that is not given to everybody. | He tried first to
15 invite the great one who is invited by me. Helâ || hehe helâ! |

SONG OF TSEX^éWĪD, CHIEF OF THE SĒNL[!]EM (TRADITIONAL SONG)

- 1 1. Wāḡ'adzâ k'ilemdzē k'āk'ale^éma^éyodzē ts!āts!endek'!ayodzē ts!e-
deg'emgēlēdzēs g'īg'egāmayâ helâ hâ.
2. Wāḡ'adzâ ōxwadzēya Dzōnoq!wadzēya ts!endek'!elaxēs g'īga-
bewa^éyōs q!ūlēxleyadzē wāl^éēdg'iladzē ^éyāk'āx'ēidg'iladzē hē-
5 ^éwēyak'ilidzē k'lē^éōyāk'ilidzē ^énā^énemsgemēdzē dzōnoq!wa-
g'ilidzēk'ats g'īg'egāmk'as^éō helâ hâ. ^éwē^éstadzen ^éyālase^éwa
mōmasase^éwa ēyelkwilase^éwa helâ hâ.
3. Wāḡ'adzâ Lelaxtlodalaldzē Āmāxūlaldzē q!ūlēxleyadzē ^émaḡwā-
lag'ilidzē Ḡayōsdeyadzē Q!ūmx'elag'ilidzē Mā'nakūladzē Ḡwe-
10 ^éyōltseladzē Kwāx'īlanōkūmēdzē Tsextsexwāledzē Tsex^éwīdē-
yadzē. ^éwē^éstadzen ^éyālase^éwaxen mōmasase^éwaxen mōmasase-
^éwaxen ēyelkwilase^éwa, helâ hâ.
4. Wāḡ'adze^éwa ^énā^énamge^éwāla q!wēq!wase^éwa q!wānag'ilayo we-
yōbag'ilayo wāx'dē g'īg'ilis lēfelaxg'en lēlalēwax^udzēg'a, helâ
15 he he helâ.

SONG OF Q'UMX'ÖD, CHIEF OF THE LAĀLAX'S'ENDAYO

1. I greatly fear our chief, O tribes! I tremble of this | great means 1
of causing fear, of his means of causing terror, of the great
cause of terror. | Let us try to calm down our chief, | O tribes,
else we shall be the object of our chief's anger, || O tribes! 5
Wâ, hâ, hâ! |
2. Now it is finished, it is finished already what is to be given away,
to be thrown away by the | prince of our (chief from whom we)
always pick (property) and who feeds us, | O tribes, he who has
his own great name, great Amāxūlał, great P!ēp!adzeyo, |
great P!āselal, great L!āqwag'ila, great One-Farthest-ahead, ||
chief. | 10
3. Behold it is nicely finished, O tribes! what you are doing, O tribes! |
You little ones who try to imitate below what is done in this
world at the great height | of the chiefs. Don't try in vain to
say this, chiefs, | just keep on walking along, walking ahead
of || the little ones who deliberate, the little hard-struggling 15
ones, the little ones whom you have vanquished, | who prom-
ise to give away canoes, the little ones to whom property is
given, the little ones who call property, | the little ones who
work secretly for property, the little traitors, chiefs of the |
tribes. |

SONG OF Q'UMX'ÖD, CHIEF OF THE LAĀLAX'S'ENDAYO

1. K'ilelēg'in 'walēpelasens g'igāma'yēx, lēlqwālalai. Lāpelēg'in 1
'walēpelasōx k'ak'ale'mayodzeya ts!ats!ende k'layodzē ts!ende-
g'emgēlēdzē. Wanōlēlax'ens yōīlala yole'mēlxens g'igāma-
'yēx, lēlqwālalai, ālalax!ens ālaemlax ts!engūm lāxsens g'igā-
ma'yēx, lēlqwālalai', wâ, hâ, hâ. 5
2. Lādzēem lā gwāl alēsa gwālēx'alisa weyōqumayō q'ūmx'ōda'yosa
lāwelgāmēsens ha'yālālāsa māmanalasa papēwalasag'ens lēl-
qwālalai. Wâ, lēda q'ūlēxle'yadzē Amāxūlałdzē, P!ēp!adze-
yodzē, P!āselaladzē, L!āqwag'iladzē, K!ēs'oyak'ilidzē g'ig'egā-
ma'yā. 10
3. Wākūnalda'xōl lēlqwālalai, 'wi'wālaqelēdzās lēlqwālalai, wāx-
menēxwaēx k!wēxabe'wēg'ilis g'wēg'wālag'ilisdemsa nāqogem-
lēdzēs g'ig'egāma'yā. Gwāllas wūl'em 'nēx'dzē yōlai g'ig'egā-
ma'yā ālag'a'max'ōs hāyoliselā qā'nakūlala g'āg'elagemdalalxa
gēx'gaēs menēxwa lēlxumlēs menēxwa 'yāqomēs menēxwa sak'a- 15
xōdesgēmlēs. Āmałal āwelga'yomenēx gōlā'yomenēx mā-
mēlx'ts!ē'wamenēx gwa'nāq!ēnox'menēx, g'ig'egāma'yās lēl-
qwālalai.

SONG OF LĀSOTI^éWALIS, CHIEF OF THE YAĒX'AGEMĒ^é OF THE
Q!ŌMOYĀ^éYĒ

- 1 1. Wä, out of the way! wâ hâ hewä! Wä, out of the way! Turn
your faces that I | may give way to my anger by striking my
fellow-chiefs. Wä, hâ, yä! |
2. Wä, great potlatch! wâ hâ hewä! Wä, great potlatch, greatest
potlatch! | The little supernatural ones only pretend, the little
5 stubborn ones. They only || sell one copper again and again
and give it away to the little chiefs of the | tribes. Wä, hâ,
hewä! |
3. Ah, do not in vain ask for mercy, wâ, hâ hewä! Ah, do not in
vain | ask for mercy and raise your hands, you with lolling
tongues! I shall not be | foolish, I shall break, I shall let dis-
10 appear the great (copper) that has the name || K' lentslēgum,
the property of the great foolish one, the great extravagant
one, | the great surpassing one, the one farthest ahead, the
greatest Dzōnoq!wa among the | chiefs. Wä hâ hewä! |

SONG OF LĀSOTI^éWALIS, CHIEF OF THE YAĒX'AGEMĒ^é OF THE
Q!ŌMOYĀ^éYĒ

- 1 1. Wä, g'o^éwala, wâ hâ hewä. Wä, g'o^éwala. Wä, ēqwala qen lās-
t!eqa^éya qen k'lak'lelak'alēxen g'ig'egāma^éyōta. Wä, hâ, yä.
2. Wä, 'wālasila, wâ, hâ, hewä. Wä, 'wālasila, wâ 'nōlag'ila, ha,
ēwāmlā 'nawalax^umenēxwa ōnēqwamenēxwa. Wä, 'nemsge-
5 mē l'āqwās hēbelālayos qa^s āmaxodayāsa g'āg'igēmnenēxwas
lēlqwālālai. Wä, hâ, hewä.
3. Ā gwala wū^éem gāgek'!ala, wâ hâ, hewä. Ā, gwala wū^éem
gāgek'!alak'a^s lālaq!wālak'a^s el^éelqūla. Wa k'lē^émaēlen
nōn^éēdeak'as tsōlexa^éyalā x'a^éyemg'ilalaxa lēgemx^udzēyalax
10 K'entslēgumdzēyasēs yaēxlēnsa nenōlogelidzē wayadagēlidzē
hēweyak'ilidzē k'lē^éoyak'ilidzē dzōnoq!wagēlidzēs g'ig'egā-
mēk'as^éowa. Wä, hâ, hewä.

SONG OF L!ĀQWADZĒ, CHIEF OF THE HAĀYALIK'AWĒ OF THE
Q!ŌMOYÂ'YĒ

1. Oh, great is our chief, tribes! Only let us praise | and praise the 1
one who spreads terror, who tries to spread terror, | the chief of
the great tribe, O tribes! Wâ, â hewâ! |
2. Shame is caused by the large amount of this great potlatch of
our chief, || tribes! Jealousy is caused by the large amount of 5
this great potlatch | of our chief, tribes! He is the great one who
has the names | Great-One-looking-for Property, Great-Eldest-
Potlatch of the greatest chief. | Evidently the great potlatch is
made four times, ten times by the | chiefs of the tribes. Do try
it, tribes! || Try to rival, try to jump up to the number of count- 10
ing (property in the potlatch) | of our chief, tribes! Indeed the
great Q!ŏmoyâ'yē | try to make you rich, tribes! Wâ, â hewâ! |
3. Shame is caused by the name of our chief, tribes! The great names, |
his own names, Great-Right-Size-Face, Great-Four-Fathom-
Face, || Great-Copper, our chief, tribes! He the great one had 15
from the | beginning a chief's name, tribes! Wâ, â | hewâ, ha'yē!
the greatness of our chief! Ha, wâ, hewâ! |

SONG OF L!ĀQWADZĒ, CHIEF OF THE HAĀYALIK'AWĒ OF THE
Q!ŌMOYÂ'YĒ

1. 'ya adzēyasens g'igāma'yēx, lēlqwālalai. Âlag'aemax'ens x'ila- 1
'yala x'asx'ela'yala ts!endek'a'yala ts!ats!endek'!ayola g'igā-
mēsa 'wālatsemadzē, lēlqwālalai. Wâ, â hewâ.
2. Max'ts!ag'ilalai 'wālasdemasōx 'wālasilayowaxsens g'igāma-
'yēx, lēlqwālalai ōdzegemg'ilalē 'wālasdemasōx 'wālasilayo- 5
waxsens g'igāma'yēx, lēlqwālalai. Hēdzēk'as'maē lēgem-
nokwa Lētax'Ladzē 'nōlag'ila'yodzēyaxsa wūlgāmēdzēx g'i-
gāma'ya lālxentlai mōp!enayo neqāp!enayo 'wālasilayowa
g'ig'egāmaxsa lēlqwālalai. Gūnx'idadzās lēlqwālalai. Hām-
hām xwayala dex'dexwa'yala lāx 'wāxax'demasōx hōsādzē- 10
yaxsens g'igāma'yēx, lēlqwālalai. Âlaem Q!ŏmoyâ'yēdzē q!ā-
q!ŏmg'ināsogwōs, lēlqwālalai. Wâ, â hewâ.
3. Max'ts!ag'ila lā lēgemasens g'igāma'yēx, lēlqwālalai lēgemdze-
yosax q!ūlēxle'ya'māx Hēlop!enk'emlēdzē Mōp!enk'emlēdzē
L!āqwadzē'yaxens g'igāma'yēx, lēlqwālalai. Hēdzēk'as'em 15
gwālēx!āyo g'igāxlāyōsens g'igāma'yēx, lēlqwālalai. Wâ, â,
hewâ, ha'yē, adzē'yasens g'igāma'yēx. Ha, wâ, hewâ.

SONG OF QWAX'ILA, CHIEF OF THE G'ĒXSEM̄X'S'ĒANAL OF THE
GŌSG'IMŌX^u

- 1 1. I am the only great tree, I the chief! I am the only great tree,
I the chief! | You here are right under me, tribes! You are my
younger brothers under me, | tribes! You sit in the middle in
the rear of the house, tribes! You surround me like a fence, |
5 tribes! I am the first to give you property, tribes! || I am your
Eagle, tribes! Ya, ye, ā, ā, ye, ya! |
2. I wish you would bring your counter of property, tribes! | that he
may in vain try to count what is going to be given away by the
great copper-maker, | the chief. Ya, ye, ā, ā! |
- 10 3. Go on! raise the unattainable potlatch-pole, || for this is the only
thick tree, the only thick root | of the tribes. Ya, ye, ā, ā! |
4. Now our chief will become angry in the house, he will perform
the dance of anger. | Our chief will perform the dance of fury.
I shall suffer from | the short-life maker of our chief. Ya, ye,
ā, ā! ||
- 15 5. I only laugh at him, I sneer at him | who empties (the boxes) in
his house, his potlatch-house, and the inviting-house that is the
cause of hunger. | All the house-dishes are in the greatest house
of our | chief. Ya, ye, ā, ā! |

SONG OF QWAX'ILA, CHIEF OF THE G'ĒXSEM̄X'S'ĒANAL

- 1 1. 'nemts!agēs'men g'igāma^hya. 'wa, 'nemts!agēs'men g'igāma-
'ya^{yē}. G'as hē'axelasg'ōs lēelqwālalai'; g'as ts!ā'yaxelasg'ōs
lēelqwālalai'; g'as naqōlēwalēs^gōs lēelqwālalai'; g'as L!ānē-
gumnogwōs lēelqwālalai'; g'as g'alaxa'lagwōs lēelqwālalai';
5 g'as kwakwēx'sē'lax^ug'ōs lēelqwālalai'; Ya, ye, ā, ā, ye, ya.
2. Wā'nēsLas g'āxaqelano^xqē'yēxēs q!āp!a!tolesōs lēelqwālalai';
qa wūllag'a'miltsē hō'yēg'ig'ela lāx gēyaxōdayola L!āqwag'i-
ladzē g'igāma^hya. Ya, ye, ā, ā.
3. Wāentsōs Lāx'idē^hya wāwē'stalakwōs 'ma^xp!ēqelaēdzēxōxs
10 'nemts!ax^uq!amaēx Lēk!ūgēlēdzē^hya; g'as Lēgwānewē, g'as lē-
elqwālalai. Ya, ye, ā, ā.
4. Laemxōlens yāk'ilēdzemlt^{sē}ya. 'wa, 'yāk'lēqela! lens g'igāma;
Wā, lāwisela! lens g'igāma. Wā, ā!ē'mēmēs!ēn 'yag'oyālē-
dzē^hya!ax wānemg'iladzē^hyasens g'igāma. Ya, ye, ā, ā.
- 15 5. Ōq!amēg'in dālemno^xsē'yag'in ōdzēq'amēg'in dāsdaemno^xsē-
'ya!ax lōpemts!ālilās 'māwasila!ax pēpōēs^gem Lēlasila^hya.
Wā, 'nāxwalaemxa lōqū'lildzē^hyag'a g'ōx^ug'ōkwalēg'ihēsens
g'igāma. Ya, ye, ā, ā.

6. I am only followed by them as by young sawbill-ducks, || I am 20
only one who breeds their chiefs who try to equal me, | who
only walk about in my house like speakers. Ya, ye, ā, ā! | I
am the only great tree, I the chief! Ya, ye, ā, ā! |

FEAST SONG OF NEG'ÄDZĒ, CHIEF OF THE HAÄNALĒNÂ OF THE
Q'ÖMOYÄ^éYĒ OF THE KWÄG'UL

1. I am the great chief who makes people ashamed. I am the great 1
chief who makes people ashamed. | Our chief brings shame to
the faces. | Our chief brings jealousy to the faces. Our chief
makes people cover their faces | by what he is doing in this
world || all the time, from the beginning to the end of the year, 5
giving again and again oil feasts | to all the tribes, āwā, ā wā! |
2. I am the great chief who vanquishes, ha, ha! I am the great
chief who vanquishes, | for this true chief tried to go around the
world giving feasts, to raise the rank of this prince. Oh, go on ||
as you have done before! Only at those who continue to turn 10
around in this world, | working hard, losing their tails (like
salmon) I sneer, at the chiefs under | the true chief. Have
mercy on them! Put oil on their | dry heads with brittle hair,

-
6. Öq!amēg'in qūnbēqelaqē^éyag'in ōdzēq!amēg'in qūnbēqelālaqē-
^éyalāx nōgwaq!amaē qexēk'elaqē^éyaxēs g'īg'egā^émayōtas g'i- 20
gāmaxēs hōqwalilōsxēs elkwalilōs g'īgāma. Ya, ye, ā, ā, ^énem-
ts!agēs^émen g'īgāma. Ya, ye, ā, ā.

FEAST SONG OF NEG'ÄDZĒ, CHIEF OF THE HAÄNALĒNÂ OF THE
Q'ÖMOYÄ^éYĒ, OF THE KWÄG'UL

1. Nōx^u max'ts!ag'iladzē g'īgāma^éya. Á, nōx^u max'ts!ag'iladzē g'i- 1
gāma^éya. ^éya, max'ts!egemg'iladzēns g'īgāma^éya hēk'as^éā.
^éya, ōdzēgemg'iladzē g'īgāma^éya hēk'as^éā. ^éya ^énāxūmx^éidg'i-
ladzēns g'īgāma^éya hēk'as^éā, qa^és g'wālag'ilisdēmdzē^éyasa
hālag'ilidzē ^éwāx'sbēndaladzē xwāxwēliladzē menmenlilaxa ^éwi- 5
^éwēlsq'emakwa lēlqwālaLai', ā wā, ā wā.
2. Nōx^u yāx^éidg'iladzē g'īgāma^éya, ha, ha. Nōx^u ^éyāx^éidg'iladzē
g'īgāma^éyaxōxs lādzēyaēlēx lalē^éstalēts!a k!wē^élatsē^éstalēsēla qa
ōmax'LENasōx lāwēlgāmēsa ālax g'īgāma^éya. Hā, hēlag'a^ée-
max'ōs g'wālag'ilisa. Ālag'aemax'ōs wāwax'sāxsdalag'ilisa mā- 10
melk'alag'ilisa xwāk'!axsdalag'ilisasēn dāsda^élema lax g'īgābē-
^éwēsā ālax g'īgāma^éya wāg'axlēlax'ōs wax^éēdēyalō l!ātētōde-

- those who do not comb their hair! I sneer | at the chiefs under
 15 the true, real chief, ya wâ! I am || the great chief who makes
 people ashamed. |

MOURNING SONG FOR MÔDA^éNA

- 1 1. Ye he he ya! It deprived me of my mind, when the moon went
 down | at the edge of the waters. Ye he he ya! |
 5 2. Ye he he ya! It deprived me of my breath, when the | mouse-
 dancer began to gnaw on the water. Ye he he ya! |
 10 3. Ye he he ya! It deprived me of my mind when Môda^éna began
 to utter the cannibal-cry | on the water. Ye he he ya! |

Môda^éna, a hāmats!a of the Āwik!ēm of the Āwik!ēnox^u, and
 his sister were drowned on Virgin Rock. This mourning song
 (L!aq!walayo copper sound) is sung by all the men and women as-
 sembled in the house of the deceased. The song is given with Mr.
 Hunt's interlinear translation into Kwakiutl.

- 13 yaLōxa lēmḡūtōlis tsōdzetōlis L!ēL!anōlxōlisxēn dāsda^élēmā lāx
 ḡḡgabē^éwāsa āla ḡḡgāmē, hēk'as^éâ, ya wâ. Hā, nōx^u max'ts!a-
 15 ḡiladzē hē ḡḡgāma^éya.

MOURNING SONG FOR MÔDA^éNA

- 1 1. Ye he he ya la yax'ts!ēḡilax'dēx ōwaxsdē lāx'dāyasē k'!ōqunsa
 Yē he he ya la. wā^émasilax'dēxa nāqa^éyē lāx'dāsē la k'!ōḡūnsā-
 la laēlaqā nō^ésāk'as^éōx^udē^éya. Ye he he ya.
 lag'ila^éyaxa ^émekūlak'as^éōx^udā. Ye he he ya.
 5 2. Ye he he ya la yax'ts!ēḡilax'dēx hē^éyasbēs lāx'dāyasē k'!āk'!apa-
 Ye he he ya la wā^émasilax'dēxa hasa^éyē yixs lāx'dāsē k'!āk'!apā-
 lag'alē qaē k'!āpa!āk'as^éōx^udē^éya. Ye he he ya
 ḡ'īlēxa ḡ'ḡēlayatsagala!k'as^éōx^udā. Ye he he ya.
 10 3. Ye he he ya la yax'ts!ēḡilax'dēx ōwaxsdē lāx'dāyasē hamadzela-
 Yē he he ya la wā^émasilax'dēxa nāqa^éyē lāx'dāsē hāmsham-
 qwalag'īlaē qa Môda^énak'as^éōx^udē^éya. Ye he he ya
 ts!ālag'īlaē yix Môda^énak'as^éōx^udā. Ye he he ya.

FEAST SONG

Traditional feast song of the Yaēx'agēmē, a Kwēxa clan, ascribed to their ancestor Yīx'agēmē, who sang it at ɭEX'sīwē after his house at Ft. Rupert had been flooded by Qlānēqēlak^u.

The poor dear ones are coming in, the children.¹ 1
 They say he will speak.
 They say he will get angry in his house.
 They say he will not kill.
 They say he will not kill at once. 5
 They say he will not kill outright.
 It is only said he gave enough to eat.
 It is only said he satisfied their hunger.
 It is only said he made them vomit.
 It is just said he made up his mind to do it. 10
 It is just said he told them to eat.
 It is just said he put them across his back.²
 Always doing mischief to him who does not finish the food given to him, ya ye ya ha, ya ye ya ha!
 Let your servants, 15
 Let those who have you for their chief,
 Burn in your great house, chief!
 So that those who have you for their chief burn up, true chief!
 Ya ye ya ha, ya ye ya ha!

FEAST SONG

ĀwalīlElak'as'ōwa g'ig'īya. ĀwalīlElak'as'ōwa g'ig'īya. 1
 Laxlēm'laē wāldemnōkwa. Laxlēm'laē wāldemnōkwa.
 Laxlēm'laē 'yāk'īlīla. Laxlēm'laē 'yāk'īlīla.
 K'lēslāē wī'yalag'īla. K'lēslāē wī'yalag'īla.
 K'lēslāē hēx'idēg'īla. K'lēslāē hēx'idēg'īla. 5
 K'lēslāē hēbeg'īla. K'lēslāē hēbeg'īla.
 Āma'laē men'idg'īla. Āma'laē men'idg'īla.
 Āma'laē pō'idg'īla. Āma'laē pō'idg'īla.
 Āma'laē hōx'widg'īla. Āma'laē hōx'widg'īla.
 Ālēmā'laē āwelx'idqēya. Ālēmā'laē āwelx'idqēya. 10
 Ālēmā'laē hagwēg'indqēya. Ālēmā'laē hagwēg'indqēya.
 Ālēmā'laē xwēlēg'indqēya. Ālēmā'laē xwēlēg'indqēya.
 'yā'yak'ilak^u 'naḡwaya xa wāx'ilil 'naḡwaya.
 Ya ye ya ha. Ya ye ya ha.
 Wēg'axlē lax'ōs ōmēdēyaqōsa. Wēg'axlē lax'ōs ōmēdēyaqōsa. 15
 Wēg'axlē lax'ōs g'igēdēyaqōsa. Wēg'axlē lax'ōs g'igēdēyaqōsa.
 Xumḡwatāq laxs g'ōx'dzēyaqōs g'igāma'yē.
 Qa wēg'ēsōx q'lūlx'idēsōx g'igēdēyaqōs āl g'igāma'ya.
 Ya ye ya ha. Ya ye ya ha.

¹ Repetitions omitted.² As wolves do with their quarry.

- 20 Let your guests die of vomiting, chief!
 Let your guests die of overfeeding, true chief!
 Ya ye ya ha. Ya ye ye â!

SHAMAN'S SONGS

1.

(Introductory, telling how he acquired power from the Killer Whale.)

1. Wä, a ya a ha, I was carried under the sea by the supernatural power, the supernatural power. Wä a ya.
2. Wä, a ya a ha. I was taken under the sea by paddling by the supernatural power, the supernatural power. Wä a ya.
3. Wä, a ya a ha, and I was taken into the house of Hole-in-Middle-of-Sea the supernatural power, the supernatural power. Wä a ya.
4. Wä, a ya a ha, and I put on my neck the life-bringer neck-ring of Hole-in-Middle-of-Sea, the supernatural power. Wä a ya.
5. Wä, a ya a ha, I have had thrown into my stomach the life-bringer of Hole-in-Middle-of-Sea, the supernatural power. Wä a ya.
6. Wä, a ya a ha, the real life-bringer, the healer of this supernatural power. Wä a ya.
7. Wä a ya a ha, the real long life giver, the healer of this supernatural power. Wä a ya.

- 20 Wëg'axlë lax'ōx hōgwalēsemōs lē'lānemaqōs g'igāma^eya.
 Wëg'axlë lax'ōx pōlālēsemōs lē'lānemaqōs âl g'igāma^eya.
 Ya ye ya ha. Ya ye ya â.

SHAMAN'S SONGS

1.

1. Wä, a ya a ha g'ag'ayapelayux^udōxs 'nawalakwaäēāēxwa 'nawalakwaäē wä aya.
2. Wä, a ya a ha sēse'wapelayux^udōxs 'nawalakwaäēāēxwa 'nawalakwaäē wä a ya.
3. Wä, a ya a ha lāx'laēlēma lāx g'ōkwas Lagoyewēlēs 'nawalakwaäēāēxwa 'nawalakwaäē wä aya.
4. Wä, a ya a ha lan qax'ōsa'yasōs q!wēq!lūlag'ī'layō qānāyōs Lagoyewēlēs 'nawalakwaäē wä aya.
5. Wä, a ya a ha lan megēsasōs q!wēq!lūlag'ī'layōs Lagoyewēlēs 'nawalakwaä wä aya.
6. Wä, a ya a ha q!wēq!lūlag'ilak'as'ōx hēlig'ayowaxsa 'nawalakwēx wä a ya.
7. Wä, a ya a ha g'ilg'ildokwilak'as'ōx hēlig'ayowaxsa 'nawalakwēx wä aya.

2.

(Prayer to the Killer Whale before taking out the sickness.)

1. I beg you Supernatural Power that you take pity and make well this our friend.
2. I implore you, Supernatural Power that you take pity and take out this sickness of this our friend, Supernatural Power.
3. Oh, take pity that I may make alive this our friend, O Supernatural Power, that I may cure this our friend you go through (=passed through), Supernatural Power.
4. That I may obtain easily this sickness of this our friend, O Great Real Supernatural Power, you Great Life-Bringer, Supernatural Power.

3.

(Sung after the sickness has been taken out, while the Shaman is walking around the fire holding the sickness in his right hand.)

1. Wāē, wāē life-bringer to this supernatural power ha wa haē.
2. Wāē, wāē he will make him walk again, this supernatural power ha wa haē.
3. Wāē, wāē, he will take out the sickness, this supernatural power ha wa haē.
4. Wāē, wāē, I was taken around the world by this supernatural power, the long-life giver, the supernatural power ha wa haē.
5. Wāē, wāē. I was made to walk around the world by this supernatural power of Hole-in-Middle-of Sea, the supernatural power ha wa haē.

2.

1. Yāesayewūnlōl ʼnawalakwāqōs wāxʼīdaōs hēlēxʼalēlaxgʼins ʼnemōkwīkʼ.
2. Hōwaxelenlōl ʼnawalakwāqōs wāxʼīdaōs damōdakʼaxgʼa yāgʼolemgʼasgʼins ʼnemōkwīkʼ, ʼnawalakwā.
3. Wēgʼa wāxʼēdeaā qen qʼlūlāxʼīdamasēxgʼins ʼnemōkwīkʼ, ʼnawalakwā, qen hēlēxʼalēlēxgʼins ʼnemōkwīkʼ yūl lāxʼseʼwa ʼnawalakwāā.
4. Qen waōlēlalilasēgʼa tsʼlētsʼaxʼqʼōlemgʼasgʼins ʼnemōkwīkʼ, ʼnawalaxʼdzēkʼas yūl qʼwēqʼlūlagʼiladzēs ʼnawalakwāā.

3.

1. Wāē, wāē qʼwēqʼlūlahagʼilayahalōx ʼnawalahakwā ha wa haē.
2. Wāē, wāē qasehēlēhēlēlayahalōx ʼnawalahakwā ha wa haē.
3. Wāē, wāē damohadalayahalōx ʼnawalahakwā ha wa haē.
4. Wāē, wāē, lāēʼstaliselayuxʼdōx ʼnawalahakwās gʼīlgʼīldokwīlas ʼnawalahakwā ha wa haē.
5. Wāē wāē, tewēʼstaliselayuxʼdōx ʼnawalahakwās Lagʼoyewīlēs ʼnawalahakwā ha wa haē.

4.

1. Try to make him go through (the whole ceremonial), giver of the power of going through, Supernatural One.
2. Try to make him pure all through, giver of purity, Supernatural One.
3. I shall not do harm to you. I shall restore you to life, Supernatural One.
4. Pray, bring life to our friend, you supernatural life-bringer, who has gone through, Supernatural One.

SHAMAN'S SONGS

1.

(Sung when the Shaman enters carrying the Hemlock Ring for purifying the Patient.)

1. I have been told to continue to heal him, by the good supernatural power.
2. I have been told to keep on putting the hemlock ring over him, by the Shaman-of-the-Sea, the good supernatural power.
3. I have been told to put back into our friend his soul, by the good supernatural power.
4. I have been told to give him long life, by the Long-Life-Giver-of-the-Sea, the Chief-of-High-Water, the good supernatural power.

4.

1. Lalax'se^wwamatsōhōx'denōx^us lax'se^wwahahahag'ila lax'se^wahag'ihehe lawa wā wā he a wā he ahe ɽogwala.
2. Gwāgūlse^wwamatsōhōx'denōx^us gūlse^wwahahahag'ila gūlse^wahag'ihehe lawo wā wā he a wā he ahe ɽogwala.
3. Ya k'leyohosholela hoosonok^u, ya āyamēelalaha q'ūlahayohoho lawa wā wā he a wā he ahe ɽogwala.
4. Wēg'a wax'id q'ūlāx'idamasg'ins 'nemōkük', yūL q'wēq'ūlag'ilas 'nawalak^uhahahahag'ila lax'se^wahag'ila wā wā wā he a wā he ahe ɽogwala.

SHAMAN'S SONGS

1.

1. 'nēx'se^wahēēx' qen hayahahatilahahahaqēyahaiḷas 'nawahalakwawaō.
2. 'nēx'se^wahēēx' qen qaqahahahax'ilahahahaqēyahaiḷas wāwēyahak'ilas 'nawahalakwawaō.
3. 'nēx'se^wahēēx' qen lahag'ahahalelahahahahasēyahaiḷas bekwa'yasens 'nemōxōs 'nawahalakwawaō.
4. 'nēx'se^wahēēx' qen g'ilg'ildokwilahahahaqeyahaiḷas g'ilg'ildokwilalēs yayahaxwiyōgwales 'nawahalakwawaō.

2.

(Sung while the Shaman, carrying the hemlock ring, walks up to the Patient.)

1. "Put our friend through the ring." Thus I was told by the supernatural power.
2. "Spray our friend!" Thus I was told by the supernatural power.
3. "Heal our friend!" Thus I was told by the supernatural power.
4. "Take out (the weakness) of our friend!" Thus I was told by the supernatural power.

3.

(Sung while the Ring is put over the Patient.)

1. I come and bring back this means of bringing to life our friend; Supernatural Power.
2. Come now means-of-bringing-to-life of our Shaman-of-the-Sea of our friend, Supernatural Power.
3. Make well all over our friend, that no ill may befall our poor friend, Supernatural Power.
4. Now you will protect our poor friend, that he may walk safely, Supernatural Power.

2.

1. Qāqax'ilalENS 'nemōkwa hao aha. 'nēx'se'wag'asa 'nawahalakwa ha āhao.
2. X'eyoqa'yalENS 'nemōkwa hao aha. 'nēx'se'wag'asa 'nawahalakwa ha āhao,
3. Hēlik'a'yalENS 'nemōkwa hao aha 'nēx'se'wag'asa 'nawahalakwa ha āhao.
4. DamodālalENS 'nemōkwa hao aha. 'nēx'se'wag'asa 'nawahalakwa ha āhao.

3.

1. G'āx'alelodenlasg'as q'lūlalāyE'wag'asENS 'nemōkwēx 'nawahalakwa wāwā āhe.
2. G'āx'emg'a q'lwēq'lūlag'ilayōgwas hēlik'elalēsENS 'nemōkwēx 'nawahalakwa wāwā āhe.
3. Wāg'illa hēh'elālalxENS 'nemōx^u qa k'leāsēs a'mēlasLESENS 'nemōkwēx 'nawahalakwa wāwā āhe.
4. Wā, laEMS dadamewīlxENS 'nemōxōx qa hēlmālag'ilisītsENS 'nemōkwēx, 'nawahalakwa wāwā āhe.

4.

(Sung while the Shaman walks around the fire with the Ring.
After this song the ring is thrown into the fire while the people beat fast time.)

1. Now, Supernatural Power, cure our poor friend and make him well again, O Great Real Supernatural Power, Supernatural Power.
2. Now, Supernatural Power, turn him the right way and make well our friend here, You, Great Real Supernatural Power, Healer-of-the-Sea.
3. Now take this Supernatural Power, Spirit-of-the-Fire, this which will cure our friend here, You, Great Real Supernatural Power, Fire Spirit Woman.
4. And do protect our friend, you, Fire-Spirit-Woman, Great Supernatural Power of Q!omesila.
Now this give to your friend.

LOVE SONG¹

1. Oh, how, my lady-love, can my thoughts be conveyed to you, my lady-love, on account of your deed, my lady-love?
2. In vain, my lady-love, did I wish to advise you, my lady-love, on account of your deed, my lady-love.
3. It is the object of laughter, my lady-love, it is the object of laughter, your deed, my lady-love.

4.

1. Wäg'illa 'nawahalak^u hēli'lālaŋ'ens 'nemōxōx qa's hēltsē'stendaōsaqek', yūl 'nawahalaḡ^udzēk'ats 'na'nawalak'amak'.
2. Wäg'illa 'nawahalak^u naqē'stendexg'ens hēli'lālasō'gūnsxg'ens 'nemōxōx, yūl 'nawahalaḡ^udzēk'ats hayalik'ilalē.
3. Wäg'illa dādalaŋ'a 'nawahalaḡ^us k!wax'lālaŋg'en hēli'lā'layogwaxens 'nemōxōx, yūl 'nawahalaḡ^udzēk'ats k!wax'lālalīanaga
4. Qa's wäg'ilōs dādamewēŋg'ens 'nemōxox, yūl k!wax'lālalīanagas 'nawahalaḡ^udzēs q!ōmēsila.
Wä la'mō lāl qāstaya.

LOVE SONG

1. Wā'wiyamenqaya'nēsŋa ha ha g'ī'yayayiwāg'in wā'ldemēgēk'ī-nālg'ōl g'ī'yayēya qa's gwaē'yaōs g'ī'yayayiyaha yī'yaayīya.
2. Wā'x'ax'dēk' g'ī'yaya ha ha ha nēk'ayayiyaha qahan lē'xs'ālayōl g'ī'yayayīya qa's gwaēnayōs g'ī'yaya.
3. Dē'dalemsilalahahai g'ī'yayayēa dēdalemsila hās gwaē'nayiyahōs g'ī'yayīya.

¹ Song made by a man who was jilted by a young woman.

4. It is the object of contempt, my lady-love, it is the object of contempt, your deed, my lady-love.
5. Oh, if poor me could go, my lady-love! How can I go to you, my lady-love, on account of your deed, my lady-love?
6. Oh, if poor me could go, my lady-love, to make you happy, my lady-love, on account of your deed, my lady-love!
7. Now, I will go, my lady-love, go to make you happy, my lady-love, on account of your deed, my lady-love.
8. Farewell to you, my lady-love! Farewell, mistress on account of your deed, my lady-love!

RETORT TO THE PRECEDING LOVE SONG

1. O friends! I will now ask you about my love.
2. Where has my love gone, my love who is singing against me?
3. I ask you, who walks with my love.
4. Oh, where is my love, where is the love that I had for my love?
5. For I feel, really feel, foolish, because I acted foolishly against my love.

-
4. K'ŋ'lk'ŋldemsilalahahai g'ī'yayayē k'ŋ'lk'ŋldemsila hē gwaē'-nayiyahōs g'ī'yayīya.
 5. Lā'naxwaō'nēsłanhahen g'ī'yayayīyak'as wā'wiyame'nqa laō'ŋ g'ī'yayayīya qa's gwaē'nayōs g'ī'yayayē.
 6. Lā'naxwaō'nēsłanhahen g'ī'yayayē qen hā'ya'elq'lelaēxen g'ī'yayayīya qa's gwaē'nayōs g'ī'yayayē.
 7. Laē'mlen g'ī'yayahaik'as lā'la'yayīya qen hā'elq'lelēlōl g'ī'yayayē qa's gwaē'nayōs g'ī'yayayē.
 8. Hālā'k'aslelax'ōos g'ī'yayayē yaa, hālā'k'aslela adā'yayīya qa's gwaē'nayōs g'ī'yayē.

RETORT TO THE PRECEDING LOVE SONG.

1. 'ya, 'nē'nemō'kwaayas nō'gwawa la'men wula'yalōlawā, g'ī'yayayē.
2. 'wīdzewē lē g'ī'yayaāxa yaha sa'lā'laē lāx nō'gwawaēxen g'ī'yayayē.
3. La'men wūlā'yalōl 'nā'max'siselōtas ayahē, nō'gwawa hē g'ī'yayayē.
4. 'ya, 'wī'stadzew ēl g'ī'hahēla aya gwēmalahatsen ā'lahen lā'xulaxen g'ī'yayayē.
5. Xg'īn ā'la'māhēg'īn nān ō'elq'elasg'īn nenō'lōx'wīdēyak' g'ī'yayayē.

6. For what I did caused people to laugh at me on account of what I did to you, my love.
7. For I am despised on account of my love for you, my true love, for you, my love.
8. For you have said that you will live in Knight Inlet.
9. Oh, Knight Inlet is far away, for that is the name of the place where my love is going.
10. Oh, Rivers Inlet is far away, for that is the name of the place where my love is going.
11. For he forgot of my love, my true love.
12. For in vain he goes about trying to find some one who will love him as I did, my love.
13. Don't try to leave me without turning back to my love, my love.
14. Oh, my love, turn back to your slave, who preserved your life.
15. I am downcast, and I cry for the love of my love.
16. But my life is killed by the words of my love.
17. Good-by, my love, my past true-love!

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6. Xg'in â'la^εmēhēg'in dēdalemsilaxengwē'x'dask'inālaē g'i'yayayē.
 7. Xg'in k'ilk'il^εdemsilaēk' qaēs g'wēm^εmalasaōsxen â'la lā'xulaxen g'i'yayayē.
 8. Xōhōs lē'qelaēlax Dzā'wadex'laya qa's lā'halaē'yōs g'i'yayayē.
 9. ^εya, qwē'saladzâ^εmēlax Dzā'wadex'la^εya, hē'em lē'qelasō^εsen g'i'yayayē.
 10. ^εya, qwē'saladzâ^εmēlax Wa'nux^ulaya, hē'em lē'qelasō^εsen g'i'yayayē.
 11. Qa's layi'nē'staa'slaxen gwē'malasa lāxen lā'xulaxen g'i'yayayē.
 12. Xēhēs wā'x^εmahēk'as alē^εstālayaxen ^εnā'max'st!alō'ten g'i'ya-yayē.
 13. Gwā'lelas xē'nlelahaēk'as hēgē'mlisōl qaēs gwē'malasōs g'i'ya-yayē.
 14. ^εya, ^εmelē'xlag'ilis^εemxg'as q!a'k'og'ōs g'i'yayayēxg'as q!ūlā'-layiwag'aōs g'i'yayayē.
 15. Halen xū'lsaya, halen q!wā'saya hē qa ayahē gwē'mālatsen g'i'yayayē.
 16. Lē'le'mg'itilawēst!a aya wā'idemasen â'lahen lā'xulaēlen g'i'yayayē.
 17. Hālā'k'aslelax'ōsahē g'i'yaya xehen lā'xulax'dē g'i'yayayē.

LOVE-SONG OF TSĀK'ĒDEK^u, WHOSE LOVER HAD GONE TO JAPAN
AS A SAILOR TO HUNT FUR-SEALS

1. Ye ya aye ya! You are hard-hearted, you who say that you love me, you are hard-hearted, my dear!
2. Ye ya aye ya! You are cruel, you who say that you are love-sick for me, my dear!
3. Ye ya aye ya! Where are they going to take my love, my dear?
4. Ye ya aye ya! Where are they going to take my dear, that causes me to lie down sick, me, the slave of my dear?
5. Ye ya aye ya! They will take my dear far away, yaa ho! I shall be left behind, my true-love, for whom I pine, who keeps me alive, my dear!
6. Ye ya aye ya! They will take my dear out to sea far away haa! There the one is going for whom I pine, my master, for whom I am lovesick, my dear!

LOVE-SONG OF TSĀK'ĒDEK^u, WHOSE LOVER HAD GONE TO JAPAN
AS A SAILOR TO HUNT FUR-SEALS

1. Ye ya aye ya lams wāyadeyasg'as gŵăyōemg'ōs āla lāxūlag'as
Ye ya aye ya. You are hard against me to whom you refer as really your true-love
wa'yadayog'ōs, g'iyā'ya.
of the hard-hearted one my dear.
2. Ye ya aye ya lams āladēyasg'as gŵăyōemg'ōs āla ts!ex'ilag'in
Ye ya aye ya. You are cruel to me to whom you refer as really sick for
gŵēmālasg'in lōl, g'iyā'ya.
your love to me you my dear.
3. Ye ya aye ya 'ya 'wiyōdze'walē lān g'iyā'yaxen āla yin
Ye ya aye ya. Oh, where will be taken my dear who really my
lāxūlayanlen, g'iyā'ya.
love my dear.
4. Ye ya aye ya 'ya 'wiyōdze'walē lān g'iyā'yaxen qelgwēlema-
Ya ya aye ya. Oh where will he be taken my dear who is the cause of my
enlen q!agwēdeyaxen g'iyā'ya.
lying sick I his slave my dear.
abed
5. Ye ya aye ya 'ya ha qwēsgilayōl lān g'iyā'ya lāxa qwēsala yaa
Ye ya aye ya. Oh he will be taken far my dear to far off oh
ho boyōnoḡ^ulenxen āla lāxūlaxen āla ts!ex'īlaxen q!ūlāla-
I shall be left really my love really my sickness means of
yōwaxen, g'iyā'ya.
keeping me alive my dear.
6. Ye ya aye ya 'ya l!āsedayōl lān g'iyā'ya lāxa qwēsala haa
Ye ya aye ya. Oh he will be taken my dear to far off ha
seaward
hēem lālaasen ālā ts!ex'īlaxen 'wādzēdeyaxen'āla ya ts!ex'ī-
that is where is going real my sickness my dog-owner really my
laxen g'iyā'ya.
sickness my dear.

7. Ye ya aye ya! I wish I could go to you, my master, that I might make you happy, my dear, for I think you long for me, for my love, my dear.
8. Ye ya aye ya! I wish I could go to you, my dear! I wish I could make you dream that you embrace this one whom you love, my dear, the one for whom I pine, my dear!
9. Ye ya aye ya! I wish I could go to you to be your pillow, my dear! I wish I could go to you to be your feather bed, my dear! the one for whom I pine, who keeps me alive, my dear!
10. Ye ya aye ya! My lord, don't stay away too long! else I shall die of lonesomeness, my true-love; for already I long for you, my dear.
11. Ye ya aye ya! Now, farewell, my true-love, for whom I pine, who keeps me alive, my master, my dear!

7. Ye ya aye ya lānaḡwaō^ēnēheslēn wāwūyāmen qa lōl q!āgwi-
 Ye ya aye ya. To go to you I wish in some way that to you slave-
 deya qen hāyalelq!ēlaōl g'iyā^ēya qaxs lāg'anemaēx xū'lsōl
 owner that I make you happy my dear for perhaps you long
 qaen g'wēmalasē lāl g'iyā^ēya.
 for me for your love my dear.
8. Ye ya aye ya lānaḡwaō^ēnēheslēn lōl g'iyā^ēya qen mēm^ēxēg'ila
 Ye ya aye ya. To go to you I wish to you my dear that I make a dream
 qa^ēs mēxēlaōs gēnālālīg'as g'wē^ēyōemg'ōs lāxūla, g'iyā^ēya-
 for you to dream to embrace me whom you call your love my dear
 xēn ālā ts!ēx'īlaxen g'iyā^ēya.
 my real sickness my dear.
9. Ye ya aye ya lānaḡwaō^ēnēheslēn qēnolōs g'iyā^ēya, lānaḡwa-
 Ye ya aye ya. To go to you I wish to be your pillow my dear to go to you
^ēnēheslēn ts!āg'īlōs g'iyā^ēyaxen ālaya ts!ēx'īlaxen q!ūlālayō-
 I wish to be your feather bed my dear real sickness my means of
 waxen g'iyā^ēya.
 living my dear.
10. Ye ya aye ya wa gwala ādayak'as gayēstalōl g'iyā^ēya ālēk'
 Ye ya aye ya. Oh don't my love stay away long my dear else
 xūlyalīsēm lāxg'as g'wē^ēyōg'ōs āla lāxūlaxg'īn la^ēmēk' xūlsa
 I die of longing this whom you call really (your) love for I already long
 qa^ēs, g'iyā^ēya.
 for you my dear.
11. Ye ya aye ya wa hālā'k'as lax'īn ālaya lāxūlaxen ālaya
 Ye ya aye ya. Oh good-by my true love my true
 ts!ēx'q!ō'lēmenlēn q!ūlālayuwaxen q!āgwidēyaxen g'iyā^ēya.
 sickness who will be my life-bringer my master my dear.

SONG OF MENMENLĒQELAS, IN ANSWER TO THE PRECEDING SONG

1. Ye yaa ha ye ya! Stop, friends, and let us listen to the song that my dear sings for me, the one whom I am leaving so cruelly.
2. Ye yaa ha ye ya! Stop, friends, and let us listen to the weeping of my dear, my true-love, my dear!
3. Ye yaa ha ye ya! Whence, O friends! comes the sound of the one who is crying for me, my dear, my true-love, my dear?
4. Ye yaa ha ye ya! O friends! she whom I left behind is crying for me, my true-love, my true-love, my dear.
5. Ye yaa ha ye ya! Don't long for me! For you I am working, my true-love, for whom I pine, my dear, my true-love, my dear.

SONG OF MENMENLĒQELAS, IN ANSWER TO THE PRECEDING SONG

1. Ye yaa ha ye ya. Gwahas 'nē'nemōx^u qahans hōlēlēxa
 Ye yaa ha ye ya. Stop friends that we listen
 sāyag'imēlē qaha nōgwa ahan g'iyahaxen wayadayowa
 to the singing for me my dear left cruelly
 xehen g'iyaha.
 by me my dear.
2. Ye yaa ha ye ya. Gwahas 'nē'nemōx^u qahans hōlēlēxaya
 Ya yaa ha ya ya. Stop friends that we listen to the
 q!wa'yālā qaha nōgwa ahan g'iyahaxen ālan lāxūlaxehen
 sound of cry- for me my dear my true- love
 ing
 g'iyaha.
 my dear.
3. Ye yaa ha ye ya. 'ya 'wiheyagenwēdzē 'nē'nemōx^uxaha
 Ye yaa ha ye ha. Oh whence great friends
 q!wa'yālā qaha nōgwa ahen g'iyahaxen ālan lāxūlaxehen
 the sound of for me my dear my true- love
 crying
 g'iyaha.
 my dear.
4. Ye yaa ha ye ya. 'ya, hēk'asxōl 'nē'nemōx^uk'ahas yaha
 Ye yaa ha ye ya. Oh indeed it is she friends
 q!wa'yālā xehen hōdemaenlēn ālan lāxūlaxehen g'iyaha.
 who is crying whom I leave behind my true- love my dear.
 who is crying whom I leave behind my true- love my dear.
5. Ye yaa ha ye ya. Gwāllahas xūlsayaxg'in; sōmēx' ēaxelag-i-
 Ye yaa ha ye ya. Do not long for me you are the reason for
 hēltsxen ālan lāxūlaxehen, ts!ex'ilaxehen g'iyaxen ālan
 my working true my love my sickness my dear true my
 lāxūlaxehen g'iyaha.
 love my dear.

6. Ye yaa ha ye ya! Don't cry for me! I am working for you,
my true mistress, my lady, my true-love, my dear.
7. Ye yaa ha ye ya! Don't long for me! I am coming back, my
dear, my true-love, my dear.
8. Ye yaa ha ye ha! Don't cry for me! I am paddling toward
you, my dear, my true-love, my dear.

SONG OF THE SAME AFTER HIS RETURN, WHEN TSĀK'ĒDEK^u HAD
DESERTED HIM

1. Ye yaa ye ya ha! You are cruel to me, you are cruel to me,
my dear!
2. Ye yaa ye ya ha! You are hard-hearted against me, you are
hard-hearted against me, my love!
3. Ye yaa ye ya ha! You are surpassingly cruel, you are sur-
passingly cruel against me, for whom you pined.

6. Ye yaa ha ye ya. Gwāllahas q!wāsaya^{xg}in; sōmēx' lāxūmāla-
Ye yaa ha ye ya. Don't cry for me you are the reason
g'ihētsxēn ālan 'wādzēdēyaxēhen q!āgwidēyaxēn ālan
for my hard work true my dog-owner my slave-owner my true
lāxūlaxēhen g'iyaha.
my love my dear.
7. Ye yaa ha ye ya. Gwāllahas xūlsaya g'āx^ēmen ēx'a^ēnakūla lōl
Ye yaa ha ye ya. Do not long for I am nearing you
g'iyaxēn ālan lāxūlaxēhen g'iyaha.
my dear my true love my dear.
8. Ye yaa ha ye ya. Gwāllahas q!wāsaya g'āx^ēmen sēxwalālālē
Ye yaa ha ye ya. Don't cry for I come paddling
lāhōl g'iyaxēn ālan lāxūlaxēhen g'iyaha.
to you my dear true my love my dear.

SONG OF THE SAME AFTER HIS RETURN, WHEN TSĀK'ĒDEK^u HAD
DESERTED HIM

1. Ye yaa ye ya ha. Lams wāyadeyahasg'as wāyadayewahēg'ōsa-
Ye yaa ye ya ha. Now you are cruel to me you are cruel to me
hē g'iyaxēn haa yiya.
my dear.
2. Ye yaa ye ya ha. Lams āladeyahasg'as ālada'yewahag'ōsahē
Ye yaa ye ya ha. Now you are strong-minded to me you are strong-minded to me
lāxūla ha a ye ya.
my love.
3. Ye yaa ye ya ha. Lams hāyagadēyahasg'as hāyagada-
Ye yaa ye ya ha. Now you are too cruel to me you are too cruel to me
'yahōg'ōsahē^{ts}!ex'ila^{ts}ha a ye ya.
my sickness.

11. Ye yaa ye ya ha! Does not this make sick your heart, my dear?
12. Ye yaa ye ya ha! Friends, do not let us listen any longer to love-songs that are sung by those far away!
13. Ye yaa ye ya ha! Friends, it might be well if I took a new true-love, a dear one.
14. Ye yaa ye ya ha! Friends, it might be well if I had a new one for whom to pine, a dear one.
15. Ye yaa ye ya ha! I wish she would hear my love-song when I cry to my new love, my dear one!

LOVE-SONG OF THE DEAD, HEARD ON SHELL ISLAND

1. You are hard-hearted against me, you are hard-hearted against me, my dear, ha ha ye ya ha ha!
2. You are cruel against me, you are cruel against me, my dear, ha ha ye ya ha ha!

11. Ye yaa ye ya ha. Lē^{maē} ts!ēx'īlahāēlaxs newaqēdzewahaqōsa-
 Ye yaa ye ya ha. For it is sick your heart
 hē g'iyayahaha.
 my dear.
12. Ye yaa ye ya ha. Qwāhas 'nē^{nemohōk} qāhens hōlēlāhaēxaya
 Ye yaa ye ya ha. Stop friends that we listen to the
 sala^{lālahaha} lāxa qwēsāla.
 love-song at far away.
13. Ye yaa ye ya ha. Ēx'dzâ 'nē^{nemohōx} qōho hēem lāxen
 Ye yaa ye ya ha. It would friends if that I should
 be good
 ālōlanemaxen āla lāxūlaxen g'iyā^{ya}.
 take a new true-love my dear.
14. Ye yaa ye ya ha. Ēx'dzâ 'nē^{nemohōx} qohō hēem lāhaxen
 Ye yaa ye ya ha. It would friends if that I should
 be good
 ālōlānemaxen āla ts!ēx'īlaxen g'iyā^{ya}.
 take a new one real sickness my dear.
15. Ye yaa ye ya ha. Ēx'ē^{mēnēs}lā hae aya wūlēlahak'as qen
 Ye yaa ye ya ha. I wish she would hear
 q!wāg'aēlīsēxen ālōlanemaxen g'iyā^{ya}.
 my love song (crying) for my newly obtained my dear.

LOVE-SONG OF THE DEAD, HEARD ON SHELL ISLAND

1. Lams wayadēyahag'as wayahadayewahag'ōsahē haē g'iyā^{ya}
 You are hard-hearted against me hard-hearted against me my dear
 ha ha ye ya ha ha.
 ha ha ye ya ha ha.
2. Lams āladeyahag'as ālahadayewahag'ōsahē haē g'iyā^{ya} ha ha
 You are really cruel against me really cruel against me my dear ha ha
 ye ya ha ha.
 ye ya ha ha.

3. For I am tired waiting for you to come here, my dear, ha ha ye ya ha ha!
4. Now I shall cry differently on your account, my dear, ha ha ye ya ha ha!
5. Ah, I shall go down to the lower world, there I shall cry for you, my dear, ha ha ye ya ha ha!

PARTING SONG, SUNG BY TS!ESQWANĒ ON HIS DEATH-BED ONE DAY BEFORE HE DIED

1. Farewell, O friends! for I am leaving you, O friends! a ye ya ha a, a ye ya ha, aye ya ä!
2. Farewell, O brothers! for I am leaving you, O brothers! a ye ya ha a, a ye ya ha, aye ya ä!

3. Xg'in yayaēx'alēsēk'g'in nahenk'!agēmlēhesōLawā haē g'iyāya
 For I get tired of waiting for you my dear
 ha ha ye ya ha ha.
 ha ha ye ya ha ha.
4. 'ya ōgūxsālēhēsLEhahen q!wats!ēnēhēLa qahahā g'iyāya ha
 Oh differently I shall cry for you my dear ha
 ha ye ya ha ha.
 ha ye ya ha ha.
5. 'ya babanaxsālēhehēsLahahen q!wats!ēnēhēLa qahahā g'iyāya
 Oh going downward I shall shall cry for you my dear
 ha ha ye ya ha ha.
 ha ha ye ya ha ha.

PARTING SONG, SUNG BY TS!ESQWANĒ ON HIS DEATH-BED ONE DAY BEFORE HE DIED

1. Halāk'asLElahaha 'ēnē'nēmōhōx'us nōgwawahaē xg'in
 Farewell friends mine for I
 lōwālēhehedeyahaēg'ōs 'ēnē'nēmōkwa a ye ya haa, a ye ya ha, a
 am leaving you friends a ye ya haa, a ye ya ha, a
 ye ya ä.
 ye ya ä.
2. Halāk'asLElahaha 'ēnāl'nēmwūheyōhots nogwawahaē xg'in
 Farewell brothers mine for I
 lōwālēhehedeyahaēg'ōs 'ēnāl'nēmwūheyōhots a ye ya haa,
 am leaving you brothers a ye ya haa,
 a ye ya ha, a ye ya ä.
 a ye ya ha, a ye ya ä.

3. O friends! do not take it too much to heart that I am leaving you,
O friends! a ye ya ya a, a ye ya ha a, aye ya ä!
4. O brothers! do not take it too much to heart that I am leaving you,
O brothers! a ye ya ha a, a ye ya ha a, aye ya ä!
5. O sisters! do not feel sorrowful because I am leaving you. O sis-
ters! a ye ya ha a, a ye ya ha a, a ye ya ä!
6. I was told by the one who takes care of me that I shall not stay
away long, that I shall come back to you, O friends! a ye ya
ha a, a ye ya ha a, ye ya ä!
7. I mean, O friends! that you shall not feel too sorrowful when I
leave you, O friends! a ye ya ya a, a ye ya ha a, ye ya ä!

3. *Âemlax's* *‘nē‘nemōhōx’us* *nōgwawahaē* *k’lēs* *xenlelahaēk’as*
Only friends mine not too much
xenl’lēqelaxg’in *lōwalēhehehede yahaēg’ōs* *‘nē‘nemōkwa*
feel too much that I leave you friends
a ye ya haa, a ye ya haa, a ye ya ä.
a ye ya haa, a ye ya haa, a ye ya ä.
4. *Âemlax's* *‘nāl‘nemwūheyōhots* *nogwawahaē* *k’lēs* *xenlelahaē-*
Only brothers mine not too
k’as xenl’lēqelaxg’in *lōwalēhehehede yahaēg’ōs* *‘nāl‘nemweyot*
much feel too much that I leave you brothers
a ye ya haa, a ye ya haa, a ye ya ä.
a ye ya haa, a ye ya haa, a ye ya ä.
5. *K’lēsles* *wēhawaq!wahaēk’as* *wāhawōselqelahaē* *qaha* *nōgwawa*
Do not sisters feel sad for me
haēxg’in *lōwalēhehehede yahaēg’ōs* *wēwaq!wa* *a ye ya haa,*
that I leave you sisters a ye ya haa,
a ye ya haa, a ye ya ä.
a ye ya haa, a ye ya ä.
6. *‘nēx’sewēhēg’inLas* *axē‘lalāhā* *g’ahaxenLax* *k’lēsēhēLEX*
I was told by who does as he likes to me not I shall
gāyē‘stala! *qēhenLō* *g’ahaxL* *lāhōl* *‘nē‘nemōhōhōx’us*
stay away long if I come to you friends
nōgwawa *a ye ya haa, a ye ya haa, a ye ya ä.*
mine a ye ya haa, a ye ya haa, a ye ya ä.
7. *Hēmēsēhen* *‘nē‘nak’ehēlē* *‘nē‘nemōhōhōx’us* *nōgwawa* *qahas*
That is my reason of saying friends mine that you
k’lēsahōs *xenlelahēk’as* *wā‘wōhōselqelaxg’in* *lōwalēhehehede-*
not you too much feel sad that I leave you
yag’ōs *‘nē‘nemōhōhōx’us* *nōgwawa* *a ye ya haa, a ye ya haa,*
friends mine a ye ya haa, a ye ya haa,
a ye ya ä.
a ye ya ä.

PARTING SONG

1. You are strong-minded to leave your lover here, your lover here,
my dear!
2. You are true-minded to leave your pain here, your pain, my
dear!
3. Where is he going, the one of surpassing strength of mind, my
dear?
4. Oh, he is going far away. He will be taken to the pretty place
named New York, my dear!
5. I shall ask all of you who walk the ground with me, my dear.
6. Is New York far away, where he will be taken, my love?
7. Oh, could I fly like a poor little raven by his side. my love!
8. Oh, could I, like a poor little raven, carry home news from him,
my dear!
9. Oh, could I fly down by the side of my dear, my love!
10. Oh, could I lie down by the side of my dear, my pain!
11. The love for my dear kills my body, my master!
12. The words of him who keeps me alive kill my body, my dear!
13. For he said that he will not turn his face this way for two years,
my love!

PARTING SONG

1. Wā'yadēyasg'as āya lā'xūlag'as āya lā'xūlag'aōs g'ihēyaya.
2. Ālaaddēyasg'as āya ts!ex'í'lag'as āya ts!ex'í'lag'aōs g'ihēyaya.
3. Wí'yohodzowalēxa hayā'gadēyasg'as Lōmadahayewag'aōs g'ihē-
yaya.
4. 'ya, qwēsg'ilalē lāhayūdzwālē lāx yōyōx'LAYa ēk'as wāwitsen
g'ihēyaya.
5. La'men wūlāyalōlai nāmax'sihesēlōtas ayai nōhogwawahai
g'ihēyaya.
6. ya, qwēsaladzā'maē yōyōx'LAYaa lālahaā'yas āya āla lāhaḡūla-
yiya.
7. Lānahaxwaaonēsłen gwa'winaōwa p!ELElēhēnewahīłxen āla
lāhaḡūlayiya.
8. Lānahaxwaaonēsłen gwa'winaōwak'asa gwaḡwaxwałg'iwēsen
g'ihēyaya.
9. Lānahaxwaaonēsłen ne'lamaxalīsałxen g'ihēyayałxen āla lāha-
ḡūlayiya.
10. Lānahaxwaaonēsłen kŭlāmaxalīsałxen g'ihēyayaēłxen ts!ex'í-
layiya.
11. ŁE'lemg'itilālai āya g'wēmalatsen g'ihēyayaēłxen q!ā'gwidea.
12. ŁE'lemg'itilālai āya wāłdemasen q!ūlā'laha'yowałxen g'ihēyaya.
13. Xēxs 'nēk'aēxs māmā'ENxēlēlai k'ēs g'wāsḡemg'alisłen āla
lāhaḡūlayiya.

14. O my lord! O my dear! My master! My dear!
15. Oh, could I be the featherbed for you to lie down on it, my dear!
16. Oh, could I be the pillow, for your head to rest on, my dear!
17. Good by! Now I am downcast! Now I weep for my love.

WORKINGMAN'S SONG OF THE LĒLEGĒD OF THE Q!ŌMK'UTLES FOR
HIS FIRST-BORN SON

1. When I am a man, I shall be a hunter, O father! ya ha ha ha!
2. When I am a man, I shall be a harpooneer, O father! ya ha ha ha!
3. When I am a man, I shall be a canoe-builder, O father! ya ha ha ha!
4. When I am a man, I shall be a board-maker, O father! ya ha ha ha!
5. When I am a man, I shall be a workman, O father! ya ha ha ha!
6. That there may be nothing of which you will be in want, O father! ya ha ha ha!

14. Āsehen adāyaa āsehen g'iyaałxen q!āgwidaalxen g'ihēyaya.
15. Lānahaxwaaonēslen ts!āg'ilk'inał qa k!lsgēmēsō'sen g'ihēyaya.
16. Lānahaxwaaonēslen qēnok'inał qa āya qēheltsemałitsōsen g'ihēyaya.
17. Hālā'k'aslelax'en la'men x!lsayawa, la'men q!waā'sayał qaen lāx!layaya.

WORKINGMAN'S SONG OF THE LĒLEGĒD OF THE Q!ŌMK'UTLES FOR
HIS FIRST-BORN SON

1. Hants!ēnoqwi'lakwēk' lāqen g'āq!ēna'yē begwānemts!ēda das-
Born to be a hunter at my becoming a man,
k!wā, ya ha ha ha.
Father ya ha ha ha.
2. Ālēwinoqwi'lakwēk' lāqen g'āq!ēna'yē begwānemts!ēda dask!wā,
Born to be a spearsman at my becoming a man, Father,
ya ha ha ha.
ya ha ha ha.
3. Lēq!ēnoqwi'lakwēk' lāqen g'āq!ēna'yē begwānemts!ēda dask!wā,
Born to be a canoe-builder at my becoming a man, Father,
ya ha ha ha.
ya ha ha ha.
4. Łats!aēnoqwi'lakwēk' lāqen g'āq!ēna'yē begwānemts!ēda das-
Born to be a board-splitter at my becoming a man,
k!wā, ya ha ha ha.
Father ya ha ha ha.
5. Ēaqelaēnoqwi'lek' lāqen g'āq!ēna'yē begwānemts!ēda dask!wā,
Will be a worker at my becoming a man, Father,
ya ha ha ha.
ya ha ha ha.
6. Qats k!eātsētsōs tsāyakwēyatsōs yaqēs 'nākwatsaōs āqēqs
That you you will nothing need of all you
desōtsōs dask!wā, ya ha ha ha.
wanted by you, Father ya ha ha ha.

SONG OF THE WARRIOR K'ILEM OF THE NĀK!WAX'DA'X^u FOR HIS
FIRST-BORN SON

1. You were given by good fortune to your slave, you were given by good fortune to your slave, to come and take the place of your slave, wa ya ha ha!
2. O tribes! hide yourselves. I have come to be a man, and my name is Hellebore, wa ya ha ha!
3. Already are twisted the cedar-withes which I shall pass through the mouths of the heads that I obtain in war, for I am true Hellebore.
4. For I shall take in war the heads of the princes of the tribes, when I come to be a man,
5. That I may have your names, as was done by my father, who has your names for his names, wa ya ha ha!

The preceding is sung in the pronunciation of children. The regular form would be as follows:

1. HanL!ēnoxwi!lakwēk' lāxen g'āx'ēna'yē 'begwānemx'ida datsā,
ya ha ha ha.
2. Ālēwinoxwi!lakwēk' etc.
3. Lēq!ēnoxwi!lakwēk' etc.
4. Łat!aēnoxwi!lakwēk' etc.
5. Ēaxelaēnoxwilek' etc.
6. Qas k!ēāsēlōs lālaṣwēlasōlōs lāxēs 'nāṣwalaōs āx'ēxsdesō-
lōs dātsā, ya ha ha ha.

SONG OF THE WARRIOR K'ILEM OF THE NĀK!WAX'DA'X^u FOR HIS
FIRST-BORN SON

1. Wāwałtsenētsēs q!ātso; wāwałtsenētsēs q!ātso qa's dzāqētsōs
Obtained-by-good-luck by your slave; obtained-by-good-luck by your slave that you come
hēyaboyetsaxdzas q!atsos, wa ya ha ha.
to take the place of your slave wa ya ha ha.
2. Wātsełya yēyqwayatsē wūnwūngemyēstsōl' dzaq'mēts begwā-
Go on tribes hide yourselves for I have come to be a
nemts!ēda qen dzēgadēs āxtsoyē, wa ya ha.
man that I have name of hellebore (i. e. a cruel one), wa ya ha.
3. Dzāq'ēmts gwalēts tselbek'dzā dewēk' qa nayaqstsētsen
Come already twisted cedar withes that you put through the
mouths of my
wīyānemtsa qēqadzak'utsaxdzēn āyētsek' āxtsoyē.
obtained in war heads my really hellebore (i. e. cruel).
4. Yīxdzen dzēdzāgemdzalēdzaq dzōdzaēlgemayatsa yēyqwaya-
For I shall take the first ones the princes of the tribes
tsa'yē qen winatsōldzen dzāqēk' begwānemts!ēda.
that I make war against when I come to be a man.
5. Qen dzaqētsen dzēdzegadzēsēs dzēdzegemats yaq g'wēts!ēdaa-
That I come I have your names for my names as was done by
tsaxs āsk!wats dzāqaēq dzēdzegadzēs dzēdzegemōs.
my father he obtained for his names your names.

SONG OF THE SON OF CHIEF HĒLĀMAS OF THE NĀK!WAX'DA'X^u

1. By good luck was given to us our master, he who will be chief of the Nāk!wax'da'x^u, ya hō wa ha!
2. Our master will take the princesses of the tribes to be his wives, ya hō wa ha!
3. So that the high-named coppers of the chiefs of the tribes will assemble around him, ya hō wa ha!
4. And I shall get the names and privileges of the chiefs of the tribes by marrying their princesses, ya hō wa ha!

The preceding is sung in the pronunciation of children. The regular form would be as follows:

1. Wāwālk'inēsēs q!āk'ō; wāwālk'inēsēs q!āk'ō qa's g'āxēlōs hēlabolisālg'as q!āk'ōg'ōs, wa ya ha ha.
2. Wāg'il la lēlqwālālē wūnwūngēmlēslōl g'āx'mēk' begwānemx'i'da qen lēgādēs āxsōlē, wa ya ha ha.
3. G'āx'mēk' g'wālil selbex'g'a dewēxek' qa nayax'stēltsen wīn'ānemla qēqag'ix'LEXg'in ālēlek' āxsōlēl.
4. Yīxg'in g'ig'āgemdālil qaxōx lōlāelgāma'yasa lēlqwālālā'ya qen wīnasōlg'in g'āxēk' begwānemx'i'da,
5. QEN g'āxēLEN lēlēgadeltsōx lēlēgemaxs lāx gwēx'idaasaxs ātsāxs g'āxaē lēlēgatsēs lēlēgemōs, wa ya ha ha.

SONG OF THE SON OF CHIEF HĒLĀMAS OF THE NĀK!WAX'DA'X^u

1. Wāwātsenētsōq wātsalaatsēxqwa dzēqayatsasa naenk!wakda.
Obtained-by-good-luck Dog Owner will be chief of the Nāk!wax'da'x^u
 'qwē ya hōwa ha.
ya hōwa ha.
2. Dzēdzāgemdza'yatsōq watsalaatsax ts!ēsts!edēlas g'ig'igāma-
Daughters of head chiefs Dog Owner princesses of the chiefs of
 'yatsa yēyqūyatsa'yē qats genemts!ēda ya hōwa ha.
the tribes for to become his wives ya hōwa ha.
3. Qats āmēl tsemqō'nakūyasōtsa dzēdzegadzē ts!āts!eqwas
That just come from all sides the great named coppers of
 dzēdzegema'yats yeyqūyatsa'yē ya hōwa ha.
the chiefs of the tribes ya hōwa ha.
4. Wā, hē'mētsen gedzādzemtsa lāq ts!ēsts!edēlas dzēdzegema-
Oh, and that I shall get by marriage from the princesses of the chiefs of the
 'yatsa yeyqūyatsa'ya dzēdzegemē dze'wa k'lēk'lowē ya
tribes names and crests ya
 hōwa ha.
hōwa ha.

The preceeding is sung in the pronunciation of children. The regular form would be as follows:

1. Wāwālk'inē yōx Wāsa!aasēxxwa g'iqalasaxsa Naenk!wax'da-
 'xwēx, ya hōwa ha.
2. G'ig'āgemdalālōx Wāsa!aasax k'lēsk'!edēlas g'ig'igāma'yasa
 lēlqwālālā'yē qas genemx'i'da, ya hōwa ha.
3. Qa's āmēl k'imqelasōtsa lēlēgādē lālā!eqwas g'ig'igāma'yasa
 lēlqwālālā'yē, ya hōwa ha.
4. Wā, hē'mēsen geg'ādaneml lāx k'lēsk'!edēlas g'ig'igāma'yasa
 lēlqwālālā'yēs lēlēgemē lē'wēs k'lēk'!es'owē, ya hōwa ha.

SONG OF THE DAUGHTER OF A WORKINGMAN

1. Our Treasure came here to dig clams for her mother and her old slave, ahē ahē ya!
2. Our Treasure came here to dig clover for her mother and her old slave, ahē ahē ya!
3. Our Treasure came here to dig cinquefoil for her mother and her old slave, ahē ahē ya!
4. O mother! make me a basket, that I may pick salmon-berries, salal-berries, and huckleberries for my old slave, ahē ahē ha!
5. Let him get ready who is to be my husband, that he may be ready to help my mother and my old slave, ahē ahē ya!

SONG OF THE DAUGHTER OF A WORKINGMAN

1. Wāwałtsinēgadzada dzāqek' qats yałēlqa dzawegayimē qa-
Obtained-by-good-luck-woman came to dig clams for
dzās ābāyaak' dzōgwats wayōlek', ahē ahē ya.
her mother here and this old dog ahē ahē ya.
2. Wāwałtsinēgadzada dzāqek' qats ts!ōtsēqa t!ex"tsōsē qadzas
Obtained-by-good-luck-woman came to dig clover for her
ābāyaak' dzōgwats wayōlek', ahē ahē ya.
mother here and this old dog ahē ahē ya.
3. Wāwałtsinēgadzada dzāqek' qats ts!ōtsēqa lek'tsemē qadzas
Obtained-by-good-luck-woman came to dig cinquefoil for her
ābāyaak' dzōgwats wayōlek', ahē ahē ya.
mother here and this old dog ahē ahē ya.
4. Wādzel ya ābāyaa yeqēya qen hāmyatsēqa q!emdze-
Go on now mother make a basket for me to pick berries salmon berries
kwē dze^{wa} negütsē dze^{wa} gwādzemē qatsōx wayōlek',
and salal-berries and huckleberries for this old dog
ahē ahē ya.
ahē ahē ya.
5. Wādzel yaqē gwāłalatsen la^{wü}yemtsa qa ts!ēstsā gēmtsex-
Go on now be ready for my future husband that not he be lazy
tsats qa dzēwayats qo ābāyaak' dze^{wōk} wāyolēk', ahē
to help me my mother here and this old dog ahē
ahē ya.
ahē ya.

The preceding is sung in the pronunciation of children. The regular form would be as follows:

1. Wāwałk'inēgag'ada g'āxek' qa's yałēłxa g'āwēq!ānemē qag'as
ābāyaak' lōgwas wayōlek', ahē ahē ya.
2. Wāwałk'inēgag'ada g'āxek' qa's ts!ōsēxa t!ex"sōsē qag'as ābā-
yaak' lōgwas wayōlek', ahē ahē ya.
3. Wāwałk'inēgag'ada g'āxek' qa's ts!ōsēxa lēx'semē qag'as ābā-
yaak' lōgwas wayōlek', ahē ahē ya.
4. Wāg'il la ābāyaa lexēla qen hāmyats!ēxa q!emdzekwē lē^{wa}
nek!ülē lē^{wa} gwādemē qaōx wayōlex, ahē ahē ya.
5. Wāg'il lax'i gwāłalalen lā^{wün}emlaxa k'!ēs!a q!emts!ex!a! qa
g'īwalalg'a ābāyaak' lōgwa wayōlek', ahē ahē ya.

SONG OF CHIEF'S DAUGHTER

1. Be ready, O chiefs' sons of the tribes! to be my husbands; for I come to make my husband a great chief through my father, for I am mistress, ha ha aya ha ha aya!
2. I, mistress, come to be your wife, O princes of the chiefs of the tribes! I am seated on coppers, and have many names and privileges that will be given by my father to my future husband, ha ha aya ha ha aya!
3. For my belt has been woven by my mother, which I use when I look after the dishes that will be given as a marriage present by my father to him who shall be my husband, when many kinds of food shall be given in the marriage-feast by my father to him who shall be my husband, ha ha aya ha ha aya!

SONG OF CHIEF'S DAUGHTER

1. Wädzel ya gwalalaleq dzödzaeygemëts dzëdzeg'imëts yëyqû-
Now go on be ready princes of chiefs of the tribes
yatsë qaen tsä'wünemts!ëts qadzen hë'mëdzen dzädzeqëlë
for my future husbands for therefore I come
qaen dzëdzegëyë qen tsä'wünemtsa dzögwa adätsaxdzen
that I make a chief my husband with this my father who I
waötslaatsëk', ha ha aya ha ha aya.
his master ha ha aya ha ha aya.
2. Waötslaatsentsaxdzen dzaqëk' qats gënemöts dzödzaeygemëts
Master I shall come to be your wife princes of the
dzëdzegämëts yëyqüyatsë. ts!aqwadzen kl'watsâyëtsök'^u
chiefs of the tribes. Coppers my seat
gënemdza ts!ëts!esö dzögwa dzëdzegemts qa yayötsdza
many privileges and names for given by
adätsats yaqen tsä'wünemtsa, ha ha aya, ha ha aya.
my father to my husband ha ha aya ha ha aya.
3. Qaxts ya'mëts gwaldza yîpëdzas äda qaen wütsëdzanötse qentsö
For now it is finished plated by my mother for my belt when I
lâyöqtsëyax lëlöqüyîlaldzëtsäsdza adätsats yaqen tsä-
take care of the future house dishes of my father to my future
'wünemtsa qō wāwadzëtsës gënemtsa hëmaōmatsōq ādatsaq
husband when he gives in the many kinds of food my father
marriage feast
yaqen tsä'wünemtsa, ha ha aya ha ha aya.
to my future husband ha ha aya ha ha aya.

The preceding is sung in the pronunciation of children. The regular form would be as follows:

SONG OF PARENTS WHO WANT TO WAKE UP THEIR SON

Don't sleep! for your paddle fell into the water, and your spear.

Don't sleep! for the ravens and crows are flying about.

SONG OF PARENTS WHO WANT TO WAKE UP THEIR DAUGHTER

Don't sleep too much! Your digging-stick fell into the water, and your basket. Wake up! It is nearly low water. You will be late down on the beach.

1. Wäg'il la gwałalalex lōlælǵāmēs g'īg'igāmēs lēlqwālālē qen
lā'wūneml qaxg'in hē'mēk' g'āg'exēl qen g'īg'aqilēxen
lā'wūnemla lōgwa ādatsaxg'in waōts!aasek', ha ha aya
ha ha aya.
2. Waōts!aasenlaxg'in g'āxēk' qas genemōs lōlælǵāmēs g'īg'igā-
mēs lēlqwālālē l'lāqwag'in k!wadzālitsōk' q!ēnemg'a k'!ē-
k'!es'ō lōgwa lēlēgemk' qa layōitsg'a ādatsa lāxen lā'wū-
nemla, ha ha aya ha ha aya.
3. Qaxs la'mēk' gwālg'a yīpēg'as āda qen wūsēg'anōl qenlō lālox-
silalex lēlōqūlilēlxlēlasg'a ādatsak' lāxen lā'wūnemla qō
wāwadzeles q!ēnemla hēmaōmasōx ādatsax lāxen lā'wū-
nemla, ha ha aya ha ha aya.

SONG OF PARENTS WHO WANT TO WAKE UP THEIR SON

ēya gwałyats mēqax ya'mē tsēxtsēs tsēwayok'dāōts dze'wēts
Oh do not sleep now it fell into your paddle and your

māstōx'dāōts. ēya gwałyats mēqax yaemk' ēnākwa belemē'staya-
harpoon. Oh do not sleep now all are flying
qēda gwał'winaq dze'wa tsāqeyagak'.
ravens and crows.

The preceding is sung in the pronunciation of children. The regular form would be as follows:

ēya gwałlas mēxax, la'mē tēxstēs sē'wayox'dāōs lē'wis māstōx'-
dāōs. ēya gwałlas mēxax, laemk' ēnāxwa p!elemē'stālaxa gwał'-
winak' lē'wa k'āxelagak'.

SONG OF PARENTS WHO WANT TO WAKE UP THEIR DAUGHTER

ēya, gwałyats xentseya mēqax, ya'mē tsēxtsēs ts!eyak'dāōts dze-
Oh do not too much sleep, now it fell into your digging stick and

'wēts yeqeyak'dāōts. ēya, ts!ets!ēdadzādza, ya'mōq āyāq wūydzā-
your basket. Oh wake up now nearly it stopped
yītsa xīts!aqeyaq ālats alents!ētsōts.
ebb-tide else you will be late on the beach.

The preceding is sung in the pronunciation of children. The regular form would be as follows:

ēya, gwałlas xenlela mēxax la'mē tēxstēs k'!ilax'dāōs lē'wis lē-
xelāx'dāōs. ēya, ts!ex'ēidadzāqa la'mōx elāq wūlg'alīsa x'āts!axe-
ax ālas alents!ēsōl.

X. ADDENDA

DOG HAIR (to p. 134)

You asked me about the dog wool of the early Kwakiutl people. | 1
I saw one dog of a chief whose name was | Neg'adzē (Great Moun-
tain), and Neg'adzē was chief of the numaym G'ig'ilgām, | of the
'wālas Kwāg'uł, and the name of the great short legged || dog was 5
Qālakwa. The hair of the dog was long | like wool, and it hung down
to the ground as he was walking about, | and the hair was not very
curly. The hair was very | fine. His eyes did not show on account
of | the hair that covered them. It looked as though he had no
feet, || as he was walking about. | 10

(The reason why Qālakwa was the name of the dog of the chief |
Neg'adzē, of the numaym G'ig'ilgām, of the 'wālas Kwāg'uł, | was,
because Ō'maxt!ālālē met Qawadiliqāla paddling at Yaēxūg'īwanō. |
Then their minds were just like oil || and water when they are poured 15
together and stirred. This was called by | people of olden times,
Qālakwa, for the oil turns white | when it is mixed with the water.
That is the meaning of the name of the dog | Qālakwa. I just wish
to talk about the meaning of the name | of the dog.) ||

DOG HAIR

Wā, hēemxaas wūlāse'wa p!alemdzā 'wāts!ēsa g'ālē begwānemsa 1
Kwāg'uł, yīxs 'nema'ēn dōxwālē 'wāts!ēsa g'ig'āma'yōł yīxa lēga-
dōlas Neg'adzē, yīxs g'ig'āma'yaē Neg'adzāsa 'ne'mēmōtasa G'ig'il-
gāmāsa 'wālas Kwāg'uł. Wā, la lēgadēda 'wālas ts!ēts!ox'sēs
'wāts!ēs Qalākwa. Wā, la g'ilsg'ilt!ēna'yē hābesasa 'wāts!ē hē 5
gwēx's p!alem, yīxs dōkūmg'īlselaē hābesas lāx āwīnak!ūsaxs g'il-
'nakūlaē, yīxs k'!ēsaē ālaem t!ēmkwē hābesas. Wā, lā lōmax'īd
wīwūltowē hābesas. Wā, lā k'!ēs nēēn!ālēs g'igeyagesē qaēs
hābesaxs laē xesemālaq lax k'!eyāts!ēnēx'st!aakwas g'ōg'egūyosēxs
g'il'nakūlaē. 10

(Wā, hēem lāg'ilas lēgades Qālakwaxa 'wāts!āsa gwasx'ālag'ilisē
Neg'adzēxa g'ig'āma'yasa 'ne'mēmōta G'ig'ilgāmāsa 'wālas Kwāg'uł
qaxs laē sēsaxōla'yē Ō'maxt!ālālē lō' Qawadiliqāla lāx Yaēxūg'ī-
wanō, wā, lā hēx'idaem'ēl 'nemx'īdē nēnāqa'yas hē gwēx'sa L!ē'na
lē'wa 'wāpaxs laē gūqāsō' qa's xwet!ētse'wē. Wā, hēem gwē'yāsa 15
g'ālē begwānem qālakwē, yīxs laē 'melxstox'widēda L!ē'na, yīxs
laē lālaqēda L!ē'na lāq. Wā, hē'mis 'nēnak'īltsa lēgemasa 'wāts!ē
Qālakwa. Ā'men 'nēx' qen g'wāgwēx's'alē lāx 'nē'nak'īlasa lēge-
masa 'wāts!ē.)

- 20 At the end of the winter, the hair of the dog was cut | and when this was done, the woman, the wife of | Neg'ädzē, whose name was K'lämaxalas, took the dog hair and | washed it in running water. After she had done so, she hung it up for the | water to drip off, and
- 25 after all the water had dripped off, when it was || not dry yet, she pulled it apart and pulled out the hairs singly | and put them down lengthwise at the place where she was sitting. When | all the hair had been pulled apart, the woman took her spindle and | her spinning box, and she put together three | hairs of different lengths. The ends were even and | she wound them around the spindle and she
- 30 spun them. Now the || hairs were twisted in the same way as is done with nettle bark. When they were all twisted, | they were woven into the yellow cedar bark blanket. | If a man wears on his body a blanket with a hair braid, it is a sign that he is a chief, | and when the braid is of mountain goat wool, then he is a common man. ||
- 35 Now, all braidings of the cedar bark blankets are entirely of cedar bark, | for I saw only one dog of this kind, when I was a little | boy. That is the end.

PRAYER OF THE SALMON-FISHER (to p. 618)

- 1 When the salmon-fisher gets home, | and when he has caught many salmon, he goes into the river house | and immediately prays to his
-
- 20 Wä, g'il^{em}lāwisē gwāl ts'lāwūnxa laē t'lōsālayowē hābesas ōk!wi-
na^{yasa} 'wāts!ē. Wä, g'il^{mēsē} gwāla laēda ts!edāqē genemas
Neg'ädzēxa lēgades K'lämaxa^{las} āx^{ēd}xa hābesasa 'wāts!ē qa^s
ts!ōx^{wideq} lāxa ts!aēsē wa. Wä, g'il^{mēsē} gwāla laē gēx^{wideq} qa
ts!āōqālesā 'wāpē lāq. Wä, g'il^{mēsē} gwāl ts!āōqūlēda 'wāpē laqēxs
- 25 k^{ēs}maē lem^xwida. Wä, lā bē^{ideq} qa^s lek^{wē} 'nāl^{nemts!}a-
q!emqaxa hābesē qa^s l^{ax}alitelēs lāxēs k!waēlasē. Wä, g'il^{mēsē}
'wīla lēgekwa hābesē laē āx^{ēd}ēda ts!edāqaxēs x'īp!exsdō lē^{wis}
q!emgats!ē. Wä, lā q!emx^{ēdeq}. Wä, la^{mē} āxōdālaxa yūdu^x-
ts!aqē hābesxa ts!elts!ekwāmenküla. Wä, lā 'nemāba^{ida} la qex-
- 30 'alelōdāyos lāxēs x'īp!exsdō. Wä, lā x'īp!ēda. Wä, la^{mē} mēt!ē-
deq lax gwēg^{ilasaxa} gūn. Wä, g'il^{mēsē} 'wīla mēdekwa laē
yībem^{nuk}sa hābes^{enē} mēdek^u lāxēs dēx^{semē} k'lobawasa. Wä,
hēem māmatt!ēk^{lēsā} 'nēx^{ūnālāxa} hābāsas yībemaxs g'igāma^{yāē}
lōxs p!ālemaasa 'melxlowē yībemas 'nēx^{ūna^{yas}} wāx^{ēda} begwā-
- 35 nemq!ālā^{mē}. Lā 'nāxwaem mēdek^u dēxwē yībemas 'nēx^{ūna^{yas}}
yīxs 'nemaen dōx^{walelē} hē gwēx^s 'wāts!ēxg'in hē^{maōlg'in} ālē
g'inānemē. Wä, laem lāba.

PRAYER OF THE SALMON-FISHER

- 1 Wä, hē^{maaxs} g'āxaē nā^{nakwēda} yālnek!wēnoxwaxa k'lotela,
yīxs q!eyōlaaxa k'lotela, wä, lā laēl lāxēs wiwamēdzats!ē g'ōkwa.

house to be good when he dries | his salmon. He only prays to it when he has many salmon. || He does not pray when he does not get 5 any salmon. |

This is the prayer of the salmon-fisher, when he | catches the first salmon with a hook: "Welcome, Swimmer. | I thank you, because I am still alive at this season when you come back to our | good place; for the reason why you come is that we may play together || with my 10 fishing tackle, Swimmer. Now, go home and | tell your friends that you had good luck on account of your coming here | and that they shall come with their wealth bringer, that I may get some of your wealth, | Swimmer; and also take away my sickness, | friend, supernatural one, Swimmer." Thus he says, while he is || praying. | 15

This is only the prayer for the first salmon caught by trolling | or the first one caught with the hook in the river. All the | wise salmon-fishermen have different prayers, and there are salmon-fishermen who are not | wise, who do not care about || the salmon 20 that they have caught. The numayms are not owners of the prayers | of the salmon-fishermen, for the prayers belong | to those who work on the salmon. |

Wä, lä hēx[˙]ida ts!elwaqaxēs g[˙]ōkwē qa ēk[˙]ēs lem[˙]x[˙]widāmasLEXa 3
xa[˙]masē. Wä, lēx[˙]aem ts!elwaqax[˙]demsēxs q!eyōLaaxa k[˙]!ōtela.
Wä, lä k[˙]!ēs ts!elwaqaxs k[˙]!ēasaē k[˙]!ōtolānemē. 5

Wä, g[˙]a[˙]mēs ts!el[˙]wax[˙]idayosa yā!nek!wēnoxwaxa k[˙]!ōtela lāxēs
g[˙]ālē [˙]enem gā!ekwa lāxa k[˙]!ōtela: "Wä, gēlak[˙]as[˙]la meyoxwan
qaxg[˙]in g[˙]āxēk[˙] g[˙]āx[˙]alela lāxwa g[˙]āxdemaqōs aēdaaqa lāxens
aēx[˙]demsēx qaxs hē[˙]maa[˙]qōs g[˙]āxēlē qenu[˙]x[˙] aem!q!enwēs[˙]gada
wīwak[˙]ayogūn lāl, meyoxwan. Wä, hāg[˙]il la nā[˙]nak[˙]LEX qa[˙]s 10
ts!ek[˙]!ā!elaōsaxens [˙]enē[˙]nemōkwaxs hē!axaaqōs lāxēs g[˙]āx[˙]ēna[˙]yōs
qa g[˙]āxēsē g[˙]āxs[˙]alitsēs q!ēq!ōmg[˙]ilayā qen hāyālālē lāxēs q!ē-
q!ōmx[˙]LENōs meyoxwan. Wä, hē[˙]mis qa[˙]s dāg[˙]ilx!ā!elaōsaxg[˙]in ts!ē-
ts!ex[˙]q!ōlemk[˙], qāst, yūL [˙]enawā!ax[˙]s, meyoxwan," [˙]nek[˙]EXs laē
ts!elwaqa. 15

Wä, lēx[˙]aem ts!elwaqasē[˙]wa g[˙]ālē lā!anem k[˙]!ōtelaxa dōgwanem
lōxs g[˙]ālāē gā!ek[˙] lāxa wa. Wä, lä [˙]nāxwaem ōgū[˙]la[˙]mē ts!elwe-
qayāsa nē[˙]nāgādē yā!nek!wēnoxwaxa k[˙]!ōtela. Wä, g[˙]il[˙]mēsē k[˙]!ēās
nāqēsa waōkwē yā!nek!wēnoxwaxa k[˙]!ōtela lä k[˙]!ēs [˙]māg[˙]ilaxēs lā-
lanem k[˙]!ōtela. Wä, lä k[˙]!ēs āxnōgwadēda [˙]nāl[˙]nemēmasasa ts!el- 20
wagayāsa yēyā!nek!wēnoxwaxa k[˙]!ōtela, yixs hesq!ā!emaaq ts!el-
wagayo lāxēs ēaxsē[˙]wēda k[˙]!ōtela.

PRAYER OF THE HALIBUT-FISHER (to p. 618)¹

- 24 When the halibut-fisher of the Nāk!wax'dax^u, | or of the L!al!asi-
qwāla, goes out fishing, and when he arrives on the fishing ground, ||
- 25 he takes his hooks and his bait,—that is the skinned tentacles of the
octopus, | and he cuts off a piece one span | long. He cuts open one
side and spreads it out. | Then he takes his paddle and lays it across
both sides of his | fishing canoe in front of the place where the halibut-
- 30 fisher sits. || Then he takes his club and the spread | split tentacles
of the octopus, which he puts on the paddle on which the bait is to
be prepared, and he | pounds it with his club. He does not strike it
hard. | Therefore, the split bait, the tentacle of the octopus, becomes
thin. | As soon as he has made two of these, he takes his "younger
- 35 brother," || the halibut hook,—for thus the halibut hook is called by
the halibut-fisher,—and | he puts the bait on his "younger brother,"
the hook, and ties it on with string. | After he has done so, he takes
the crosspiece and hangs | the ends of his "younger brothers" (he
means the hooks) to both ends of it. They are put on with a half
hitch. | After he has done so, he takes the sinker and attaches it
- 40 between the hooks to the || crosspiece. After he has done so, he holds
the crosspiece in the middle and | speaks while he is praying to his
"younger brothers." He says to them: |

PRAYER OF THE HALIBUT-FISHER

- 23 Wä, hē^emaaxs haē lōqwēda lōq!wēnoxwaxa plā^eyē yīsa Nāk!wax-
da^x LE^ewa L!al!asiqwāla, wä g'il^emēsē lāg'aa lāxēs lōqwa^eyē laē
- 25 dāx'idxēs g'amōla LE^ewa tēlēxa sābekwē g'ōgūyōsa teq!wa. Wä,
lā tōt!ets!Endeq pa 'nāl'nemp!enk'ēs lāxens q!wāq!wax'ts!āna^eyēx,
yīx āwāsgemasas. Wä, lā t!ōs'idxē āpsōt!ēna^eyas qa's LEplidēq.
Wä, lā āx'ēdxēs sē^ewayo qa's pagāgendēs lāx 'wāx'sōtāga^eyasēs
bākwa'lats!ē xwāk!ūna lāx nalēlexsas k!wāxdzasasa bakwa'lēno-
- 30 xwaxa plā^eyē. Wä, lā āx'ēdxēs ha^eyanō. Wä, lā LEbedzōtsa 'yī-
'melkwē g'ōgūyōsa teq!wa lāxa tēlēladzo sē^ewayo. Wä, lā t!Elxūl-
dzewēsa ha^eyanō lāq lāqēs k'lēsaē ēāltsilaxs laē t!Elxūldzewēq.
Wä, hē^emis lāg'ilas la āla la peldzewēda 'yī^emelkwē tēl g'ōgūyōsa
teq!wa. Wä, g'il^emēsē gwāla ma^elē āxās laē dāx'idxēs ts!ā^eyaxa
- 35 g'amola gwe^eyōsa bakwa'lēnoxwaxa plā^eyēs g'amola. Wä, lā
āx'alēlōtsa tēlē lāxēs ts!ā^eyēda g'amola qa's k'lēl'g'il^eEndēsa k'lil-
k'ema. Wä, g'il^emēsē gwāla laē āx'ēdxēs L!āk'losē. Wä, lā gaxben-
dālasēs ts!āts!a^eya lax 'wāx'sba^eyas. Wä, lā max'walelōts. Wä,
g'il^emēsē gwāla laē āx'ēdxa qelyaga^eyē qa's tegwāgendēs lāxa
- 40 L!āk'losē. Wä, g'il^emēsē gwāla laē dāyewēxa L!āk'losē. Wä, la^emē
yāq!eg'a^ela laē ts!Elwaqaxēs ts!āts!a^eya. Wä, lā 'nēk'aq:

¹ See also Jesup North Pacific Expedition, vol. V, pp. 476, lines 18-22; 478, lines 1-7, 18-22, 28-32.

"Oh, younger brothers, now you are dressed with your good dress. | 42
Now you will go and call | the Old-Woman, Smelling-Woman, Born-
to-be-Giver-of-the-House, Flabby-Skin-in-Mouth, || and invite those 45
whom I have named." Thus says the halibut-fisher and | puts into
the water the crosspiece. |

He says so, and pays out the halibut fishing line. While | he is
paying out the fishing line, the halibut-fisher | says, praying down
into the water: ||

"Now get ready for it, Smelling-Woman; do not watch it for a 50
long time, but give it to | every corner of your house, Born-to-be-
Giver-of-the-House." |

As soon as the fishing line touches the bottom, he says: |

"Now, go for it, Smelling-Woman, do not play looking at your
sweet-tasting | food, Born-to-be-Giver-of-the-House, but take it at
once, go ahead, Old-Woman, || go ahead and take your sweet-tasting 55
food, go ahead, go ahead, Flabby-Skin-in-Mouth. | Do not let me
wait very long on the water, Old-Woman. Go ahead, go ahead, |
my younger brothers are dressed with your sweet-tasting food, Old-
Woman, | Flabby-Skin-in-Mouth." Thus he says. |

As soon as he gets a bite, he says, "Hold on, hold on, younger
brother." || Thus he says, while he is hauling up the fishing line. As 60
soon as he sees the | halibut, he takes his club and when the head

"Wä, ts!äts!a^aya laem sq!wälenkwa yîsôs ëk'ëx q!wä!ax'LE^anaxôs 42
läqôs q!wä!ax'LE^ana ts!ä^ayak'as. Wä, laems lä! qa's Lë'läläösa^a
hek!wana^ayëxa mësagaxa ts!älalili^alakwëxa hënbël!EXô, qa's laôs
ëwî^ala Lë'lälaxen la Lë!LEqälase^awa," ënek'ëda bakwa^alënoxwaxa p!ä^a- 45
yaxs laë äxstendxës L!äk'losë.

Wä, lä ënek'axs laë ts!Engünsele^s bakwalaanä^ayë. Wä, g'il^amësë
ts!Engünsele^sda bakwa^alaanä^ayexs laëda löq!wënoxwaxa p!ä^ayë
ënek'exs laë ts!Elwagense^ala:

"Wä, g'wä!alax, mësagä. G'wäla gëp!ältoliseq^a qa's ts!ewana- 50
gë!elösasöx ts!älalili^alakwä."

Wä, g'il^amësë läg'alë lögwayâs laë ënek'a:

"Wäg'il^alaqô mësagä. G'wäla äem dädogumaxs ëx'p!aq!ösä ts!ä-
lalili^alakwä, qa's hëx'ida^amôs däbendqwä. Wädzo hek!wanä. Wä-
dzäg'aq^a läxôs ëx'p!aq!ösä. Wädzo, wädzo hënbël!EXowä'. G'wä!- 55
dzosen xenlela gëwäla ësela, hek!wanä'. Wädzo, wädzo, la^amô
q!wälenkûn ts!äts!a^ayâx yîsôs ëx'p!aq!ösä', hek!wanä', yül hënbë-
L!EXowä'," ënek'ë.

Wä, g'il^amësë q!EX'it^ase^awa laë ënek'a: "Dä!a, dä!äläqô ts!ä^ayä,"
ënek'exs laë deng'otälaxës lögwayowë. Wä, g'il^amësë döx^awalelaxa 60
p!ä^ayë läë dâx'idxës hä^ayanô. Wä, g'il^amësë q!axûmx'ëdëda p!ä^ayë

62 comes out of the water, | he strikes it on the nose. Then the halibut-fisher says, | when he strikes the halibut: |

"Indeed, this does not sound bad on your head, Old-Woman, you
65 Flabby-Skin-in-Mouth, you Born-to-be-Giver-in-House, || for, indeed, I came to do so to you with my club, | Old-Woman. Go now and tell your father, your mother, your uncle, | your aunt, your elder brothers, and your younger brothers, that you had good luck, because you came | into this, my fishing canoe." Thus he says, sending away | the soul of the halibut to go and tell the news to his relatives,
70 telling them that the place to which he came || where he lay dead in the fishing canoe was good. |

Now he takes off the hook from the halibut and four times he puts the hook into the eyes of the halibut, saying: |

"Now, Old-Woman, look well at this sweet-smelling dress of our | younger brother, and tell your tribe, Old-Woman." Thus he says to it. ||

75 Then he washes his hooks so that all the blood comes off, and when | it has all been washed off, he holds them up and prays to them, saying: |

"Oh, you good younger brother, now your dress has been washed. | Now you will go down again to call Old-Woman, Smelling-Woman, | Flabby-Skin-in-Mouth and Born-to-be-Giver-of-House, that they also
80 come here || where Old-Woman has already come. Now, go, good younger brother." Thus he says, as he | puts it into the water. |

62 laē kwēx'idex x'indzasas. Wā, lā 'nēk'ēda bakwa'lēnoxwaxa plā-
'yaxs laē kwēx'idxa plā'yē:

"Ātlas 'yāk'lāla'ema hek'wanē, yūl ienbēl'exō, yūl ts'lālahi-
65 'lak'. Qāłaxs hē'maēx g'āxēlē qen hē gwēg'ilasg'in hāyanōk' lāl,
hek'wanē. Wā, hāg'illa ts'ek'lālelax āsa lō' ābāsa lō' q'lūlēya
lō' ānēsa lō' 'nō'nēlā lō' ts'āts!ā'yāsēxs laaqōs hēlaxaxs g'āxaēx
g'āxēxs lāxg'in bakwa'lats!ēk' xwāk'lūna," 'nēk'ēxs laē 'yālaqas
bēx'ūna'yasa plā'yē qa lās ts'ek'lālelaxēs lēlēlālāxs ēk'aēs g'āxē
70 yāgūxdzasa bakwa'lats!ē xwāk'lūna.

Wā, la'mē āxōdxēs g'amola lāxa plā'yē. Wā, lā mōp'lena āx'a-
lēlōtsēs g'amola lāx gēgayagesasa plā'yē. Wā, lā 'nēk'a:

"Wēg'a, hek'wanē, hēlp!altālxwa ēx'plax q'walax'LENSen ts'lā-
ts!ā'yax qa's layōs ts'ek'lālelaxēs g'ōkūlōtaōs, hek'wanē," 'nēk'ēq.
75 Wā, lā ts'lōx'wīdxēs g'amola qa 'wī'lēs lawāyēda elkwa. Wā, g'flēmēsē
'wila la ts'lōkwa, laē dzōxwālaq qa's ts'elwāqēq. Wā, lā 'nēk'a:

"Wā, ts'lā'yak'as, laēms kwākwxōs q'lwāq'walax'LE'naqōs. Wā,
hāg'illa ēdēnsalex qa's lē'lalaōsax hek'wanē lō' mēsagā lō' ienbē-
l'exā lō' ts'lālahi'lakwa qa g'āxlag'isē ōgwaqa laxōx g'āxēx g'āxa-
80 tsōx hek'wāna'yēx. Wā, laēms lālōl, ts'lā'yak'as," 'nēk'ēxs laē
ts'lenx'ustēdeq.

Then he just repeats the words which he first said when | he put 82
the halibut fishing line into the water. |

After he has finished fishing, he comes home to his house || and as 85
soon as he arrives on the beach of his house, | the first thing done by
him is to untie the bait from the halibut hooks and to hang them on
the side of his | fishing canoe. After this has been done, he coils up
the | fishing line, and after this has been done, he steps out of his |
canoe carrying his fishing line which he hangs up || at the place made 90
for hanging up the line. After this has been done, | he goes back to
his canoe and puts the hooks into his | hook box. After this has
been done, he hauls the halibut out | of his fishing canoe and puts
them all belly up | as he hauls them out. He does not allow the head
of the halibut to go down into the water || at the side of the fishing 95
canoe when he first hauls them out, | for the first Indians said that
if the head of a halibut should be covered by water | when it is first
hauled out of the fishing canoe, it would immediately be | bad weather
and rain, and, therefore, they take care | not to let the head be
covered by water, when the halibut is hauled out of the fishing canoe
by the || fisherman. After the fisherman has done so, he takes his 100
hook box, | and comes into the house. Then he puts down his
fishing | box in the place where nobody walks, and his wife | gives

Wä, läxaē âem 'negełtōdxēs g'ālē wāldemxs g'ālaē tsenx'- 82
stendxēs lōgwayowē.

Wä, g'il'mēsē g'wāl bākwalaxs g'āxaē nā'nakwa lāxēs g'ōkwē.
Wä, g'il'mēsē lāg'aa lāx L'ema'isasēs g'ōkwē, wā hē'mis g'il āx'ētsō- 85
'sēxs lāē qwēłōdxa tēlasēs g'ig'amola qa's gēxwāgedalēs lāxēs ba-
kwa'latslē xwākūna. Wä, g'il'mēsē g'wāla lāē aēk'la qes'ēdxēs
bakwalaānā'yē denema. Wä, g'il'mēsē g'wāla lāē lāltā lāxēs ba-
kwalaatslē xwāk'lūna dālaxēs bakwalaānā'yē denema qa's lā gēx-
'wits lāxa hēkwēlayē qa gē'watsēs denemē. Wä, g'il'mēsē g'wāla 90
lā aēdaaqa lāxēs xwāk'lūna qa's lats!ōdēsēs g'ig'amola lāxēs g'im-
'latslē g'ildase. Wä, g'il'mēsē g'wāla lāē gax'sōłtōdxa plēplā'yē
lāxēs bakwalaatslē xwāk'lūna laqēxs 'nāxwa'maē nelālēda plāyaxs
lāē gax'sōłtālaq. Wä, lā k'les hēłq'lālaq lensa ma'lēgamanāsa
plā'yē lāx ōgwāga'yasēs bakwalaatslē xwāk'lūna yixs g'ālaē gax'sōł- 95
tōdeq, qaxs 'nēk'aēda g'ālē bāk'lūmqēxs g'il'maē tlepema plāyaxs
g'ālaē gax'sōłtāyā lāxa bakwalaatslē xwāk'lūna, lāē hēx'ida 'yax-
semx'idēda 'nāla la 'yeyōgūsa. Wä, hē'mis lāg'ilas aēk'ilasō' qa
k'lesēs tlepem lāxa 'wāpaxs lāē gax'sōłtālayā plā'yasa bakwa'lē-
noxwaxa plā'yē. Wä, g'il'mēsē g'wāla, lāē āx'ēdxēs g'im'latslē 100
g'ildas qa's lā lāxēs g'ōkwē. Wä, g'il'mēsē hāng'alilaxēs g'im'la-
tslē g'ildas lāxa k'lesē qayatsa bēbegwānem lāē g'enemas āx'ēd
qa L'ēxwas. Wä, g'il'mēsē L'ēxwaxs lāē xwāna'idēda ts!ēdāqē

him to eat. After he has eaten, the woman gets ready | to cut open
 5 the halibut to take out the intestines on the beach; || and when the
 intestines of the halibut have been taken out, the woman | turns
 inside out the stomach so that everything inside comes out, and she
 looks for | cedar or hemlock sticks or a stone that might be in the
 stomach, for | these bring good luck to the fisherman, these that were
 named by me. | After the woman has finished, she calls her husband ||
 10 to haul up the halibut, and the woman draws | salt water and pours it
 over the blood on the beach, so that | the blood may go down into
 the gravel of the beach, for | the first Indians said that if a dog should
 lick up the blood of the | halibut, the halibut would stop biting the
 15 hook of the fisherman. || After the woman had done so, she goes to
 where she has put the halibut. . . . !

Prayer to the newly made halibut hook of the halibut-fisher. |

When he first puts in the bone tooth into the halibut hook and |
 the attachment for the line, the bait string, the bark of devil's club
 which is | wrapped around the lower end near the bone tooth at the
 20 lower end of the halibut hook which is called || bait holder; when all
 this has been done, the halibut-fisher | holds up his newly made hook
 and prays to it. | He says: |

"Oh, younger brother, now take care of what I am doing to you,
 good younger brother, | now your dress has been put on, and you

qa's lä PELÖDälaxa plâ'yē LÖ° qa läwäyēs 'yax'yīg'ilas läxa L!Ema-
 5 'isē. Wä, g'il'mēsē läwä 'yax'yīg'ilasa plâ'yē laēda ts!Edāq L!E-
 p!EXsemdxa mōqūla qa 'wī'lēs lāts!āwē g'ēts!Ewaq qa's dōqwēx
 k!waxLÖ°laxa LÖ° q!wāxa LÖ° tlēsemlaxa g'its!āxa mōqūla, qaxs
 hē'maē lālōgwalasō'sa bakwa'lēnoxwaxa plâ'yēxen la lēleqa-
 lase'wa. Wä, g'il'mēsē gwāla ts!Edāqē laē Lē'lälaxēs lā'wūnemē
 10 qa lās nexüsdēsēlaxa plâ'yē. Wä, lēda ts!Edāqē tsēx'ēid läxa
 demsx'ē 'wāpa qa's lä gūqās läxa Elx'Elgwisē läxa L!Ema'isē qa
 'wī'lēs lābetalisa Elkwa läxa t!at!ēdzemasa L!Ema'isē qaxs
 'nēk'aēda g'alē bāk'lūmqēxs g'il'mēlaxa 'wats!ē la k'ilqaxa Elkwāsa
 plâ'yē lälaxē gwa! q!Ek'asō'sa plâ'ya bakwa'lēnoxwaxa plâ'yē. Wä,
 15 g'il'mēsē gwāla ts!Edāq laē lāx la āxātsa plâ'yē. . . .

Ts!Elwagayoxa altsemē 'yek'ō yīsa lōq!wēnoxwaxa plâ'yē.
 Yīxs g'ālaē gwāl 'wī'la āx'alelōtsa x'āxx'āyē läxa yek'ō lē'wa
 hēg'iwa'yē, wā hē'mēsa tēlem lē'wa xek'lūmasa ēx'mē la q!Enē-
 p!Enēxa ōx!ā'yasa x'āxx'ā'yē lē'wa ōx!ā'yasa yek'ōxa lēgades
 20 tēldema; wä, g'il'mēsē 'wī'la gwāla laēda lōq!wēnoxwaxa plâ'yē
 dzōxwālaxēs altsemē 'yek'ō. Wä, la'mē ts!Elwagaq. Wä, lä
 'nēk'a:

"Wä, ts!ā'ya laems yāl!ox'wīdlex lāxen sēnataōl, ts!āts!a-
 'yak'as, la'mōx gwāl'alelōs gwēlgwālāqōs. La'mēsen lālōs lāx

will go to the || village of Smelling-Woman, Born-to-be-Giver-of-the- 25
House, Old-Woman, Flabby-Skin-in-Mouth. Now | you will purify
yourselves, good younger brothers. Do not let go of your hold of
Smelling-Woman, | Born-to-be-Giver-in-the-House, Old-Woman,
Flabby-Skin-in-Mouth, when they take hold of you, good younger
brothers. | I shall blacken you, good younger brothers, with these
spruce branches, that you | may smell good, that you may soon be
smelled by Smelling-Woman, when I first put you into the water, ||
good younger brothers." Thus he says and takes spruce branches 30
which he puts into | the fire of his house, and when they are burning,
he beats with them the | halibut hook which he calls his younger
brothers, and while he is beating them with the spruce branches, |
he says: |

"Now, good younger brothers, I am putting on you this sweet
smell, || good younger brothers, that you may at once be smelled by 35
Smelling-Woman, Old-Woman, | Flabby-Skin-in-Mouth, Born-to-be-
Giver-in-House, when you first fall on the roof of their house, | and
then take hold of Smelling-Woman, Old-Woman, Flabby-Skin-in-
Mouth, Born-to-be-Giver-in-House, | when they come near you,
good younger brothers and do not let go of your hold | when you take
hold of them." Thus he says. ||

When his halibut hooks which he calls his younger brothers are all 40
black, | he hangs them up in the corner of his house. He goes into
the | woods and looks for a small spruce tree. When he finds it, |

g'ōkūlasas mēsagā, ts!ālalihi!akwa, hek!wana ĩenbēL!EXâ. Wä, 25
la'mēts q!ēqelalōL, ts!āts!a'yak'as, gwāk'asnō dāwaqē lax mēsagā,
ts!ālalihi!akwa, hek!wana ĩenbēL!EXâ qō dāg'aalelalōL, ts!āts!a'ya-
k'as. Wä, la'mēsen ts!ō!īdlōL ts!āts!a'yak'as yīsg'ada ālēwasek' qas
ēxp!alēlōs qas geyōlēlōs mēdzehles mēsagā qenlō g'il āxstend-
lōL ts!āts!a'yak'as," ēnēk'ēxs laē dāx'īdxa ālēwasē qas āxlendēs lāx 30
legwīlasēs g'ōkwē. Wä, g'ilēmēsē x'ix'ēdexs laē xwāsas lāxēs
'yī'yek'ōxēs gwe'yō ts!āts!a'ya. Wä, g'ilēmēsē xwās'īts lāq laē
'nēk'a:

"Wä, ts!āts!a'yak'as, la'mēn āx'ālelōtsg'ada ēxp!alak' lāl,
ts!āts!a'yak'as, qas hēx'ida'mēlōs mēs'alēhles mēsagā, hek!wanā, 35
ĩenbēL!EXâ, ts!ālalihi!akwa, qasō g'il tēx'alās lāx sālās g'ōkwasē.
Wä, hēmēts dādalaslōsax mēsagā, hek!wanā ĩenbēL!EXâ, ts!ālalihi!a-
kwa, qō g'ax ēxabālalōL, ts!āts!a'yak'as. Wä, las k'lēs dawāqēxs
laaqōs dāx'īdeq," ēnēk'ē.

Wä, g'ilēmēsē la āla ts!ōts!ēltsemē 'yī'yek'ās yīx gwe'yās ts!āts!a- 40
'ya, laē tēx'walīlas lāxa onēgwīlasēs g'ōkwē. Wä, lā alē'sta lāxa
āl'lē qas lā ālāx wīswū'ēna ālēwadzema. Wä, g'ilēmēsē q!āqēxs
laē āx'ēdxēs k'lāwayo qas k'łimt!EXlendēqxa ālā neqela. Wä

- 43 he takes his knife and cuts off at the bottom those that are really straight, and | when he has cut off four, the halibut-fisher speaks ||
 45 and says, praying to those which he will use for making the crosspiece for the hooks: |

"Go on, take care, friends, for you yourselves have called me | that I may come to get you to take care of my younger brothers; | and also try hard to spread your sweet smell that you may be | desired by Smelling-Woman, Flabby-Skin-in-Mouth, Old-Woman, Born-to-be-Giver-in-House, and call || them to come and take hold of my younger brothers | of whom you will take care and that you may not break apart when my younger brothers are taken hold of, | those of whom you will take care, friends, for you, yourselves, say that you are | unbreakable." Thus he says to them. |

- 55 Then he looks for good spruce roots, and he digs || around the bottom of large trees, and when he finds a thin, | long, straight root of a spruce tree, he pulls it out. | Sometimes the good root will be two fathoms long. | Then he cuts it off and when he has it, he speaks | and says, praying to the root: ||

- 60 "Oh, friend, come, for you, yourself, have called me to come and | get you, friend, now keep together with your uncommon-| supernatural power, I mean that you will hold together our friends, the | crosspieces. Do not break apart when my younger brothers are

- g'il'mēsē mōts!aqē k'łmta'yas laē yāq!ēg'a'lēda lōq!wēnoxwaxa
 45 p!ā'yē. Wā, la 'nēk'axs laē ts!elweqaxa l!āk'łosalasē ālēwadzema:

"Wāg'il la yāl!ox'wīdlex, 'nē'nēmōk', qaxs lemaaōs lē'lāla g'ā-xen qen g'āxē āx'ēdex'da'xōl qa's āaxsilēlōsaxen ts!āts!a'yā. Wā, hē'mis qa's wālemk'a'mēlōs k'ēxwasōs ēx'p!ālāqōs qa's mēdze-lāōsas mēsagā, tenbēl!exā lek!wana'ya, ts!ālalililakwa qa's lē'lā-laōsaq qa g'āxēs dāg'aalelaxēs aaxsi'lāk'laōsen ts!āts!a'ya. Wā, hē'mis qa's k'lēsaōs k'ōx'wida qō dāg'aalelasō'len ts!āts!a'yāxēs aaxsi'lāk'laōs, 'nē'nēmōk', qaxs q!wālek'lāla'māaqōs 'nēk'exs ts!exaēx, 'nē'nēmōk', 'nēk'eq.

Wā, lā alēx'īdex ēk'a lōp!ek'sa ālēwasē. Wā, la'mē 'lāpax
 55 eōxlā'yasa lēs!ekwē lax'lāsa. Wā, g'il'mēsē q!āxa wīswūl'enē g'ilsg'ilt!a naenqala l!ōp!ek'sa ālēwasē, laē nex'wāqolselaq. Wā, lā 'nāl'nemp!ena mālp!enk' lāxens bālāqē āwāsgemasasa ēk'ē l!ōp!ek'a, laē t!ōts!endeq. Wā, g'il'mēsē lāleq laē yāq!ēg'a'la. Wā, lā 'nēk'exs laē ts!elwaqaxa l!ōp!ek'ē:

- 60 "Wā, qāst, gēlak'as'la qaxs laaqōs lē'lāla g'āxen qen sō'mē āx'ē-tsōs, qāst. Wā, la'mēts q!ap!ēx'sāeml lē'wōs k'lēsēx aōms 'nawā-lakwaxen 'nē'nak'ilē laems dādegālexg'ins 'nē'nēmōkūk' lāx-g'ada l!āk'łosek. Gwāk'asnō k'lāqox'wīdlō qō dāg'aalela mē-

taken hold of | by Smelling-Woman, Flabby-Skin-in-Mouth, Old-Woman, Born-to-be-Giver-in-House." Thus he says to || the roots. | 65

After he has prayed to the two young spruce trees and the | spruce roots, he carries them home. |

PRAYER OF A MAN WHO HAS BEEN BEWITCHED (to p. 618)

When a man thinks that he has been bewitched by another man ¹ his enemy, | then the man who is getting sick goes into the woods | where different kinds of trees grow, and when he comes | to the middle of a patch of different trees, he sits down on the ground and || speaks; and the man says: "Oh, friends, turn your faces to me, | ⁵ look through me, Supernatural-Ones, because | I have been bewitched, that I may die. I have come, Supernatural-Ones, to beg you | to take pity on me and to try to save my life, that I may live. Listen to me. | I beg your help, Supernatural-Ones, O Life-Bringers, || Super- ¹⁰ natural-Ones, and this is what I ask of you, Supernatural-Ones, that you | may take away the power of witchcraft against me, Supernatural-Ones, you to whom | nothing is impossible, Supernatural-Ones. I mean that you | will let me dream a good dream this night."¹ | Thus says the man. ||

sag'ä, ienbēl'exâ, iek'wana'ya, ts!älalili'lakwaxen ts!äts!a'ya," ⁶⁵
 'nek'ëxa L!öp!ek'ë.

Wä, g'il'mēsē g'wāl ts!elwaqaxa ma'lēdälaxa älewadzemē l'ë'wa
 L!öp!ek'asa älewāsē l'ä'sa laē dālaq qa's nā'nak' lāxēs g'ōkwa.

PRAYER OF A MAN WHO HAS BEEN BEWITCHED

Wä, hē'mexs k'ōtēda begwānem laem ēqasōsēs häyōtē ög'ūla ¹
 begwānema, wä lēda la ts!ex'q!a'nak'ūla begwānem lāxa āl'ē
 lāxēs q!älē q!a'yatsa 'wī'welmasē lax'lōsa. Wä, g'il'mēsē lāg'aa
 lāx neq!egēlasasa 'wī'welmasē lax'lōsa laē k!wāg'aelsa. Wä, lä
 yāq!eg'a'la. Wä, lä 'nek'a: "Wäg'illa 'nē'nemōk' 'nemөгemx'ē- ⁵
 de! qa's dōqumx'sendex'da'xwaōs g'āxen; yūL 'nā'nāwalak' qax-
 g'in la'mē ēqasō qen i'e'lē. Wä, g'āx'mēsen aēsayōL 'nā'nāwalak'
 qa 'wāx'ēdaōs q!wāq'ūla g'āxen qen q!ūlē. Wä, hōlēla g'āxen,
 yōLaxs aēsayowēdaēx 'nā'nāwalak', yix'da'xōL q!wēq'ūlag'ilas
 'nā'nāwalakwa. Wä, g'a'mēsen hawāxelasō lāl 'nā'nāwalak' qa's ¹⁰
 wāg'ilōs bāxūs ēdamasxa ēg'a'yā g'āxen 'nā'nāwalak' yōLaxs
 k'leāsaēx 'weyōlānema 'nā'nāwālak'dzēk'as, 'nē'nak'ilē qa's
 wāg'ex'da'x' lāg'ilaōs mēm'xēg'ilal qen ēx'LE mēxēlxwa gānolēx,"
 'nek'ēda begwānemē.

¹ This prayer was used by Neqāplenk'em.

- 15 As soon as his prayer is at an end, he comes out of the woods, | goes into his house and lies down on his bed. | He does not eat, because he does not wish to dream another kind of dream, | but he wishes to dream of what was told him by the supernatural spirits of the | trees.
- 20 Now the sick man does not think of anything but the || supernatural spirits of the trees. Many men say | that the dream comes from the spirits of the trees who give instruction to the bewitched | man how to cure himself and generally, the man gets well | after that. That is the end. |
- 25 The Kwakiutl say this. Now you can see || that the Indians really believe in witchcraft, and therefore the men really | get sick and they also believe that a good dream comes | when they find a good saying of the supernatural spirits of the woods, and the faith | of the man makes him get well. |

PRAYER TO THE LARK (to p. 618)

- 30 When the lark is first seen by a man || or a woman, and if he is a wise man or she is a wise | woman, when they see the bird lark sitting on a bush, | the man at once prays to him, | and says, praying to the lark: "Welcome, | friend, we come to meet again. Now come
- 35 and protect || me, Supernatural-One, that nothing evil may happen to

15 Wä, g'il'mēsē q'lūlbē ts!Elwagemas g'āxaē g'āxwūlt!a. Wä, lä laēl lāxēs g'ōkwē qa's qelx'ewalilē lāxēs qelgwi'lāsē. Wä, la'mē k'lēs hāmx'ida, qaxs gwāq!elaē g'āx mēxalas ōgū'la mēxē lāxēs wālagēla qa's mēxa'ya g'āxla wāldem 'nā'nāwalakwasa lāx'lāsē. Wä, la'mēda ts!ex'q!a begwānem k'leās ōgū'la g'ig'aēgē lāxa

20 'nā'nāwalakwasa lāx'lāsē. Wä, lä q'lēnemt!ēda begwānem 'nē-k'exs g'āx'maē mēxelasa 'nāwalakwasa lāsē g'āx lēxs'ālaxa ēgek'wē begwānem qa ēs'aqaēnēs. Wä, lä q'lūnāla hēldek'ēda begwānemē lāxēq. Wä, laem lāba.

Wä, laem Kwāg'uldzes wāldema. Wä, laems dōqūlaqēxs lō-

25 'maē ōq'lūsēda bāk'lūmaxa ēqa. Wä, hē'mis lāg'ilas ālaem ts!ex'-q!ex'idēda begwānem. Wä, lāxaē ōq'lūsxēs g'āxē ēk' mēxa'ya qa ēk' wāldemsa 'na'nāwalakwasa lāx'lāsasa āl!ē. Wä, la ōq'ludza-lats!āsa begwānem hēm ēx'idamaseq.

PRAYER TO THE LARK

Wä, hēmaaxs g'ālaē dōx'walelēda wāx'waxolē yīsa begwānem

30 lō'ma wāx'mē ts!ēdāqa yīxs nāgadaē begwānemē lōxs nāgadaē ts!ēdāqaēna'yasa ts!ēdāqē, wä, g'il'mēsē dōx'walelaqēxs k!wāxla-wayāēda wāx'waxolēxa ts!ēk!wa laē hēx'ida'ma begwānem ts!el-waqaq. Wä, lä 'nēk'exs laē ts!elwaqaxa wāx'waxolē: "Gēlak'as'la, qāst, g'āx'emxaēns q'lālagā. Wä, gēlag'a qa's wāg'ilōs dādame-

me, that I may not be sick, and | that I may not be overcome by those 36
of my fellowmen who plan to kill me, and | have mercy on me and give
that I may obtain everything easily, | whatever I work at, and that
property may come of its own accord | into my house, Supernatural-
One. (Bring it about by your ways) friend, || and also take care 40
of the berries, make them bear much this year, | Supernatural-One,
friend." Thus says the man. |

This is also a prayer of the ancestors of the Kwakiutl. That | is
the end. |

DISPOSAL OF PROPERTY OF A DECEASED PERSON (to p. 710)

When the salmon-fisher gets sick | after he has finished unloading 1
the bundles of dried salmon, | he just stays one night in his house
before he dies. Then they do as | was done by the Indians of former
times. They immediately bury the man || who has died; and when 5
those who have buried him come home, | the wife of the deceased
one at once tells all of the men | who belong to his numaym to carry
out the bundles of | dried salmon, to load them on the canoe of her
deceased husband, and to | put them on the beach outside of the
grave of her deceased husband, to be || burned up as travelling-pro- 10
visions of her deceased husband; and also the oil and || all the fish-
hooks and the clothing and his canoe. |

wēl g'āxEN 'nāwalak^u qEN k'leāsē 'yāg'asL lāxa ts!EX'q!ōLEM Lō^ε 35
qEN k'lesē lālanemsa k!wēx'ālasEN bEXūtē qEN lē'lē. Wā, hēmis
qa^s wāxaōs g'āxosasōs hōlēmā'lats!āq!ōs g'āxEN qEN hōlamalēxa
'nāxwalaEN qEN ēaxēnēL. Wā, hēmis qa wūlēlēlisa 'nāxwa
dādek'as lāxEN g'ōkwē, 'nāwalak^u lāxēs g'wēx'sdemōs, qāst. Wā,
yō'mēsōs aaxsilasēwa L!ōL!Ep!ēmasēx qa wēg'ilōs hēlāmasLEqō, 40
'nāwalak^u, yōL, qāst," 'nēk'ēda begwānem.

Wā, hās'EMxaa ts!elwaga'yōsa g'ālāsg'ada Kwāg'u!ek: Wā, laem
lāba.

DISPOSAL OF PROPERTY OF A DECEASED PERSON

Wā, laem hēx'idaem ts!EX'q!EX'īdēda yālnēk!wēnoxwaxa k'!ō- 1
tela, yīxs g'ālaē g'wāl mēwēlaxēs mēmats!abekwē xa'masa. Wā,
ā'misē xamaēl lāxēs g'ōkwaxs laē wik'EX'ēda. Wā, lā lāx g'wēg'i-
lasasa g'ālē bāk!uma, yīxs laē hēx'idaem wūnemtaxa begwāne- 5
maxs g'ālaē wēk'!EX'ēda. Wā, g'il'mēsē g'āx 'wī'la nā'nakwa wū-
nemtāq laē hēx'idaēmē gēnemx'dās āxk'!ālaxa 'nāxwa bēbegwā-
nemxa g'ayōlē lāx 'nē'mēmōtdās qa lās mowelsaxa mēmats!abekwē
xa'mas qa lās mōxsas lāx xwāk!ūnax'dāsēs lā'wūnemx'dē qa lās
'mōgwalisas lāx L!āsa'yas dek'ālaasasēs lā'wūnemx'dē, qa^s 'wī'lē
leqwēlaq qa g'ewūlk'sēs lā'wūnemx'dē. Wā, hē'mēsa L!ē'na, Lō^ε 10
'wī'lē wīwak'ayox'dās Lō^ε g'wēlgwā'lax'dās Lō^ε xwāk!ūnax'dās.

- 12 When L!ālbē had died,—for that was the name of the salmon-fisher, | and his wife's name was L!ālamēg'i!ak^u, | and the name of his son was L!āl!Elānem, and the name of his || daughter was K'!ēdēlē!ak^u—then not one dried salmon was taken by | L!ālamēg'i!ak^u for her food for her two children, for | the Indians of former times said that for a long time there is no soul of the salmon-fisher, | and, therefore, they call belonging to the dead the salmon | caught by L!ālbē. It brings bad luck to those who eat anything || caught by one who died before he became sick; and the | Indians of olden times said that only the own work of a man who dies | is put on the fire; and the canoe that is made by the canoe builder before | he dies is broken | and put on the fire; but if the canoe of a dead man has been bought, || after his death it is taken by his child; | and it is the same with dried salmon when the dried salmon has been bought by a woman | from another man. They do not burn it, if it had not been put | into the house of her husband who died; but if | the dried salmon was in the house when he died (it is burnt, for) || they burn everything that was in the house. |

As soon as a man, or woman, or a || little child, die, even when there are | many people in the village, they all pour out the water in their buckets, and | they draw fresh water from the spring or from the river. ||

- 12 Wā, la'mē lēlē L!ālbēx'dē qaxs hē'maē lēgēmsa yānek!wēnoxwaxa k'!ōtela. Wā, la lēgadē genēmxdāsēs L!ālamēg'i!ak^u. Wā, lā lēgadē begwānem xūnōx^usēs L!āl!Elānem. Wā, lā lēgadē ts!ēdāqē xūnōx^usēs K'!ēdēlē!ak^u. Wā, lā k'!eās 'nem xa'mas āx'ētsōs L!ālamēg'i!ak^u qa ha'mās lē'wis ma'lōkwē sāsema, qaxs 'nēk'aēda g'ālē bāk'lumqēxs geyōlāē k'!eāsē bēx'ūnā'yasa yānek!wēnoxwaxa k'!ōtela. Wā, hē'mis lāg'ilas lēgades 'yāg'enōta xa'masē yānegwanems L!ālbēx'dē. Wā, la'laē aemsēda ha'māpaxa 'nāxwa āxānēmsa la lēla, yixs k'!ēs'maē ts!ex'q!ex'ida. Wā, lā 'nēk'ēda g'ālē bāk'lumqēxs lēx'a'maē laatsa ēaxanemasa begwānemē laē lēlxs leqwēlase'waē lē'wa xwāk'lūna lēqēsa lēq'lēnoxwē, yixs g'il'maē wik'!ex'ēdēda lēq'lēnoxwaxa xwāk'lūna laē hēx'ida tsōtsox's'entse'wēda alōlaq xwāk'lūna qa's leqwēlayuwē. Wāx'i k'il'wānē-
25 mēda la lēl begwānemxa xwāk'lūna la hēlanems xūnōx^udās. Wā, lā hēemxat! gwēx'sa xa'masē yixs g'il'maē k'il'wanema ts!edāqaxa xa'masē lāxa ōgū'la begwānema lā k'!ēs leqwēlaqēxs k'!ēsaē g'āx g'aēl lāxa g'ōkwē lāx wik'!ex'ēdaasēs lā'wūnemx'dē; wāx'i g'aēla xa'masē lāxa g'ōkwaxs laē wik'!ex'ēdāde begwānemx'dē lā lē-
30 qwēla 'wi'laxa g'ix'g'aēlē lāxa g'ōx^udās.

Wā, g'il'mēsē 'wik'!ex'idēda begwānem lōxs ts!edāqaē lōxs wāx'maē weyōgomāla g'inānema laē 'nāxwa'ma wāx'em q'lēnem g'ōkūla 'wi'la gūqōdālaxa 'wābets!āwasēs nēnagats!ē qa's lā tsāx āltā 'wāpa lāxēs q!ōlōstāla lōxs hāē tseyēda wa.

Those who belong to the numaym of the deceased one go to the 35
house of the chief | of the numaym of the dead man, and they break
one side | of the house and carry out the dry salmon that was given
to the | chief and burn it on the sea side of the grave of the one who
died. | Then they finish, and give to the widow of the || dead man, and 40
to his children, food and | clothing. |

Many a time, when I was a young man, I have seen what I am
talking about, | but now the ways of the Indians are different. |
They do not do now what was done by the men of olden times. ||
That is the end. | 45

THE SPIRITS OF THE FIRE (to p. 749)

Now about The-One-Sitting-on-the-Fire. He is a man according 1
to the saying of the | Indians, when they talk about him in their
feasts, for when they put down in front | of the feasters the dishes,
then the man who puts down the dishes takes | some of the dried
salmon, breaks it into four pieces, dips it into || oil, and throws it on 5
the fire of the feasting house. | He says, praying to The-One-Sitting-
on-the-Fire: |

"Now, The-One-Sitting-on-the-Fire, eat first of the breakfast of
our friends. | Please protect us so that no harm may come to us |

Wä, â'mësa 'nāxwa g'ayōl lāx 'nemēmotas lā lāx g'ōkwasa g'igā- 35
ma'yas 'nemēmotasa la lē'l begwānem qa's k'!exsōdēxa āpsanā-
'yas g'ōkwas qa's mōwēselēxa L!awendēmē xa'masa lāxa g'igā-
ma'yē qa's lā leqwēlaq lāx L!āsa'yas dek!a'yasasa la lē'la. Wä-
laem gwāla, qaxs â'maē la L!awentase'wē genemx'dāsa la lē'lē be-
gwānemx'dē lē'wis sāsēmxdāsēs 'nemēmotē qa ha'mās lō' qa 40
gwēlgwālas.

Wä, la'men dōqūla q'lūnālaxg'in gwāgwēx's'ālasek' yīxg'in hē-
'maōlēk' ālē ālōstā begwānemē. Wä, lōx ōgūx'id lōxda ālēx
bāk!uma yīxs k'!ēsaē la hē gwēg'ilē lāx gwēg'ilasasa g'ālē begwā-
nema. Wä, laem lāba. 45

THE SPIRITS OF THE FIRE

Wä, hē'maēda k'!wax'lāla yīxs begwāmemaē lāx wāldemasa bā- 1
k'lumaxs gwāgwēx's'ālaē lāqēxs k'!wēlaē qaxs g'il'maē k'āgem'līla-
se'wa k'!wēlasa lōelq!wa laēda k'elg'isē begwānem dāx'idxa g'a-
yōlē lāxa xa'masē qa's k'!ōk'ops'alēxa mōwē. Wä, lā ts!ēplīdēs
lāxa l'ē'na qa's āxlendēs lāxa legwīlasa k'!wē'la'yats!ē g'ōkwa. 5
Wä, lā 'nēk'axs laē ts!ēlwaqax k'!wax'lāla:

"Wä, k'!wax'lālā, laems g'ilq'les lāxg'a gaaxstēg'asg'ens 'nē'ne-
mōkūk'. Wäg'illa dādamewēl g'āxenu'x^u qa k'!ēāsēs 'yāg'asLESōx;
wä, hē'mis qa's g'iwālaōs g'axenu'x^u qanu'x^u hōfemalēxenux^u

10 and help us to get easily || all we are working for, you, The-One-Sitting-on-the-Fire." Thus he said, and the man himself | answers, and he says, "Yes, I will do so." | The man replies to what he said, for The-One-Sitting-on-the-Fire. | Then after the man has finished throwing on the fire the four pieces of dried salmon, | he tells the feasters to go ahead to eat the dried salmon. One man, I think, ||
15 was annoyed at that person because | they gave first to eat to The-One-Sitting-on-the-Fire. Therefore, the man was asked by the | guest what The-One-Sitting-on-the-Fire was, a man or a | bird. |

Then the man who had fed The-One-Sitting-on-the-Fire answered
20 and || said that The-One-Sitting-on-the-Fire was in their minds the | man of the fire of our house, and that the heat is a woman, | the wife of The-One-Sitting-on-the-Fire. The woman, the heat, is named | L!ëtsapliñanaga (Heat-Under-the-Fire-Woman), for all the fires in the house and | the fires on the ground have heat, for the firewood
25 can not burn if there is || not The-One-Sitting-on-the-Fire and his wife, L!ëtsapliñanaga, near it, | for they are the life of the fire of the house, namely, The-One-Sitting-on-the-Fire and his | wife, L!ëtsapliñanaga. He is a real man, and || his wife, L!ëtsapliñanaga, is a real woman. Thus said the man to the | guests. Some Indians say
30 that || The-One-Sitting-on-the-Fire and L!ëtsapliñanaga are helping spirits and others say that | The-One-Sitting-on-the-Fire is the soul

10 'nāxwa ēaxēna'ya, qāstā k!wax'lālā," 'nēk'exs laē q!lūlēx's'em nā-nax'ma'ya. Wā lā 'nēk'ēda begwānemē. "Wā, hēlen g'wālālē." Wā la'mēda begwānem nā'nax'mē qa k!wax'lālā lāxēs wāldem. Wā, g'il'mēsē g'wālēda begwānem āxlālaxa mōx'widāl xa'masa laē wāxaxa k!wēlē qā wāg'is xemxas'idxa xa'masē. Wā, la'emxana-
15 wisē wa'nēqēda waōkwē begwānemsa begwānemaxs laē hē g'il hāmgi-lasēwē k!wax'lālā. Wā, hē'mis lāg'ilas wūlāsēwēda begwānemasa k!wēlē lāx g'wēx'sdemasa k!wax'lālā lō' begwānem lō' ts!lēk!wa.

Wā, lā nā'naxma'yēda begwānemxa hāmgi-lāx k!wax'lālā. Wā,
20 lā 'nēk'a yixs "ēmasāē k!wax'lālā lāxēs nē'nāqayaqōs ēsaēla begwānema legwīlasens g'ig'ōkwē. Wā, lāla ts!edāqa L!ēs'alā. Wā, hēm genems k!wax'lālaxa ts!edāqē L!ēs'alaxa lēgadēda ts!edāqas L!ëts!apliñanaga, yixs 'nāxwa'maēda legwīlasa g'ig'ōk' L!ē'wa leq'lūs lāxa āwinak'lūsē, yixs k!ēāsāē g'wēx'idaas x'ix'idēda leqwāxs
25 k!ēsāē la k!wax'lālā L!ē'wis genemē L!ëtsapliñanaga la nēxwāla, qaxs hē'maē q!lūlayosa legwīlasa g'ōkwē yix k!wax'lālā L!ē'wis genemē L!ëtsapliñanagaxa ālak'lāla begwānema. Wā, lāxāē ālak'lāla ts!edāqē genemasē L!ëtsapliñanaga, 'nēk'ēda begwānemaxa k!wēlē. Wā, lāla 'nēk'ēda waōkwē bāk'lumqēxs hayalilagasāēda
30 k!wax'lālā lō' L!ëtsapliñanaga. Wā, lā 'nēk'ēda waōkwēqēxs hē'maē bēx'ūnēsa lēlē begwānemē k!wax'lālā. Wā, la'laē bēx'ūnēsa

of a dead person and that | L!ëtsapliñanaga is the soul of a dead 32
woman. Many Indians say | that The-One-Sitting-on-the-Fire is a
man and L!ëtsapliñanaga is a woman, | and the shamans say that
The-One-Sitting-on-the-Fire is a soul || and that L!ëtsapliñanaga, the 35
heat of the fire, is also a soul. |

No numaym of the tribes owns them. | That is all. |

TRIBUTE TO THE CHIEF (to p. 776)

This was also asked by you about the early Indians. Indeed, | 1
they work for the head chiefs of the numaym. | When the hunter
goes out hunting, and he gets many | seals, the hunter takes one of
the seals || and gives the seals as a present to the | head chief of his 5
numaym; for he can not give one-half of them (to the chief),—even
if the hunter has obtained many | seals,—and give a feast with the
other half left from what he had given to the chief. | Therefore, the
hunter takes | one seal for food for his children and his wife. || The 10
hunter, who does so, is treated well by the chief. | If a stingy hunter
gives half of his seals to the | chief because he prefers the price offered
by another | chief of another numaym, then the chief of | the hunter's
numaym tries to kill the hunter, and often || the chief strikes the 15
hunter so that he dies, if | the chief is a bad man; and, therefore,

le'le ts!edāqē L!ëtsapliñanaga. Wä, hēt!a q!ēnema bāk!umxa 'nēk'a- 32
qēxs begwānemaē k!wax'lāla, wä, lā'laē ts!edāqē L!ëtsapliñanaga.
Wä, lāla 'nēk'ēda pāxālaqēxs bēx'ūna'yaē k!wax'lālāsa legwīlē.
Wä, lālaxaē bēx'ūna'yē L!ëtsapliñanaga yīsa L!ēs'alasa legwīlē. 35

Wä, laem k!eās āxnōgwades lāxa 'ne'mēmotasa lēlqwālala'yē.
Wä, laem lāba.

TRIBUTE TO THE CHIEF

Hēmxaas wūlāse'waōs g'wēg'ilasasa g'ālē begwānemxs āla'maē 1
ēaxela qaēs xāmagema'yē g'igāmē lāxēs 'nāl'nēmēmasaē. Wä,
hē'maaxs hānal'aēda hānl'ēnoxwē. Wä, g'il'mēsē q!eyōlxa mē-
gwatē, wä, ā'misa hānl'ēnoxwē āx'ēdxa 'nemsgēmē mēgwata. Wä,
lā 'wī'la L!e'wentasa mēgwatē lāxēs xāmagema'yē g'igāmē lāxēs 5
'ne'mēmotē, qaxs k!eāsaē g'wēx'idāa nexs'endxa wāx'mē q!ēnem
mēgwatsa hānl'ēnoxwē qa's k!wēlasēsa āpsēx'sāsa la lāxa g'igāma-
'yas. Wä, hē'mis lāg'ilas 'nāl'nēmpl'ena āx'ēdēda hānl'ēnoxwaxa
'nemsgēmē mēgwat qa hamāsēs sāsemē lē'wis genēmē. Wä, hēm
aēk'ilasō'sa g'igāma'ya hānl'ēnoxwē hē g'wēg'ilē. Wä, g'il'mēsē 10
'yāx'ts!eqēda hānl'ēnoxwasēs mēgwatē qa nexs'ēsa la lāxa g'igā-
ma'yē yīxs hēlwēqalaas k'ilōmasa ōgū'la g'igāmēsa ōgūxsemakwē
'ne'mēmota laē senx'idēda g'igāma'yas 'ne'mēmotasa hānl'ēnoxwē
qa g'a'yalatsa hānl'ēnoxwē. Wä, la hē q'lūnālatsēx k!lax'ida-
'maēda g'igāma'yaxēs hānl'ēnox'dē qa lē'lēs, yīxs 'yāx'sē'maē 15

17 the | chiefs of the various numayms own | hunters. The seals are all given to the | chiefs by the hunters, for the meat of the seal is not dried. ||

20 Mountain goat hunters, when they get ten | goats by hunting, give five goats | to the chief of the numaym, and the goat hunter keeps | the other five goats and dries the meat. Sometimes | the chief cuts
25 up the goat meat for his numaym, when || he wishes to do so. If he wishes to dry it, | he does that way. When the chief is a good man, he does not | take the goat away from the hunter by force, and the good chief never thinks | that one-half given to him by the hunter is not enough. If | a chief is bad, he wishes more than half to be
30 given || to him by the goat hunter, and if the goat hunter does not wish to give | more than half of the goats, then the bad chief will take them away by force. | Then the bad chief may kill | the goat hunter, but generally the goat hunter | kills the bad chief, if he overdoes what
35 he says to the || hunter. |

Now I have finished talking about the goats and | I will talk about dry salmon obtained by the salmon-fisher. | If one hundred are caught by the salmon-fisher, | he gives twenty salmon to the

16 begwānema g'igāma'yē. Wā, hēem lā'g'ilas 'nāxwa'ma g'ig'egāma-
'yasa ālogwaq'les 'nāl'ne'mēmas āxnōgwadesa hānl'lēnoxwē. Wā,
lēx'a'mē mēgwatē 'wīla la l'l'e'wendemxa g'igāma'yasa hānl'lē-
noxwē, qaxs k'l'saē x'ilase'wē eldzāsa mēgwatē.

20 Wā, hēemlēda tē'wī'nēnoxwaxa 'melxlō, yīxs g'il'maē lāstowa
'melxlōwē tē'wī'nēnānēmsa tē'wī'nēnox' laē ts'lāsa sek'la 'mē'mel-
xlō lāx g'igāma'yasēs 'ne'mēmōtē. Wā, lēda tē'wī'nēnoxwē axēlaxa
sek'la 'mē'melxlō qa's x'ilēq qa x'ilx'ēldēs. Wā, lā 'nāl'nēmp'lena
sakwēlēda g'igāma'yaxa 'mel'melq'la'yē qaēs 'ne'mēmōtē, yīxs 'nē-
25 k'aē qa's hē gwēx'idē. Wā, lā g'il'em 'nēx' qa's x'ilēq la hēem
gwēx'idēq. Wā, lālēda g'igāma'yē yīxs ēk'aē begwānema k'l's
lēnemaxa 'melxlō lāxa tē'wī'nēnoxwē. Wā, lāxāē k'l's k'lōtēda
ēk'ē g'igāmēxa nexsaakwē l'l'e'wendemsa tē'wī'nēnoxwaq. Wā, g'il-
'mēsē lēmōdēda g'igāma'yē laē 'nēx' qa q'lēk'ōlts'la'yēs l'l'e'wende-
30 masa tē'wī'nēnoxwaq 'melxlō. Wā, g'il'mēsē yāx'stosa tē'wī'nē-
noxwasa q'lēk'ōlts'la'yē 'melxlōxs laē lēnemaxa 'mē'melxlōwēda
'yāx'se'mē g'igāma'ya. Wā, hē'mē la k'lēlax'idaatsa 'yāx'se'mē
g'igāmēxa tē'wī'nēnox'dē. Wā, lā q'lūnāla hēdēda tē'wī'nēnoxwē
k'lēlax'idxa 'yāx'se'mē g'igāmēxs sābēndaēs wāldemaxēs tē'wī'nē-
35 noxwē.

Wā, laemlē gwālxag'in gwāgwēx's'alēq lāxa 'melxlō. Wā, la-
'mēsen gwāgwēx'sex'idēl lāxa xamsilāxa xa'masēxa yālnēk'wē-
noxwaxa k'lōtēla. Wā, g'il'mēsē lāk'endē yālnēgwānēmasa yālnē-
k'wēnoxwē laē ts'lāsa ma'tsemg'ustā k'lōtēla lāxēs g'igāma'yē lāxēs

chief of his || numaym, and sometimes more than twenty, | if 40
the chief and the salmon-fisher are both good-minded, | but when
the chief and the salmon-fisher are bad, | then the salmon given to
the chief is less, | for there are only ten salmon given by the || fisher- 45
man to the chief. Sometimes, | the salmon-fisher has more than one
thousand dry salmon | caught in the river. Then generally the
chief | and the fisherman quarrel and often fight | until one of them
is killed, when the chief thinks that he has not been given enough, ||
and this is done when both the chief and the fisherman are bad 50
people. | This is the end. |

Now I will talk about those who dig cinquefoil. | When the woman
and her husband | go to dig cinquefoil roots in their garden-beds,
when they arrive there, || the woman who digs the cinquefoil roots 55
takes her digging stick and her two baskets and | goes to her garden-
bed and she sits down at the edge of the garden-bed and begins to
dig. | She throws the short roots into the larger basket and | she
throws the longer roots into the smaller basket. That | is the way in
which the women who dig cinquefoil roots do when they dig up their
garden beds. || When the whole garden bed has been dug over, | she 60
throws the short roots into a small cedar-bark basket; and when the |
short roots have been put into one cedar-bark basket, she takes the

‘ne‘mēmōtē. Wä, lä ‘nā‘nemp!ēna häyāqax mältsemg’ustāwa 40
k’!ōtela yīxs ‘nemālaē ēs’ēk’elēda g’igāma’yē lē’wa yāhnek!wē-
noxwaxa k’!ōtela. Wä, g’il’mēsē ‘nemāla ‘yaēx’sema g’igāma’yē
lē’wa yāhnek!wēnoxwaxa k’!ōtela laē hēmenālaem hōlała k’!ōtela
L’ēwendemsēxa g’igāma’yē yīxs lastō’māēda k’!ōtela L’ēwendemsa
yāhnek!wēnoxwē k’!ōtela lāxēs g’igāma’yē; yīxs ‘nā‘nemp!ēnaē 45
häyāqax lōxsemx’idē xa’māsasa yāhnek!wēnoxwaxa k’!ōtela lāxēs
wamēdzasē wā. Wä, hē’mis q!ūnāla xōma‘fidaatsa g’igāma’yē
lē’wa yāhnek!wēnoxwaxa k’!ōtela yīxs q!ūnālaē dādēgō, wä, lä
lē’nōkwa lāxēq yīxs k’!ōtaēda g’igāma’yax L’ēwendemaq. Wä,
hēem hē gwēg’ilaxs ‘nemālaē ‘yaēx’sem bēbēgwānema g’igāma’yē 50
lē’wa yāhnek!wēnoxwaxa k’!ōtela. Wä, laem lāba.

Wä, la‘mēsen ēdzaqwa gwāgwēx’salal lāxa ts!ots!ēnoxwaxa t!ex-
sōsē yīxs g’il’maē la ts!ewēsa ts!ōts!ēnoxwē ts!ēdāq lē’wis lā’wū-
nemē lāxēs t!ēk’ēlakwē. Wä, g’il’mēsē lāg’aa lāqēxs laēda ts!ōts!ē-
noxwē ts!ēdāq āx’ēdxēs ts!ō’yāyo lē’wis mältsemē laelxa’yā qa’s 55
lā lāxēs t!ēk’ēlakwē. Wä, lä k!ūnxelēsaxēs t!ēk’ēlakwē qa’s ts!ō-
s’idē. Wä, lä ts!exts!ālasa t!ex’sōsē lāxa ‘wālasagawa’yē lexa’yā. Wä,
lä ts!exts!ālasa lāxabālis lāxa āmāyagawa’yē lexa’yā. Wä, hēem
gwēg’ilatsa ts!ōts!ēnoxwē ts!ēdāqexs ts!ōsaē lāxēs t!ēk’ēlakwē.
Wä, g’il’mēsē ‘wīla la ts!ewēkwē t!ēk’ēlakwas laē hets!ālasa t!ex- 60
sōsē lāx ām’āma’yē l!āl!abata. Wä, g’il’mēsē ‘wīla lāx hets!ē-
wakwa t!et!ēgwats!ē l!āl!abata laē āx’ēdxa lāxabālisē qa’s hēkwē

- 63 long roots and pulls them out, | one at a time, and spreads them out on a mat. | Then she may count the long roots, that is, one hundred.
- 65 She ties them in the middle with a strip of narrow || cedar bark. That is called by the woman who digs cinquefoil roots "one | bundle of long roots," if it is put up in this way. When they are well tied in the middle, | the woman who digs cinquefoil roots puts them into a medium-sized basket, and | when the cedar-bark basket is full, she puts it away, for sometimes | there are many cedar-bark baskets with
- 70 long cinquefoil roots and also many || cedar-bark baskets with short cinquefoil roots. As soon as this has been done, she goes home to her winter | house. The cedar-bark baskets which are to be given to the | chief are put in a canoe in a separate place. As soon as the | woman who has taken the cinquefoil roots and her husband arrive on the beach of their house, | the man shouts to the chief and asks him
- 75 to come to meet him, and || the chief usually comes down at once to meet the woman who has dug the cinquefoil roots, | and when she arrives at the beach, the husband of the | woman who has taken the cinquefoil roots, shows the cedar-bark baskets with long roots to the chief. | He says to him, "These are given to you by my wife, chief," |
- 80 and the chief thanks him for his word. Then || the chief calls the young men to carry up from the beach the baskets with long cinquefoil roots. | He does not give any of the baskets with short cinquefoil

- 63 ʔnāʔnemts!q!Emkʔaq qaʔs kʔadedzōdalēs lāxa lēbilē lēʔwaʔya. Wā, lāxentē hōsaemxa lāxabālisē qa lākʔendēs lā yīʔōyōtsa ts!ēq!a-
- 65 dzō denas lāq. Wā, hēem gweʔyōsa ts!ōts!ēnoxwē ts!edāq ʔnemxʔsa-yokʔ lāxabālisā hē gwālē. Wā, gʔilʔmēsē ʔwīla la yaēʔoyāʔlaxs laē aēkʔlēda t!ōts!ēnoxwē ts!edāq ʔxts!ālas lāxa hēʔa l!ābata. Wā, gʔilʔmēsē qōt!ēda lāxabats!ē l!ābata laē gʔēxaq, yīxs ʔnāʔnemp!E-naē q!ēnema lēlaxabats!ē l!āl!ēbata. Wā, lāxaē q!ēnema t!ēt!E-
- 70 gwats!ē l!āl!ēbata. Wā, gʔilʔmēsē gwāla, laē nāʔnakʔ lāxēs ts!āwūn-xasē gʔōkwa. Wā, laem gwālelaem ōgūgexsa lālē l!ēwendemxa gʔigāmaʔyē lēlaxabats!ē l!āl!ēbata. Wā, gʔilʔmēsē lāgʔalisēda ts!ōts!ēnoxwē ts!edāq lēʔwis lāʔwūnemē lāx l!ēmaʔisasēs gʔōkwē, laasa begwānemē lāqūlaxa gʔigāmaʔyē qaʔs lēʔlālaq qa gʔaxēs lālalaq. Wā,
- 75 hēxʔidats!ēmasʔmēsa gʔigāmaʔyē gʔāx gʔāgʔaxalaxa ts!ōts!ēnoxwē ts!edāqa. Wā, gʔilʔmēsē lāgʔaa lāxa gʔāxʔalisē laēda laʔwūnemasa ts!ōts!ēnoxwē ts!edāq nēlasa lēlaxabats!ē l!āl!ēbat lāxa gʔigāmaʔyē. "Wā, laʔmōx l!ēwendemsgʔin genemkʔ lāl, gʔigāmē," ʔnēkʔeq. Wā, āʔmisē moʔlēda gʔigāmaʔyas wāldemas. Wā, la-
- 80 ʔmēda gʔigāmaʔyē lēʔlālaxa hāʔyāʔa qa lās ʔmōsdēsaxa lēlaxabats!ē l!āl!ēbata. Wā, laem kʔlēas l!ēwendems lāxa t!ēt!ēgwats!ē l!āl!ēbata lāxa gʔigāmaʔyē, qaxs lēxʔaʔmaēda gʔigēgāmaʔyē lēlaxap-

roots | to the chief, for the chiefs eat only the long cinquefoil roots, | 82
and the common men eat the short | cinquefoil roots. That is all. ||

And this is the way with all kinds of berry cakes. When | there are 85
five bundles of berry cakes obtained by the woman who has picked
the berries, she gives | one bundle of berry cakes to the wife of the chief.
There are five | cakes in one bundle of berry cakes. Often the wife of
the | chief thinks that one bundle of berry cakes is not enough; that is,
if the wife of the chief is a bad woman || and many times the two women 90
quarrel. | That is all. |

I have forgotten that there are sometimes fifty | bundles of dried
berry cakes; that is, more than two hundred berry cakes made by
the | woman who picked the berries;—if the woman is strong when ||
picking salal berries or currents or elderberries or huckleberries, 95
When | the berry picker has two hundred bundles of dried berry cakes, |
she gives forty bundles | to the wife of the chief. That is the way, for
there are many berry-picking | women who get more than two hundred
bundles of dried berries of || the different kinds of berries. | 100

Of all the different kinds of food, a little is | given to the chief by
those who belong to his numaym: clams, | mussels, small mussels,
and horse clams. | Of all of these, a little is given to the || wife of the 5

g'exa lāxabālisē. Wā, hēt!ēda begwānemq!ālamē t!Et!aq"xa t!Ex- 83
"sōs. Wā, laem lāba.

Wā, hē'mēsa 'nāxwa qa's gwēx'sdemaxa t!Eqā, yīxs g'il'maē 85
sek'lax'sayōkwē t!Eqāsa hāmts!ēnoxwē ts!Edāqa, lā L!ēwentasa
'nemx'sayōkwē t!Eqā lāx genemasa g'igāma'yē lāxs sēsek'laxsa-
gālaēda 'nemx'sayōkwē t!Eqā. Wā, lāxāē q!ūnāla k'!ōte genemasa
g'igāma'yaxa 'nemx'sayōkwē t!Eqā, yīxs 'yax'sa'maē ts!Edāqa
genemasa g'igāma'yē. Wā, lā q!ūnāla xōma!idēda ma!ōkwē ts!ē- 90
daqa. Wā, laem lāba.

Ā, hēxōlen L!elēwisēnx's 'nā!nēmp!ēnaē sek!asgemg'ustāx'sa-
yokwa t!Eqā lōxs hāyāqa mā!p!enyāg'ex'sayokwa t!Eqā āxānēmsa
hāmts!ēnoxwē ts!Edāqa yīxs lāk!wēmasaē hāmsēda ts!Edāqaxa
nek!ūl L!ēwa q!ēsēna L!ēwa ts!ēx'ina L!ēwa gwādfm. Wā, hē- 95
'maaxs mā!p!enyāg'ex'sayokwaē āxa'yasa hāmts!ēnoxwē ts!Edā-
qaxa t!Eqā. Wā, lā L!ēwentasa mōsgemg'ustāx'sayōkwē t!Eqā
lāx genemasa g'igāma'yē. Wā, hē'mēq qaxs q!ēnēmaēda hāmts!ē-
noxwē ts!ēda q lālxa hayāqāxa mā!p!enyāg'ex'sayōkwē t!Eqaxs
hāmsaaxa L!ōl!ep!ēmasē. 100

Wā, 'nāxwaemlēda ōgūq!ēmas hēsha'ma'yā la xāl!a L!ēwfn-
demxa g'igāmasa g'ayōl lax 'ne'mēmotasxa g'āwēq!ānem L!ēwa
k'!ōmats!ē L!ēwa xo!ē L!ēwa laēsē L!ēwa met!āna'yē. Wā, hā's-
taem xāl!a L!ēwendēmsa lāwēnoxwē ts!Edāqxa ts!ēts!ek!wēmasaxa

chief by the woman who digs shell fish.—enough to be eaten by the wife of the | chief. I think this is all about this. |

This is another thing asked by you on the 22d of the | month of May: namely, about the hunter. When he has shot | three bears, he gives
10 one to the chief of his numaym || and he keeps two bears; and when a sea hunter has killed three sea otters, | he gives one to the chief of his numaym. This is done with | everything that is obtained by hunters and sea hunters and | canoe builders. The canoe is generally given to the chief. | That is all about this. ||

15 This is another matter asked by you regarding the carvers of the chief | in his numaym. It is true what you say. Generally, | the chief and his carvers live together in one house. When the chief | wishes to change his house and to have carved | posts, then the chief just tells
20 his carver that he wishes for || carved posts for his house. The carver knows | all the carvings that belong to his chief, and, therefore, | the chief never tells the carver what he is to carve on the posts of the | house, for the wood carver knows what he will carve, because | he knows all the carvings that belong to the chief. ||

25 Another man, belonging to the numaym of the chief, | has to get cedar trees to be carved by the wood carver. As soon as | the cedar trees lie on their backs on the beach of the house of the chief, the |

5 *genemasa g'igāma'yē qa āem hēlk'!esalasō^e ts!ēkwasōsa genemasa g'igāma'yē. Wā, lax'st!aak^uem 'wī^ela laxēq.*

Wā, g'a'mēts 'nemx'idāla wūlasō^exa ma'ēxsag'eyō 'nāla lāxa
'mekūlāsa melēlasgemxa hānl!ēnoxwaxs g'il'maē hānlēkwālaxa
yūduxwē L!ā'ya laē ts!āsa 'nemē lāxa g'igāma'yasēs 'ne'mēmotē.
10 Wā, lā āxēlaxa ma'lē L!ā'ya. Wāx'i yūduxwa q!āsa ālēwanemsa
ālēwinowē lāxāē ts!āsa 'nemē lāxa g'igāma'yasēs 'ne'mēmotēxa
'nāxwa 'yānemsa hān'ēnl!ēnoxwē lē'wa ēs'ēlēnoxwē lō'ma lēel-
q!ēnoxwaxa xwāk!ūna, hēemlāl āem q!ūnāla ts!ē'wēxa g'igāma'ya
xwāk!ūna. Wā, laem lāba laxēq.

15 Wā, g'a'mēts 'nemx'idāla wūlasōwa g'it!ēnoxwasa g'igāma'yē
lāxēs 'ne'mēmotē. Wā, ālaem lāxēs wāldēmōs, yīxs q!ūnālāē
'nemaēlē g'igāma'yē lē'wis g'it!ēnoxwē. Wā, g'il'mēsēda g'igā-
ma'yē wālaqēla qa's L!āyōgūlsēxēs g'ōkwē qa k'!ēx'k'!adzekwēs
lēlāmas, wā, āmēsa g'igāma'yē nēlaxēs g'it!ēnoxwaxs 'nēk'aē qa
20 k'!ēx'k'!adzekwēsa lēlāmasēs g'ōkwē. Wā, lēda g'it!ēnoxwē 'nā-
xwaem q!ālelax k'!ēk'!es'āsēs g'igāma'yē. Wā, hē'mis lāg'ilas g'igā-
ma'yē hēwāxa nēlaxēs g'it!ēnoxwas gwēx'sdemlas k'!ālāsa lēlāmasa
g'ōkwē, qaxs hās'mēlaxa g'it!ēnoxwē nāqēlēs k'!ālā, qaxs 'nāxwa-
'maē q!ālelax k'!ēk'!es'āsēs g'igāma'yē.

25 Wā, lālē ōgū'laem begwānem g'ayōl lāx 'ne'mēmotasa g'igāma'ya
la 'wawī'laxa wilkwē qa k'!āsōsa g'it!ēnoxwē. Wā, g'il'mēsē g'āx
k'atēmga'alisa wēlkwē lāx lēma'isas g'ōkwasa g'igāma'yē, laēda

chief sends his speaker to call the different|numayms to come and 29
roll up the four cedar trees. || When they are all in front of the chief's 30
house, the|chief's speaker tells the common men to roll up the|four
cedar trees. Then the chiefs just sit down outside,|watching the
tribe who are working hard, rolling up the four|cedar trees. The
carver shows them where to place the||four cedar trees, on the ground. 35
When the four cedars are all up on the beach,|the speaker of the chief
tells all the men to sit down,|and when they are seated, the young
men of the chief's numaym|go into the chief's house and come out
carrying|blankets which they put down at the place where the chief's
speaker is standing,||and he gives one pair to each|chief of the various 40
numayms, and to each group of two|common men one pair of blankets.
This is called by the|Indians, "obtained by rolling up the cedar tree."
After the speaker has given away the|blankets, the chief's speaker
asks the carver to||carve the four cedars for posts of the chief's house, | 45
and he promises to pay fifty blankets | for each post: that is, two
hundred blankets|for the four posts, and the carver thanks him for |
what he has said. Then the carver carves the four posts,||and when 50
he has finished them, the chief asks his speaker to go and invite|the

g'igāma'yē 'yālaqasēs ā'yilkwē qa lās lēx'lēlsa 'wīlaxa ālōgūq!Esē 28
'nāl'nēmēmasa qa g'āxēs 'wīla lēx'usdēsaxa mōts!aqē wilkwa. Wā,
g'il'mēsē g'ax 'wīla lāx l'āsanā'yas g'ōkwasa g'igāma'yē laēda el- 30
kwāsa g'igāma'yē āxk'!ālaxa bēbegwānemq!ālamē qa lēx'usdēsēxa
mōts!aqē wilkwa. Wā, lax'da'xwa g'ig'egāma'yas āem k!ūts!Es
x'its!ax'ilaxēs g'ōkūlōtaxs laē lāxūmāla lēx'ūsdesēlaxa mōts!aqē
wilkwa. Wā, lā hēma g'it'lēnoxwē ts!āts!Emx'sīla qa k'atk'et!ātsa
mōts!aqē wilkwa. Wā, g'il'mēsē 'wī'losdēsa mōts!aqē wilkwa laēda 35
elkwāsa g'igāma'yē āxk'!ālaxa 'nāxwa bēbegwānem qa k!ūs'elsēs.
Wā, g'il'mēsē 'wīla k!ūs'elsa laēda hā'yāf'ās 'ne'mēmotasa g'igā-
ma'yē hōgwīla lāx g'ōkwasēs g'igāma'yē, qas g'āxē 'mōwelsaxa
p!Elxelasgemē, qas g'āxē 'mōgwaelsaq lax lādzasasa elkwāsa g'i-
gāma'yē. Wā, lā yāx'witsa 'nāl'nēmxxa lāxa 'nāl'nēmōkwē g'ig'e- 40
gāmēsa ālōgūq!Esē 'nāl'nēmēmasa. Wā, lā maēma'lōkwa bēbegwā-
nemq!ālaem lāxa 'nāl'nēmxxa p!Elxelasgema. Wā, hēm gwe'yōsa
bāk!umē lēx'usdēdzanemxā wilkwē. Wā, g'il'mēsē gwāl yaqwasa
p!Elxelasgemē laēda elkwāsa g'igāma'yē hēlaxa g'it'lēnoxwē qa
k'lēx'īdēsēxa mōts!aqē wilkwa qa lēlāmles g'ōx'lāsa g'igāma'yē. 45
Wā, lā gwāfēlaem hālaq!Eg'a'itsa sēsēk'lax'sōkwē p!Elxelasgem
lāxa 'nāl'nemts!aqē lāma. Wā, la'mē mā'lp!Enyag'e p!Elxelasgem
lāxa mōts!aqē lēlāma. Wā, ā'misēda g'it'lēnoxwē mō'las wāide-
mas. Wā, la'mēda g'it'lēnoxwē k'lēx'īdxa mōts!aqē lēlāma. Wā,
g'il'mēsēsē gwāla laēda g'igāma'yē āxk'!ālaxēs elkwē qa lās lēx'lēl- 50

52 various numayms to come and sit down outside | of the house. When they have all come, the chief tells | his speaker that he will pay two hundred blankets to the carver, | and after he has done so, the chief asks
 55 the speaker to || give to each man one blanket. | This is paid to them by the chief for coming to watch him, as he pays the | carver. If the chief should not pay the carver well, | then the chief would bring disgrace upon himself; for it is a disgrace | to him and his children and
 60 their children, if he should || not pay much to the carver and to the painter | of the front of his house and of the posts: for the | carver and the painter are different men; | and the board maker is also another man. All this is paid for | by the chief with many blankets. That is the end. ||

1 The ways of the various numayms, when | the chief desires to give a potlatch to the tribes, are different. This is called by the Indians | "to give property into the house of the chief." When | the chief of a
 5 numaym says that he intends to invite the tribes, and if || the chief has five hundred blankets in his house, then the chief | sends his two speakers to go and call his numaym | to come into the house of the chief; and when | the speakers go, they enter the doors of the houses

51 saxa ălōgŭq!Esē 'nāl'enēmāsa qa g'āxēs 'wī'la k'lūs'Elsa lax L'āsanā-
 'yasēs g'ōkwē. Wā, g'il'mēsē g'āx 'wī'la laēda g'igāma'yē āxk'lā-
 laxēs Elkwa qa hālaqāsēs mā'lp!Enyag'ā p!Elxelasgēm lāxl g'it'lē-
 noxwē. Wā, g'il'mēsē gwāla laēda g'igāma'yē āxk'lāxēs Elkwa qa
 55 yāx'witsēxa 'nāxwa bēbegwānēmsa 'nāl'enēmē p!Elxelasgema. Wā,
 laem hālāgēmsa g'igāma'yē qaxs g'āxaē dōqwaŭaqēxs laē hālāqaxa
 g'it'lēnoxwē. Wā hē'maa qō k'lēslaxa g'igāma'yē āēk'ila hālāqaxa
 g'it'lēnoxwē lālaxē q'lūlēx's'ēmlaxa g'igāma'yē q!ēmāg'ila qa's
 q!ēmā lē'wis sāsēmē lō' sāsēmlas qaxs 'wālasaē q!ēmāsa g'igāma-
 60 'yaxs k'lēsaē q'lēnemē hālāgēmasēxa g'it'lēnoxwē lē'wa k'lat'lēno-
 xwaxa tsāqema'yasa g'ōkwē lē'wa lēlāmē yīxs ōgū'la'maē begwā-
 nēma g'it'lēnoxwē. Wā, lāxaē ōgū'laem begwānēma k'lat'lēnoxwē.
 Wā, lāxaē ōgū'laem begwānēma lat'laēnoxwē. Wā, hē'staem hālā-
 qasō'sa g'igāma'yasa q'lēq!ENEMē p!Elxelasgema. Wā, laem lāba.

1 Wā, la ōgūqāla'mē gwēg'ilasasa ălōgŭq!Esē 'nē'mēmota, yīxs
 p!ets'lēxsdaēs g'igāma'yaxa lēlqwālala'yē, yīx gwe'yāsa bāk'lūmē
 p!edzēlasēs dādāk'asē laxēs g'igāma'yē. Wā, hē'maaxs laē 'nēk'ēda
 g'igāma'yasa 'nē'mēma qa's lēlēlēxa lēlqwālala'yē, yīxs āxēlaēda
 5 g'igāma'yaxa sek'lāp!Enyag'ē p!Elxelasgema. Wā, lāda g'igāma'yē
 'yālaqasēs mā'lōkwē ā'yīlk^u qa lās lēx'lēlsa 'wī'laxēs 'nē'mēmotē qa
 g'āxēs 'wī'la g'āxēL lāx g'ōkwāsēs g'igāma'yē. Wā, g'il'mēsē la

of those who are being called. | They stand in the door of the house 9
and say: ||

"We call for our chief, that we may come and listen to what he 10
will say | to us, numaym, wā, wō, wō. Come quickly, we are going
to call | only once." Thus they say and go out again. |

Then all the men guess that the chief is going | to ask to be helped
by his numaym in his potlatch. Therefore, they get ready and || all 15
the men and their wives talk together before | they go into the
chief's house. When what is to be contributed to the potlatch is
ready | they go into the chief's house. They do not | take their
blankets which are ready in the houses to be given to the chief. |
Then they all enter the house. When all the men are in the house, ||
the chief, himself, speaks and | says: | 20

"Thank you, numaym, that you have come to this our | house
here, great numaym. Indeed, this is the way of my | mind, great
numaym. I depend on it that you will stand behind me || in every- 25
thing, when I contend with the chiefs of the tribes. | Now, great
numaym, I will tell you about what I have in | mind. I want to
give a potlatch to the tribes. I have five hundred | blankets in my
house. Now you will | see whether that is enough to invite the
tribes with. || You will think that five hundred blankets are not 30

qās'idēda ā'yilk^u laē laēL lax t!EX'ilāsa g'ōkwāsēs LĒX'LELSASE'wē. 8
Wā, lā q!wastōlila lāx āwilelāsa t!EX'ilāsa g'ōkwē. Wā, lā 'nēk'a:

"LĒX'LELSANU'x^u qaens g'igāma'yēx qens lā hōlēlaxōx wāldē- 10
mēxsdāxs g'āxens, 'nē'mēmōt. Wā, wō, wō. Hālag'ilil la 'nēmp!ē-
nats!axstaemLENU'x^u 'nēk'exs laē hōqūwelsa.

Wā, gwāfela'mēsa 'nāxwa bēbegwānem k'ōtaxēs g'igāma'yē laem
p!edzēL'alālxēs 'nē'mēmōtē. Wā, hē'mis lāg'ilas gwāfelaem q!ē-
q!eyōdēda 'nāxwa bēbegwānem LE'wis gēgenemāxs k'lēs'maē la 15
hōgwila lāx g'ōkwāsēs g'igāma'yē. Wā, g'il'mēsē gwāf'alilē p!ē-
dzēLEMLas laē hōgwila lāx g'ōkwāsēs g'igāma'yē. Wā, la'mē k'lēs
dālaxa p!elxelasgēmēxēs la gwalila qa's p!edzēLEma lāxēs g'igāma-
'yaxs laē 'wī'la hōgwila lāx g'ōkwē. Wā, g'il'mēsē 'wī'laēlēda begwā-
nemx'sā laasē q!ūlēdzaqwa yāq!eg'a'lēda g'igāma'yē. Wā, lā 'nē- 20
k'a:

"Gēlag'a, 'nē'mēmōt, gēlag'axs g'āxaēx g'āxēL lāxwa g'ōkwēx,
lāxens g'ōkwēx, 'wālas 'nē'mēmōt. Qālag'a gwālaasg'asg'en nā-
qēk' qa's, 'wālas 'nē'mēmōt, yixg'in hēlēqelēg'inLōs lāwēg'ē g'āxen
qa 'nāxwa lōxgūn yālok!wāg'alēk' Lō' g'ig'egāma'yasa lēlqwālala'yē. 25
Wā, la'mēsen nēlalōL, 'wālas 'nē'mēmōt, yisg'a gwēg'alēdzasg'asg'en
nāqēk', yixg'in p!ets!ēxsdēg'axa lēlqwālala'yē. Wē, lāx sek'!a-
p!enyag'ōxda p!elxelasgēmēx g'aēl lāxen g'ōkwēx. Wā, la'mēts dō-
qwāfaleq hēfala'maōx lāx lēla'layoxa lēlqwālala'yē. Wā, g'il-
'emlwits k'lōtaLEXa sek'!āp!enyag'ēx p!elxelasgēma la'mēts wāg'il 30

31 enough, | and you will treat me as your chief, and you will give me your property for the potlatch, | great numaym, for it will not be in my name. It will be in your name, | and you will become famous among the tribes, when it is said that you have given your property for a potlatch, | that I may invite the tribes. Now look at your ||
35 minds." Thus he says, and sits down. |

He waits in the house to hear what will be replied to his speech by the numaym. | All the men of his numaym only keep silent. | They all wait for the chief to speak who is next in rank under the head
40 chief | who is going to invite the tribes. The one || next to the chief should begin to contribute property for the potlatch; for they begin at the head of the numaym, | according to rank [the seats] down to the one lowest in rank [last seat]. Therefore, they wait | for the one next to the chief to speak. When he arises | from his seat, he speaks and says: |

45 "Now rise, numaym, let us open our || boxes to give property for the potlatch to our chief; | for will it be in our chief's name what we shall do? It will be in our | name what we shall do. Now, chief, just | spread out a mat that we may pile on it what we are going to give you for the potlatch." Thus he says, | and they all come out of the house of their chief. ||

50 The man who is next to the chief goes out first. When | all the men are out, they | ask the man who is next to the chief how many |

31 g'āg'ēxsilāt g'āxen qa's wāg'ilōs p'!edzēlasēs dādak'asōs g'āxen,
'wālas 'ne'mēmōt, qaxs k'!ēsēla nōsl lēgeml, yīxs hōs'mēla lēgeml
qasō la! ts!ēt'wālā! lāxwa lēlqwālala'yax 'nēx'sōl p'!edzēlasēs dāda-
k'asōs qen lēla'layōxa lēlqwālala'yax. Wā, laems dōqwalātxēs
35 nēnāqayōs," 'nēk'exs laē k'!wāg'alila.

Wā, la'mē ōlastōlil hawalēlaax nā'naxma'yayōlas 'ne'mēmōtasēx
wāldemas. Wā, ā'misē la 'nāxwa tsemōtālēda 'ne'mēmōtas. Wā,
la'mē 'nāxwa ōlala qa yāq!eg'a'!ēsa g'igabā'yaxa g'igāma'yēxa lēla-
'laxa lēlqwālala'yē, qaxs hēts!ēmasaē g'ālabend p'!edzēlēda mā-
40 k'ilāxa g'igāma'yē qaxs g'āgemdalaēda 'ne'mēma lāxēs lālexwa'yē
g'wāyōl lāxa mā'k'!exsda'yē lāxwā'ya. Wā, hē'mis lāg'ilas hē ōlala-
sēwēda mā'k'ilāxa g'igāma'yē qa yāq!eg'a'!ēs. Wā, g'il'mēsē lāx-
'walil lāxēs k'!wāēlasē laē yāq!eg'a'!a. Wā, lā 'nēk'a:

"Wāg'il la 'wīla q'!wāg'ilēlōl, 'ne'mēmōt, qens lā x'āwaxens g'il-
45 g'ildasa qens g'āxlag'ī p'!edzēlasens dādak'asa lāxens g'igāma'yēx.
Heslaēlēxens g'igāma'yēx lēgemlens g'wēx'idaaslēx, nōsmēl-
g'insax lēgemlens g'wēx'idaaslēx. Wāg'illa g'igāmē' āem la-
p'lālilas lē'wa'ya qa 'mōdzōdālasitsenu'x" p'!edzēlēmlaōl," 'nēk'exs
laē 'wīla hōqūwēsa lāxa g'ōkwāsēs g'igāma'yē.

50 Wā, laem g'ālabā'ya begwānemxa mā'k'ilāxa g'igāma'yē. Wā, g'il-
'mēsē 'wīla hāqūwēlsēda bēbegwānemē laē 'nāxwā'mēda bēbegwā-
nemē la wūlaxa begwānemēxa mā'k'ilāxa g'igāma'yē lāx 'wāxaas-

of his blankets he is going to give to the chief for the potlatch; and 53
when | that man is angry, he says: ||

"I am annoyed by our chief, because he asks us too often for 55
property | for his potlatch. I shall try to make him ashamed.
Therefore, | I shall give him one hundred blankets, that we | may
bury his name under our property. I wish that you | give for the
potlatch fifty, or forty, or ten pairs of blankets; || and from those who 60
are poor, shall come five pairs of blankets." | Thus says the man next
to the chief.

After he had finished his speech, they all carry on their shoulders
the blankets, | and the blankets owned by each man are piled up. |
When the blankets have all been brought in, || the men sit down 65
alongside of the blankets which they are going to contribute for the
potlatch; | only the one who is next to the chief stands next | to the
one hundred blankets which he is going to give for the potlatch. He
speaks, and says: |

"Now come, you numaym, let us treat our chief as a | chief."
And then he turns to the chief and says to him, || "Now look this way, 70
chief, and listen to what we | came here for to your house, chief. We
came here with good hearts | to you, chief. We give to you this
property for your potlatch, | that we may help you with what you
are doing all the time in behalf of my | name, for I am the body of

lasa p!Elxelasgemē p!Edzēlemlasēxa g'igāma'yē. Wā, g'il'mēsē 53
lāwisēda begwānemē laē 'nek'a:

"Wanēqadzenlasens g'igāma'yaxs xenlelaē 'nenxwaākūla p!E- 55
dzēlela g'āxens. Wā, la'mēsen hamāx'ts!alaleq. Wā, hē'mis
lāg'ilasōx lāk'!endē p!Elxelasgemē p!Edzēlemlaqō, qens wāg'i
dzemasōx lēgemaxs yisens dādak'asēx. Wā, len 'nēx' qa's 'nā-
xwa'mēlōs p!Edzēlas sek'!ax'sōk^u lō' mōx'sōk^u lō' neqaxsa; wā
lālē sek'!āxxa p!Elxelasgemē g'āg'ilēla p!Edzēlemla wa'yamāla," 60
'nek'ēda begwānemēxa mā'k'ilāxa g'igāma'yē.

Wā, g'il'mēsē gwālē wāldemas laē 'wī'la gemxēlelaxa p!Elxelas-
gemē. Wā, la'mē a'owīla p!Elxelasgemē, yix āxasa 'nā'nemōkwē
begwānema. Wā, g'il'mēsē 'wī'laēlēda p!Elxelasgemē laē 'nāxwa-
'mēda begwānemē k'lūdzenwalixēs p!Edzēlemē p!Elxelasgema. Wā, 65
lēx'a'mēsē lā'wīlēda mā'k'ilāxa g'igāma'yē lē'wenwalixēs p!Edzē-
lemē lāk'!endē p!Elxelasgema. Wā, lā yāq!eg'a'la. Wā, lā 'nek'a:

"Gēlag'a, gēlag'a yōl 'ne'mēmōt qens g'āxē g'āg'ēxsilaxens g'i-
gāma'yēx." Wā, lā gwēgemx'ēid lāxa g'igāma'yē. Wā, lā 'nek'eq:
"Wāg'il la gwāsgemx'ēidlōl, g'igāmē' qa's hōlēlāōsaxg'anu'x^u g'axē- 70
nēk' g'āxēl lāxōs g'ōkwaqōs, g'igāmē'. G'āxenu'xwasg'ada ēk'ek'
nāqafya lāl, g'igāmē' g'āxenu'x^u p!Edzēlasg'ada dādak'asek' lāl g'i-
gāmē' qenu'x^u g'ōx'widaōl lāxōs hēmenāla'maqōs gwēg'ilasa qen
lēgemxg'in ōgwida'yēg'asēs 'ne'mēmōtōs, g'igāmē'," lāxēs dālaaxa

75 your numaym, chief." Thus he says, holding || one pair of blankets in his hand while he is speaking. Then he says, "This | will be the rank of the new name of my child, according to my kindly feeling towards you, chief. | Now count, counter of the house." |

Then he counts one hundred blankets and after he has done so, | the one who is next to the chief is asked to go and count what is
80 contributed for the potlatch, || by the one next in rank, and the one next to the chief | speaks for his numaym. |

When all the blankets contributed for the potlatch have been put down, | the chief asks his numaym to bring out of his room the five hundred | blankets to be piled on top of the blankets given for the
85 potlatch. || Sometimes more than a | thousand blankets are given by the tribe to their chief for his potlatch. |—|

All the numaym fellows do not expect the chief to | return what is
90 given for the potlatch. Then the chief || gives away in the potlatch the blankets given to him. That is | all about this. |

MARRIAGE LAWS (to p. 782)

And this is the last, what you refer to, for me to answer. | You ask about a woman who is the daughter of a first husband. | When the
95 first husband dies, and (a woman) marries another || man, and she gives

75 'nemxsa p!elxelasgemxs yāq!ent!ālaē. Wā, lā 'nēk'a: "Laem ō'mayōles ālē lēgemsen xūnōkwaxgr'ada ēg'in nāqē qa's g'igāmē. Wā, wāg'a hōselalex hawāsēmil."

Wā, lā hōs'idxa lāk!endē p!elxelasgema. Wā, g'il'mēsē gwāla laē āxse'wa, yixa māk'ilāxa g'igāma'yē qa's lā hōs'edex p!edzēlē-
80 masa māk'ilāq lāxēs lāxwa'yē. Wā, hēx'sā'mēsa māk'ilāxa g'igāma'yē yāq!ent!āla qaēs 'ne'mēmote.

Wā, g'il'mēsē 'wi'la āx'ālilēda p!edzēlēmē p!elxelasgema laēda g'igāma'yē āxk'ālaxēs 'ne'mēmotē qa āx'wūlts!ālilēsēxa sek!āp!en-
'yag'ē p!elxelasgema qa's g'āxē mewēg'alīlas lāxa p!edzēlēmē
85 p!elxelasgema. Wā, la'mē 'nāl'nemp!ena lāg'aa lāx hāyāqax lōxsemx'idēda p!edzēlēmē p!elxelasgēmsa 'ne'mēmotaxēs g'igāma'yē.

Wā, la'mē k'lēs 'nak!alēda 'nāxwa 'ne'mēmotsa g'igāma'yē qa l'āyowēsa g'igāma'yaxēs p!edzēlēmaq. Wā, le'ma g'igāma'yē
90 p!es'itsa p!edzēlēmē p!elxelasgem lāxa lēlqwāla'ayē. Wā, laem lāba laxēq.

MARRIAGE LAWS

Wā, g'a'mēs la elxlē gwe'yōs qen nā'nax'mēsōgwada, yīxs wūlaāqōs lāxa ts!edāqaxs ts!edāqaēs xūnōkwē lāxēs g'ālē lā'wūne-
ma. Wā, g'il'mēsē lē'lē lā'wūnemx'dās lāxaē lā'wadēsa ōgū'la'mē
95 begwānema. Wā, lā māyōl'itsa bābagūmē. Wā, g'il'mēsē 'ne'mala

birth to a boy; when both | he and his sister are full grown, the man 96
can not marry | his sister, because they have one mother, although |
their fathers are different men. I have never seen any one | do this,
and also nobody told me that this was done by any tribe. || That is 100
the end. |

PROPERTY RIGHTS (to p. 787)

I have been asked by you about another thing, namely, the hun- 1
ters | of the numayms of the tribes. The hunters | of the different
numayms can not go hunting on the hunting grounds of the hunters |
of another numaym; for all the hunters || own their hunting grounds, 5
and when a hunter sees | that another hunter goes to hunt on his |
hunting ground, then they fight, and generally one or | both are
killed. |

And the mountain-goat hunters do the same, | when the goat
hunter of a numaym, and the goat hunter of || another numaym meet, 10
they fight immediately. And when one of them is beaten, | he is pushed
down the mountain. When he does not come | home for a long time, it
is said that he has fallen off from the mountain. Then they look in
vain for him | on his goat-hunting ground, and when his relatives do
not find him, | they guess that he has been pushed down from the
mountain by another goat hunter. || For this was done recently to a 15

lāx nexlaax'ida lē'wis wūq!wa, wā, lā k'leās gwēx'idaas geg'adēda 96
begwānemasēs wūq!wa qaxs 'nemōx^umaē abempas. Wā, lā ēōgū-
'laem bēbegwānemē ōmpda'xwas. Wā, laem k'leāsen dōgūl hē
gwēx'idē. Wā, lāxaa k'leās q!ayōl hē gwēx'itsa 'nāxwa lēlqwā-
lala'ya. Wā, laem lāba. 100

PROPERTY RIGHTS

Wā, g'a'mēts 'nemx'idāla wūlā'sogwadaxa hānenl'ēnoxwasa 1
'nāl'nemēmasasa lēlqwalala'yē, yīxs k'leāsaē gwēx'idaasa hānl'ē-
noxwasa ōgū'la 'ne'mēmōt la hānāl!a lāx hānenlādāsa hānl'ēno-
xwasa ōgū'la 'ne'mēmota, yīxs 'nāxwa'maē hānenl'ēnoxwē āxnō-
gwadesēs hānenlādē. Wā, g'īl'mēsē dōxwalelēda hānl'ēnoxwaxa 5
ōgū'lādzes hānl'ēnox^u g'āx hānāl!a lāx hānenlādās, laē xōma'ida.
Wā, lā q!ūnāla lēlnokwa lōxs 'nemāla'maē lēlē'la.

Wā, hēemxaāwisē gwēg'ilēda tēte'wi'nēnoxwaxa 'melxlō, yīxs
g'īl'maē qāqasōlē tē'wi'nēnoxwasa 'ne'mēmōtē lō' tē'wi'nēnoxwasa
ōgū'la 'ne'mēmota laē hēx'ida xōma'ida. Wā, g'īl'mēsē wāla 10
'nemōkwē lāq laē l'elg'iltōdzema. Wā, g'īl'mēsē la gāla k'lēs g'āx
nā'nakwa laē 'nēx'sō' kūk'ā lāxa neg'ā. Wā, wūl'mēsē la ālāsō'
lāxēs tēte'winadāxa 'melxlowē. Wā, g'īl'mēsē k'lēs q'lāse'wa laē
lēlēlālās k'ōtaqē laem l'elg'iltōdzemsa ōgū'lā tē'wi'nēnox'xa
'melxlō, yīxs āl'maē hē gwēx'itse'wa Mādīl'bē begwānem lāx 15

16 Madilbē^e man at | Dzāwadē at the place Qaqēten not more than
thirty years | ago; for the Madilbē^e have no hunting ground at
Dzāwadē. | It is said that a Madilbē^e man whose name was
Q!ēq!ax'lāla | saw two mountain goats walking about, not very high
20 up. || He told his wife to look after his canoe. He | stepped out of his
canoe and went up to where he had seen the two | mountaingoats. It
was not long before his wife heard a sound | like the quarrelling of men.
Then it occurred to his wife that | her husband had gone goat hunt-
25 ing on the goat hunting ground of the numaym || G'ig'īgām, of the
Āwailela, and she thought that her husband had been met | by them.
She never heard a shot fired by her husband, | and he never came back.
They looked for him, and | they found him below. There was only a
lump of blood on the rocks, and they never | discovered who had
30 done it. Often this is done by the goat hunters || at Dzāwadē and
Gwa'yē, and in the inlet of the | Nāk!wax'da^xu; and up to the pres-
ent day, it is very often done by the Āwik'ēnox!^u. | That is the end.

And it is also the same with the grounds for picking viburnum
35 berries of the various | numayms, for each numaym owns || berry-
picking grounds for all kinds of berries:—crab apples, viburnum, | and
salal berries, for they make berry cakes out of salal berries. They eat
berry cakes when | winter comes, and also cranberries, elderberries,

16 Dzāwadē, lāx āxās Qaqētenxa k'!ēs^ema hāyāqax yūdux^usemg'ustā-
xenxēlaxa ts!āwūnxē, yīx k'!eāsaē te^ewi^enatsa Mādilba'yē lāx Dzā-
wadē. Wā, lā^elaēda Mādilba'yē begwānemxa lēgades Q!ēq!ax'lāla
dōx^ewalelaxa mā^elē^e 'melxlō g'ilemg'īlāla lāxa k'!ēs ēk'!āla. Wā,
20 lā^elaē āxk'!āxēs genemē qa sāk'ēmēsexa xwāk'lūna. Wā, lā^elaē
lāltā lāxa xwāk'lūna qa^s lē ēk'!ēsta lāxēs dōqūlasaxa mā^elē^e
'melxlowa. Wā, k'!ēs^elat!a gātaxs laē wūlēlē genemasēxa hē
gwēx's qatap!a bēbegwānema. Wā, lā^elaē genemas g'ig'aēx'idqēxs
laēs lā^ewūnemē te^ewēx'axa 'melxlō lāx tete^ewi^enadāsa 'ne^emēmo-
25 tasa G'ig'elgemasa Āwailela. Wā, la^emē k'ōtaq laem qāqesōlē
lā^ewūnemē lē^ewē. Wā, la^emē hēwāxa hānl'eg'a^elē lā^ewūnemx'dās.
Wā, la^emē hēwāx'a g'āx aēdaaqa. Wā, lā ālāse^ewa. Wā, lā
q!āso^ema lāxa bā^enē^e. Āem la 'mek!wa elkwa. Wā, lā k'!ēs
q!ā^estase^ewē hēx'ideq. Wā, lā q!ēp!ēna hē gwēx'idēda tēte^ewi-
30 'nēnoxwaxa 'melxlō lāx Dzāwadē lō^e Gwa'yē lē^ewa wūnāldemsasa
Nāk!wax'da^xu; wā, hēt!a lō^ema q!ūnālēda Āwik'ēnox^u hē gwē-
g'ilaxwa ā^emēx 'nāla. Wā, laem lāba.

Wā, hēemxaāwisē gwēx'sa hēhemyadāxa t!ēlsēsa a^eōgūq!ēsē
'nā^ene^emēmota, qaxs 'nāxwa^emaē āxnōgwadēda 'nā^ene^emēmasasa
35 hēhemyadāxa 'nāxwa l!ōl!ep!ēmasa, yīxa tselxwē lē^ewa t!ēls
lē^ewa nek!ūlē qaxs t!eqag'ilaaxa nek!ūlē qa^s t!ext!aqxa lāla ts!ā-
wūnx'idek. Wā, hē^emēsa qēx'qalēs lē^ewa ts!ēx'ina lē^ewa q!ēsēna

currants, | salmon berries, huckleberries, sea milkwort which | are 38
called by the DENax'da^x, | L!āk!um. These are nine kinds of
berries || which are watched by the owners of the berry-picking 40
grounds against other | numayms, for these are counted in great
feasts; | those which were named by me. When it is seen that some-
body, from another numaym, comes to steal berries from the | berry-
picking grounds, they fight at once, | and often one of them, or both
of them, || are killed. That is the end. | 45

The numayms of all the tribes also | all own rivers. They do not
allow | the men of other numayms to come and use their river to
catch | salmon. When a man disobeys and continues to catch
salmon, || they fight and often both, or sometimes one of them, | 50
is dead. |

The owners of salmon traps or | olachen traps fight frequently
when another man drives | into the ground poles for a trap at the
trapping place of the owner of that place. Then, || at once, they club 55
each other with poles. Generally, | the one who drives the poles of
the fish trap into the ground is killed, and generally the real | owner
of the fish trap remains alive, because the real owner of the || fish
trap creeps up to the one who steals the place for the fish trap. He
just strikes him with a pole, | standing behind him; or when the

LE^xwa q!Emdze^kwē; wā, hē^mēsa g^wādem LE^xwa qōt!Exōlē yīxa 38
gwe^yōwasa DENax'da^x L!āk!um. Wā 'nāⁿemax[']ida^fēda L!ōl!E-
p!ēmasē āla q!āq!alālasōs ēxnōgwadāsa hēhemyadē lāxa a^fogūq!E^sē 40
'nālⁿemēmāsa; qaxs hā^sta^māē gēlōgwē lāxa 'wālas k!wēlasaxen
la LēLEqalase^wa. Wā, g'il^mēsē dōx^wā^fēla g'āx g'ilōla hāmsa lāx
hāmyadāsa g'ayōlē lāxa ōgū^fla 'ne^mmēmōta laē hēx[']idaem xōma-
fēda. Wā, lāxaē q!ūnāla lē^fēda 'nemō^kwē lāq lōxs 'nemāla^māē
lē^fēla. Wā, laem lāba. 45

Wā, hē^mēsa 'nālⁿemēmāsasa 'nāxwa lēlqwālala^ya, yīxs 'na-
xwa^māē āxnōgwadesa wī^wa. Wā, lāxaē k'!ēs hē^fq!alēda begwā-
nemē g'ayōl lāxa ōgū^fla 'ne^mmēmōt g'ax wūla lāxēs wa qa^s galēxa
k'!ōtēla. Wā, g'il^mēsē hat!ēlēda begwānem galaxa k'!ōtēla laē
xōma^fēda. Wā, laemxāē q!ūnāla lē^fēl 'nemala lōxs 'nemō^x^uēmaē 50
lē^flas.

Wā, hēem lōma q!ūnāla xōma^fēdēda āxnōgwēdāsa lāwayāxa
k'!ōtēla LE^xwa dzā^xūn, yīxs laēda ōgū^fla begwānem dēx^wēdes
dzōxūmasēs lāwayo lāx lāwayowasasa āxnōgwadās. Wā, laem
āem hēx[']idaem kwēxap!Ex[']itsa dzōxum. Wā, lā hē q!ūnāla lē^fla 55
dēqwāxa dzōxumasa lāwayo. Wā, lā q!ūnāla q!ūlēda hēnoma
āxnōgwadāsa lāwayo, qaxs wūnwanēk[']aēda hēnoma āxnōgwadāsa
lāwayo lāxa g'ilōlāx lāwayowasas. Wā, āl^mēsē kwēx[']itsa dzō-
xum lāx begwānemaxs laē lāwap!lē^fēseq. Wā, g'il^mēsē 'nēk[']ēda

- 60 real owner of the fish trap wishes || to spear with a spear the one who steals his fish-trap place, | then he spears him. Therefore, generally, the thief is killed, | because he does not hear, on account of the noise of the river. That is | the end. |

INHERITANCE (to p. 787)

- 1 I will talk, for example, about Lālēlil!a, the one next to the | head chief of the numaym G'ēxsem. Lālēlil!a had for his wife | Ts!ālalililak^u, the princess of Gwēx'sēsēlasēmē. | Lālēlil!a and Ts!ālalililak^u had not been living as husband and wife for a long
5 time before || Ts!ālalililak^u was with child, and Ts!ālalililak^u had for her lover Āwaxālag'īlis. | When Ts!ālalililak^u had been with child for five months, she left her | husband, Lālēlil!a, for Gwēx'sēsēlasēmē had already paid the marriage debt to | Lālēlil!a. Therefore Ts!ālalililak^u left her husband, | although she knew that she
10 was with child, and it was not long after Ts!ālalililak^u || had left her husband Lālēlil!a, when Āwaxālag'īlis married Ts!ālalililak^u. | Now Ts!ālalililak^u was with child when she went into the house of her new | husband Āwaxālag'īlis. Then Ts!ālalililak^u gave birth to | a boy, and Āwaxālag'īlis gave the name Wāwālk'inē to the | child borne by his wife. ||

- 60 hēnoma āxnōgwadāsa lāwayo qa's sek'āsēs wūlba lāxa g'īlōlāx lāwayowasas, laē sex'ideq. Wā, hē'mis lāg'īlas hē q'lūnāla lēlēda g'īlōlēkwē, qaxs k'lēsaē wūlela qaēda wāk'!ālaēda wa. Wā, laem lāba.

INHERITANCE

- 1 La'men 'nēx'demanox^ulas lālēlil!a, yīxs mak'alaē lax xāmage-maē g'īgāmēsa 'nēmēmōtasa G'ēxsem. Wā, la lālēlil!a geg'ades Ts!ālalililak^u yīx k'lēdēlas Gwēx'sēsēlasēmē. Wā, lā gāla la hā'ya-sek'ālē lālēlil!a lō' Ts!ālalililak^u. Wā, lā bewēx'widē Ts!ālalililak^u.
5 Wā, lā wāladex'īdē Ts!ālalililakwas Āwaxālag'īlis. Wā, g'īlmēsē la sek'asgemg'ila bewēkwē Ts!ālalililakwas laē bāsēs lā'wūnemē lālēlil!a qaxs lē'maē qotēx'a Gwēx'sēsēlasēmē'yax lālēlil!a. Wā, hē'mis lāg'īlas Ts!ālalililakwē bāsēs lā'wūnemaxs wāx'maē q'ālalaxs bewēkwaē. Wā, k'lēst!a gāla Ts!ālalililak^u
10 bāsēs lā'wūnemx'dē lālēlil!axs laē qadzēlē Āwaxālag'īlis lax Ts!ālalililak^u. Wā, la'mē Ts!ālalililakwē bewēgwēlela lāx g'ōkwasēs āl lā'wūnemē Āwaxālag'īlis. Wā, lā māyul'īdē Ts!ālalililakwas bābagūmē. Wā, lā hē'mē Āwaxālag'īlis lēx'ēdes Wāwālk'inē lāx māyōlēmāsēs genēmē.

Then Lālēlīl!a took for his wife L!ālaga, the princess of Yāxlen, | 15
chief of the numaym G'īg'īgām of the Nāk!wax'da'xw, | It must
have been five years after Lālēlīl!a and his wife | L!ālaga had been
married, when Lālēlīl!a thought that his wife L!ālaga would not have
a child. | Then Lālēlīl!a invited all the tribes || to come to Fort 20
Rupert. As soon as all the tribes had come, | Lālēlīl!a gave away
seven thousand blankets | to the tribes. |

Then Lālēlīl!a spoke and said to all the | chiefs of the tribes, "Now
you shall call Hayosdēsēlas the || son of Ts!ālali!lak". You shall 25
give property for my | son Hayosdēsēlas in my place in my numaym
the G'ēxsem, | for not I myself invited you, tribes, for I turn over |
my property to my prince. Then Lālēlīl!a received property | in the
the last seat of his numaym, the G'ēxsem, and Hayosdēsēlas ||
received all the property that was returned for what was given by 30
Lālēlīl!a to the tribes. | Now Lālēlīl!a gave to him his property, and
his privileges, and his names, and his | house with the double-headed
serpent front, and a grizzly bear house dish, a | beaver house dish, a
killer whale house dish, and a seal | house dish. All these were in the
feast house of Lālēlīl!a; and || he also gave him the feast name 35
Kwax'sēstala. | All these were given by Lālēlīl!a to his prince

Wā, la'mē Lālēlīl!a geg'ades L!ālaga yīx k'!ēdełas Yāxlen, yīx 15
g'īgāma'yasa 'ne'mēmōtasa G'īg'īgāmāsa Nāk!wax'da'xwē. Wā,
lāxentē sek!āxenxē k!wēsās hā'yasek'ālē Lālēlīl!a lē'wis genēmē
L!ālaga; wā, g'īl'mēsē k'ōt!ēdē Lālēlīl!a k'!ēs xūngwadex'ēid lāxēs
genēmē L!ālaga lāē Lālēlīl!a lēlālaxa 'nāxwa lēlqwālala'yā qa
g'āxēs lāx Tsāxis. Wā, g'īl'mēsē g'āx 'wīlg'alisēda lēlqwālala'yaxs 20
lāē Lālēlīl!a yāx'witsa ālēbōp!ēnx'ēidē p!ēlxēlasgem lāxa lēlqwā-
lala'yē.

Wā, la'mē Lālēlīl!a yāq!ēg'a'la. Wā, lā 'nēk'a lāxa 'nāxwa
g'īg'egāmēsa lēlqwālala'yā. "Laems lēqelales Hayosdēsēlas lāxen
xūnōkwē lāx Ts!ālali!lakwēx. Wā, la'mēts lāl yaqwaixen xūnōkwē 25
Hayosdēsēlas lāxen lāxwa'yē lāxen 'ne'mēmōta G'ēxsem, qaxs
k'!ēsāē nōgwa lēlēlōl, lēlqwālālē qaxg'in xuyīnx'sēlēg'axen lā-
wūlgāma'yaxsen dādek'asēx." Wā, ā'misē Lālēlīl!a la yāqwasōē
lāx māk!axsda'yasēs 'ne'mēmōta G'ēxsem. Wā, la'mē Hayōsdēse-
las dāg'ēx yāyagwa'layā yāx'widayās Lālēlīl!a lāxa lēlqwālala'yē. 30
Wā, la'mē 'wīla la Lālēlīl!āsēs dādek'asē lē'wis k'!ēk!ēs'ō lē'wis
lēlēgemē lē'wis sīseyūlewāla g'ōk' lē'wa nen lōqūlīl lē'wa 'nemē
ts!ā'wē lōqūlīl lē'wa 'nemē māk'ēnox' lōqūlīl lē'wa 'nemē mēgwat
lōqūlīl, wā hā'staem mexēl lāxa k!wēla'yats!ē g'ōx's Lālēlīl!a. Wā,
hē'misē k!wēladzēxlāyās Lālēlīl!a yīx Kwax'sēstala. Wā, yūwē- 35
'staem la lādzēms Lālēlīl!a lāxēs lāwelgāma'yē Hayosdēsēlas, yīxs

37 Hayosdēselas; | for Lālēlil!a was the eldest son of the children of his father X'āx'elq!ayōgwi'lak^u | and therefore Lālēlil!a owned all the privileges | of his father; and Lālēlil!a also gave away his name when
40 he had invited the people, || as I have already told, that is, to Hayosdēselas. Now | Hayosdēselas owned them in his numaym G'ēxsem, and also | the former seat of Lālēlil!a, and nobody objected to what | Lālēlil!a had done, for Hayosdēselas was his only son. |

45 Hayosdēselas put away all the house dishes, and the feast || name Kwax'sēstala, and all that was given to him by his father | Lālēlil!a, until the time when he would give a feast. That is called | by the Indians "putting away the privileges," when a feast is not immediately given and | a copper is not immediately given away by the father for his son. |

Now they were going to give property to Hayosdēselas in the seat
50 of his father || Lālēlil!a and they gave property to Lālēlil!a in the last seat of the | numaym G'ēxsem, for he had now no seat, because he had given over his seat | to his son Hayosdēselas. |

Wāwalk'inē, that is Hayosdēselas, was always staying with his | mother, Ts!ālali!lak^u, who had now for her husband Āwaxālag'ilis, ||
55 and Āwaxālag'ilis believed that Wāwalk'inē,—that is, | Hayosdēselas,—was his own son; and when Wāwalk'inē was grown up, | Āwaxālag'ilis invited the different tribes on behalf of his | son

37 'nōlast!egema'yaē Lālēlil!as sāsēmasēs ōmpwulē X'āx'elq!ayōgwi'lak^u. Wā, hē'mis lāg'ilas 'wī'la Lālēlil!a āxnōgwades k'!ēk'!ēsāsēs ōmpwulē. Wā, lāxaē Lālēlil!a lāsa lēgemē qaxs lēlēlaē
40 yixen laemx'dē wāldema yix Hayosdēselas. Wā, laem la 'wī'lē Hayosdēselas āxnōgwades laxēs 'ne'mēmota G'ēxsem lē'wa k!wāx'dās Lālēlil!a. Wā, la k'!eās 'yāx'yek'ex gwēx'idaasas Lālēlil!a qaxs 'nemōx'maē xūnōx'sē Hayosdēselasē.

Wā, ā'misē Hayosdēselas 'wī'la g'ēxaxa lōelqūlilē lē'wa k!wē-
45 ladzēxlāyo lēgemē Kwax'sēstala lē'wa 'nāxwa layōs ōmpasē, yix Lālēlil!a lālaa lāxēs k!wē'lats!ēxsdex'īdex'demla. Wā, hēem gwē'yāsa bāk!um g'ēxaxēs k'!ēs'o, xa k'!ēsē hēx'īd k!wēlas'ida lē'wa k'!ēsē hēx'īd p!ēs'itsa L!āqwa layōsa ōmpē lāxēs xūnōkwē.

Wā, la'lē la'mē Hayosdēselas yāqwasōē lāx lāxwa'yasēs ōmpē
50 Lālēlil!a. Wā, la yāqwase'wē Lālēlil!a lāx māk'!exsda'yasēs 'ne'mēmota G'ēxsem, qaxs k'!ēāsāē la lāxwa'ya, qaxs laasēs lāxwēx'dē lāxēs xūnōkwē Hayosdēselas.

Wā, la'mē hēx'sāem la Wāwalk'inē, yix Hayosdēselas q!ap!ēx'seyotēs ābēmpē Ts!ālali!lakwaxs hāē la lā'wūnemsē Āwaxālag'ilis. Wā,
55 la'mē ōq!ūsmē Āwaxālag'ilisē hēem xūngwades Wāwalk'ina'yē, yix Hayosdēselas. Wā, g'ilēmēsē la nexlaax'īd begwānemē Wāwalk'ina'yē laē Āwaxālag'ilis lēlēlaxa 'wī'welsgāmakwē lēlqwāla'ya qāēs

Wāwālk'inē, and when all the different tribes had come, | Āwaxā-
lag'ilis told all the chiefs of the || tribes that not he, himself, had 60
invited them, but his prince, L!āqwag'ila, | (that was he who had the
name Hayosdēselas from his other father Lālēlila), "and | also my
seat at the head of all the eagles, as I | stand at the head of the tribes.
Now it will go to my prince, L!āqwag'ila, | and this house, and what
is in it, the red cedar bark (he meant the cannibal dance || and the 65
other dances; therefore he named the red cedar bark), and | my
chief's position. All these will go to L!āqwag'ila, and this | copper,
about which all of you know, chiefs, this L!esaxe'layo | which is
worth nine thousand blankets, and fifty | canoes, and six thousand
button blankets, || and two hundred and sixty silver bracelets, and 70
twenty | gold-backed bracelets, and more than seventy gold ear-
rings, | and forty sewing machines, and twenty-five phonographs, |
and fifty masks. These will go | to my prince L!āqwag'ila. Now he
will give these poor things to you, || tribes. You will give property 75
to me in the last seat of | my numaym, the Maāmtag'ila." Thus
said Āwaxālag'ilis. | Then he told them that he gave his position to
him whom he considered his own son, L!āqwag'ila. L!āqwag'ila
could | not give these away in marriage, the eagle position, and the
name L!āqwag'ila, and the house, || and the name which belongs to 80

xūnōkwē Wāwālk'ina'yē. Wā, g'ilēmēsē g'āx 'wīl'galisa 'wī'wēlsgā- 58
makwē lēlqwālala'ya laē Āwaxālag'ilisē nēlaxa 'nāxwa g'īg'egāmēsa
lēlqwālalēxs k'!ēsāē hē lēlalaq yīxs hāē lāwēlgāma'yasē L!āqwag'ila, 60
yīxa lēgadās Hayosdēselas lāxēs 'nemōkwē ōmpē lālēlila. "Wā,
hēmēsen lāxwa'ya xāmaba'yasa 'nāxwax kwēkwēkwa; laxen gwā-
laasdē lēlqwālalē. Laēm lāl lāxen lāwēlgāma'yē L!āqwag'ila. Wā,
yu'mēsa g'ōkwēx lē'wa g'ēxg'aēlēx lāq'xa L!āgek'wēx (xa hāmats!a
lē'wa al'ōgūqāla lēlād 'nē'nak'īts lāg'īlās lēx'ēdxa L!āgek'wē) lē'wa 65
g'īq'lēna'ya qen laēm lāl 'wīlāl lāl L!āqwag'ila. Wā, yu'mēsa
L!āqwax yīxēs 'nāxwa'maqōs q!ālela, g'īg'egāmēxōx L!esaxe'layō
yīxs 'nā'nēmp!enx'ida'xwaēx p!elxelasgema, yu'mēsa sek'!ās-
gemg'ostāx xwāxwāk'lūna, yu'mēsa q!el!ep!enyag'ēx q!engāxtāla,
yu'mēsa q!al!ex'sok'āla x dālēg'a k'!ōkūla, yu'mēsa māltsēmg'ustāx 70
kwālēg'ax k'!ōkūla, yu'mēsa mā'malgūnāltsēmg'ustāla x kwaskwāla.
yu'mēsa mōsgēmg'ustāx masēna, yu'mēsa sek'!agāla x denxts!ē-
wakwa, yu'mēsa sek'!āsgēmg'ustāx yīxwīwa'ya. Yū'wē'staēm lāl
lāxen lāwēlgāmaōx L!āqwag'ilax. La'mōx 'yāg'ilelaxōdlesōx lāl
lēlqwālalai!. Wā, āemlwits lāl yāqwa! g'āxen lāxa māk'!exs- 75
da'yasen 'nē'mēmota Maāmtag'ila," 'nēk'ē Āwaxālag'ilis. Wā,
la'mē nēlaxs lē'maē lāsasēs g'ēq'lēnēx'dē lāxēs ōq'ludza'yē hēs'emq
xūnōkwē L!āqwag'ila. Wā, la k'!eās gwēx'idaasē L!āqwag'ila
k'!ēs'ogūlxlāla x kwēkwē lē'wa lēgemē L!āqwag'ila lē'wa g'ōkwē.
Wā, hēmēsa nūyambalisē lēgemē Āwaxālag'ilis lāx geg'adex'ides 80

- 80 the beginning of the family history, *Āwaxālag'ilis*,—to him who might marry | his princess; for this is the beginning of the name among the *Maāmtag'ila*; and | also the name *L!āqwaq'ila*; and also the carved house posts of the house | whose name is *ēnemsgemselaLelas*. Now *Āwaxālag'ilis* gave all his | privileges and his names to his
- 85 prince *L!āqwaq'ila*, || after this, and *Āwaxālag'ilis* was now a common man, or,—as it is called | by the Indians,—*Āwaxālag'ilis* was the speaker of the house of *L!āqwaq'ila*; for he was now | chief; for the chief position was put into *L!āqwaq'ila* by his father *Āwaxālag'ilis*. | Now, after this, *L!āqwaq'ila*, himself, was a prince on the | one side. ||
- 90 Then *L!āqwaq'ila* married *Hāmentsag'ilayugwa*, the | princess of *K'!ādē*, for *K'!ādē* was head chief of the numaym | *Lēlewag'ila* of the *Dzāwadeēnox*^u. *L!āqwaq'ila* had not long been married | with his wife, *Hāmentsag'ilayugwa*, when they had a | son, and then
- 95 *L!āqwaq'ila* gave his own child's || name, *Wāwalk'inē*, to his child, and when the | length of time that *L!āqwaq'ila* had his child *Wāwalk'inē* was four winters, | then his father-in-law, *K'!ādē*, paid the marriage debt, and the canoe mast was the | copper which has the name "whale body," and the privileges given in marriage were the *ḷewelaxa* | masks: the *Q!ōmogwa* mask, and the war dance, and
- 100 four chieftain || dance masks which are all women's faces, the *Dōgwēdeno* mask, | and also the names. Now *L!āqwaq'ila* changed his

- 81 *k'!ēdēlas qaxs g'wālelaē ḷegemsa g'algalisasa Maāmtag'ila ḷō^e L!āqwaq'ila. Wā, hē^emēsa k'!ēxk'!adzēkwās ḷēlāmēsa g'ōkwaxa ḷēgades ēnemsgemselaLelas. Wā, la^emē^e wī^ela lā Āwaxālag'ilisasēs ēnā^exwa k'!ēk'!ēs^o ḷē^ewis ḷēḷegēmē lāxēs ḷāwelgāmaē L!āqwaq'ila*
- 85 *laxēq. Wā, ā^emēsē la begwānemq'ālā^emē Āwaxālag'ilisēxa gwe^eyāsa g'alē bāk!um elgwīlē Āwaxālag'ilisas L!āq'waq'ila, yīxs hāē la g'īgāma^eya qaxs laē g'iqōdzēk^u lā L!āqwaq'ilāsēs ōmpē Āwaxālag'ilise. Wā, la^eme q'ūlēx^sēm la ḷāwelgādē L!āqwaq'ilāsēs āpsōt!ēna^eyē laxēq.*
- 90 *Wā, lā geg'adex'ēidē L!āqwaq'ila yīs Hāmentsag'ilayugwa yīx k'!ēdēlas K'!ādē, yīxs xamagāma^eyaē g'īgāma^eyē K'!ādāsa ēnē^emēmōtasa Lēlewag'ilāsa Dzāwadeēnox^u. Wā, lā k'!ēs gāla hāyasek'ālē L!āqwaq'ila ḷē^ewis genēmē Hāmentsag'ilayugwa, wā lā xūngwadx'ēitsa bābagumē. Wā, la^emē L!āqwaq'ila ḷēx'ētsēs g'intēxlāyo*
- 95 *ḷegēmē Wāwalk'ina^eyē lāxēs xūnōkwē. Wā, g'il^emēsē mōxūnxē ts!āwūnxas la ēwā^ewasdems la xūngwadē L!āqwaq'ilās Wāwalk'ina^eyē laē qōtex'asō^sēs negūmpē K'!ādē. Wā, laem ḷāk'ēya^eya L!aqwaxa ḷēgades Gwe^eyīmk'ēn. Wā, lā k'!ēs^ogūlxlālaxa ḷewelaxa yāxlenaxa q!ōmogwēgemlē ḷē^ewa hawīnalāḷ ḷē^ewa ō^emalālatēmlē mō*
- 100 *ēyaēxūmltsa ts!ēdaqas gōgūma^eyē ḷē^ewa dōgwēdenoēmlē. Wā, hē^emēsē ḷēḷegemas. Wā, la^emē L!āqwaq'ila ēt!ēd L!āyoxlāxēs*

name again | to the name which he had obtained in marriage from 1
 his father-in-law K'îadē. Now his name | obtained in marriage from
 K'îadē was 'memx'ō 'māxwa, and now L!āqwag'ila had the name |
 'memx'ō 'māxwa after this, and 'memx'ō 'māxwa || put away his 5
 name L!āqwag'ila and his cannibal dance and all | the names, for
 'memx'ō 'māxwa could not give away | his name L!āqwag'ila and
 the name from his other father, Lālēlil!a, | Hayosdēsēlas, and the
 houses and everything in them, and the | privileges, to his younger
 brother; and he could not || give away the privileges obtained in 10
 marriage and the houses of his two fathers, because they were |
 privileges belonging to the beginning of the family of L!āqwag'ila,
 namely, of the first 'māxūyalidzē, the ancestor | of the numaym
 Maāmtag'ila. It was the same with | the name Hayosdēsēlas from
 the numaym G'ēxsem. That is a name from the beginning of the
 family, | and also the privileges, and the house. He could not ||
 give away in marriage the house and all I have named, that was 15
 given by | Lālēlil!a to his prince Hayosdēsēlas to the one who would
 marry his princess | or his sister, for that is the power of the chiefs:
 the family history, | the privileges, and their names, and the house,
 and what is in it. | L!āqwag'ila, that is 'memx'ō 'māxwa, can not
 give away || to his younger brother the privileges, and names, and 20
 the house, and what is in it, which is the family history. |— |

lēgēmāsa lēgemg'īlxlāyāsēs negūmpē K'îadē. Wā, la'mē lē- 2
 gemg'īxlālē K'îadāx 'memx'ō 'māxwa. Wā, la'mē lēgadē L!āqwa-
 g'ilās 'memx'ō 'māxwa lāxēq. Wā, ā'mēse 'memx'ō 'māxwa
 g'ēxaxēs lēgemē L!āqwag'ila lē'wis hamats!aē lē'wis 'nāxwa 5
 lēlēgēma qaxs k'leāsāē gwēx'idaasē 'memx'ō 'māxwa lasēs
 lēgemē L!āqwag'ila lē'wis lēgemē lāxēs 'nemōkwē ōmpē lālēlil!a,
 yīx Hayōsdēsēlas lē'wa g'ig'ōkwē lē'wa 'nāxwa g'ēx'g'aēl lāq lē'wa
 k'lek'!es'ō lāxēs ts!āya. Wā, lāxaē k'leās gwēx'idaas la k'les'o-
 gūlxlālaq lē'wa g'ig'ōx'dāsēs ma'lokwē wiwōmpa qaxs nūyamba- 10
 lisaēda k'lek'!es'ās L!āqwag'ila yīxa g'ālā 'māxūyalidzē, yīx g'īlg'a-
 lisasa 'ne'mēmōtasa Maāmtag'ila. Wā, lāxaē hēm gwēx'sē
 Hayōsdēsēlas lāxes 'ne'mēmōta G'ēxsem, yīxs nūyambalisaēs
 lēgēma lē'wa k'lek'!es'ō lē'wa g'ōkwē. Laemxaē k'leās gwēx'i-
 daas lēgemg'īlxlālaq lē'wa g'ōkwē lē'wa 'nāxūn lēlēqalasō layōs 15
 lālēlil!a lāxēs lāwelgāma'yē Hayosdēsēlasē lax geg'adēs k'lēdēlas
 lō' wūq!wās, qaxs hēmaē lāxwēsa g'ig'egāma'yēs nūyambalisē
 k'lek'!es'ā lē'wis lēgemē lē'wis g'ōkwē lō' g'ēx'g'aēlaq. Wā, la
 k'leās gwēx'idaas la L!āqwag'ila, yīx 'memx'ō 'māxwa, yīsa
 nūyambalis k'lek'!es'ō lē'wa lēlēgemē lē'wa g'ōkwē lō' g'ēx'g'aēle 20
 lāq lāxēs ts!āya.

- 22 As soon as 'memx'ō 'māxwa showed the LEWELaxa dance, which was given to him in marriage by his father-in-law | K'!ādē, then 'memx'ō 'māxwa, that is L!aqwag'ila, put away | everything, his name L!aqwag'ila, and his cannibal name Kūn'watelag'īlīdzem, ||
 25 and all his privileges, and what was in his house, all that he | obtained from Āwaxālag'īlis and what he obtained from his other father, | L!ālēl!a. He put away everything. Then the other | chiefs said that he put them into another crest box, for they do not | inter-
 30 mingle the family privileges: the house, and what is in it, || with the privileges obtained in marriage; the names, and the house, and everything in it; | and they do not allow the LEWELaxa dance to enter the | winter ceremonial house. Therefore, they always give in marriage a house, when they pay the marriage debt to the | son-in-law, in the way as was done by K'!ādē to his son-in-law 'memx'ō 'māxwa. |
 35 Now 'memx'ō 'māxwa was LEWELaxa dancer for the tribes, || and after he had danced four times, four nights, he finished. | After he had done so four times, then he put away his LEWELaxa dance. Then he gave away | to the tribes the amount paid by his father-in-law K'!ādē, his marriage debt. Now | 'memx'ō 'māxwa continued to sing the LEWELaxa song four | nights, one winter, and he did so for
 40 four || winters. Then he finished with it. Then | 'memx'ō 'māxwa put it away, and now 'memx'ō 'māxwa was called "L!a'welqo," (that is, a prince who has married the princess of a head chief), for he had

- 22 Wā, g'īl'mēsē 'memx'ō 'māxwa LEWELaxa g'īlx!ātsēs negūmpē K'!ādē laē 'wī!a'mē 'memx'ō 'māxwa, yīx L!āqwag'ila g'ēxaxēs Lēgemē L!āqwag'ila Lēwis Lēgemaxs hāmats!aē Kūn'watelag'īlī-
 25 dzem Lōē nāxwēs k'ēk'!ēsō Lēwa g'ēx'g'aē!ax g'ōkwās 'nāxwaxa g'āyolē lāx Āwaxālag'īlis Lēwa g'āyolē lāx 'nemōkwē ōmps, yīx L!ālēl!a. Wā, la'mē 'wī!a g'ēxa. Wā, la 'nēk'ēda waōkwē g'īg'egāma'yaxs g'īts!ōdaas lāxēs k'!ēs'owats!ē g'īldasa, qaxs k'!ēsaē layap!alēda nūyambalisē k'!ēk'!ēsō Lēwa g'ōkwē Lōē g'ēx'g'aē!aq
 30 Lēwa k'!ēs'ogūlx!ā'yē Lēgem Lēwa g'ōkwē Lēwa 'nāxwa g'ēx'g'aē!aq. Wā, lāxaē k'!ēs hē!q!olem lāda LEWELaxa laēL lāxa ts!āgats!ē g'ōkwa, lāg'īlas hēmenā!a g'ōkūlx!ā!ēda qotēx'āxēs negūmpē lax la g'wēx'idaats K'!ādāxēs negūmpē 'memx'ā 'māxwa.
 Wā, la'mē LEWELaxē 'memx'ā 'māxwa qaēda lēlqwālala'yē. Wā,
 35 g'īl'mēsē g'wāl mōp!ēna yīxwaxa mōxxa gāgenōla laē g'wā!ēxs laē mōp!ēna. Wā, la'mē g'ēxaxa LEWELaxa. Wā, la'mē yāx'witsa qōtēnanāsēs negūmpē K'!ādē lāxa lēlqwālala'yē. Wā, la'mē 'memx'ā 'māxwa hēmenā!aem mōp!ēn'xwa'sa 'nāla LāSELaxa LEWELaxaxa gāgenōlēxa 'nemx'ēnxē ts!āwūnxa. Wā, lā mōx'ūnxē
 40 ts!āwūnxas hē g'wēg'īlē. Wā, la'mē g'wāl lāxēq. Wā, lawis!a 'memx'ā 'māxwa g'ēxaq lāxēq. Wā, hēem Lēgades L!a'welqo, yīx 'memx'ā 'māxwa, yīxs L!āwelgāma'yāē la gēg'adesa k'!ēdē!ēsa xama-

for his wife the princess of the | head chief of the numaym Lēlewag'ila, 43
K'!ādē. | Āwaxālag'ilis was head chief of the numaym Maāmtag'ila; ||
he was the father of 'memx'ō 'māxwa, and lālēlila was next to 45
K'imk'iqewid, | head chief of the numaym G'ēxsem of the Gwētela. |

Therefore 'memx'ō 'māxwa was called "chief all around," | for
his mother Ts!ālalil'lak^u was the princess of the chief of the
Lāwēts!ēs, | Gwēx'sēselāsemē. Therefore 'memx'ō 'māxwa was
given two names, || "chief all around" and "prince all around," when 50
he was a man, | and when he was just a child, he was called "Lord
all around." |

When 'memx'ō 'māxwa finished his Lēwelaxa dance, | his younger
brother might also wish to show the Lēwelaxa which 'memx'ō 'māxwa
had obtained in marriage, | if his younger brother had a strong heart
and could obtain || as much property as his elder brother, 'memx'ō 55
'māxwa, had given away to the tribes. If | his younger brother can
not get as much as was given away to the tribes | by his elder brother,
'memx'ō 'māxwa would not give to his younger brother the Lēwelaxa
which he had obtained in marriage. | If he allows the Lēwelaxa to his
younger brother, then the | name obtained in marriage by 'memx'ō
'māxwa does not go with it to his younger brother, for the name
'memx'ō 'māxwa is not the name || for a younger brother, for only 60
the first | children of chiefs have this name. |

As soon as the younger brother of 'memx'ō 'māxwa finishes giving
away property to the tribes, | he gives back the Lēwelaxa dance to

gāma'yāē g'igāmēsa 'ne'mēmotasa Lēlewag'ilē K'!ādē. Wā, lāxāē 43
xamagemā g'igāmēsa 'ne'mēmotasa Maāmtag'ila, yix Āwaxālag'ilis,
yix ōmpas 'memx'ā 'māxwa. Wā, lā māk'ilāx K'imk'iqewidēxa 45
xamagemā'yē g'igāmēsa 'ne'mēmotasa G'ēxsemasa Gwētela.

Wā, hē'mis lāg'ilas Lēqelase'wē 'memx'ā 'māxwās g'ēxsē'stāla
qaēs ābempē Ts!ālalil'lak^u yixs k'!ēdēlaas g'igāmāsa Lāwēts!ēsē
Gwēx'sēselasema'yē. Wā, hē'mis lāg'ilas ma'ltsemē Lēqalayāx
'memx'ā 'māxwa yixs g'ēxsē'stala lō' Lēwexsē'stala lāxs laē begwā- 50
nema. Wā, lā Lēqelasō's adē'stalaxs hē'maē ālēs g'inānemē.

Wā, g'il'mēsē gwāl Lēwelaxa yix 'memx'ā 'māxwa laē ōgwaqa-
lāxē ts!ā'yās nē'idamasxa Lēwelaxaxa k'!ēs'ogūlx!ā'yax 'memx'ā
'māxwa, yixs lāk!wēmasaē nāqā'yas ts!ā'yās qa's lālēx hā wāxē
yāx'widayāsēs 'nōlē 'memx'ā 'māxwāxa lēlqwālala'yē. Wā, g'il- 55
'mēsē wiyōlē ts!ā'yāsēx yāx'widayāsēxa lēlqwālala'yaxs laē yāx'-
stōsē 'memx'ā 'māxwāsēs k'!ēs'olānema Lēwelaxa lāxēs ts!ā'ya.
Wā, g'il'mēsē ēx'stōtsa Lēwelaxa lāxēs ts!ā'ya lā k'!ēs lāda Lēgem-
g'ilx!ā'yē yix 'memx'ā 'māxwa lāx ts!ā'yās qaxs k'!ēsāē Lēgēmsa
ts!ā'yē yix 'memx'ā 'māxwa qaxs lēx'a'maēda 'nōlast!ēgema'yas 60
sāsemasa g'ig'egāma'yē Lēgades.

Wā, g'il'mēsē gwāl yāqwēda ts!ā'yās 'memx'ā 'māxwāxa lēlqwā-
lala'yaxs laē aēdaaqasa Lēwelaxa lāxēs 'nōla qaxs k'!ēsaē gwēx'-

his elder brother, for he can not | keep it. The younger brother only
65 borrows the LEWELAXA from his || elder brother 'memx'ō 'māxwa. |

The only time when the LEWELAXA, and the family history, | and
the house, and what is in it, and the privileges, and names, | can be
given to the younger brother, is when 'memx'ō 'māxwa says so when
he is dying, | for then the younger brother takes the privileges, and
70 the names, || and the family history of the house, and everything in
it. | His tribe can not object to the last word of 'memx'ō | 'māxwa,
if he says so before he dies. |

But 'memx'ō 'māxwa can not give it to his younger brother, | if
75 he has a child Wawalk'inē; but if Wawalk'inē should die, || and
'memx'ō 'māxwa has no other child from his wife | Hämentsag'i-
layugwa, then 'memx'ō 'māxwa will send away | his wife Hämen-
tsag'ilayugwa, as the former Indians used to do after | the marriage
debt had been paid, and if the child | Wawalk'inē had died. ||

80 Then 'memx'ō 'māxwa married Ō'mag'ilis, the princess of |
NEG'adzē, head chief of the numaym G'ig'elgām | of the 'wālas
Kwāguł. 'memx'ō 'māxwa wished to | have a child with his wife
Ō'mag'ilis; but after | 'memx'ō 'māxwa and his wife Ō'mag'ilis had
85 been married for seven || winters, they never had a child. Then

'idaas xek'laaq qaxs â'maēda ts!ā'ya lēk'ānemaxa LEWELAXA lāxēs
65 'nōlē 'memx'ā 'māxwa.

Wā, lēx'a'mēs lax'dem lāxs xek'la lāxa LEWELAXA LE'wa nūyam-
balisē g'ōk' LE'wa g'ēx'g'aēlē lāq LE'wa k'!ēk'!ES'ō LE'wa LĒLE-
gemē lāxa ts!ā'ya qō nek'!EX!a lāxē 'memx'ā 'māxwāxs laē wawī-
k'!Eq!a qa hēmēsēs ts!ā'ya hēlax k'!ēk'!ES'ās LE'wis LĒLEgemē
70 LE'wis nūyambalisē g'ōkwa LE'wa 'nāxwa g'ēx'g'aē!eq. Wā, la
k'!eās gwēx'idaasē g'ōkūlōtas qaqadālax wāldemxlās 'memx'ā
'māxwāxs laē 'nek'!EX!axs laē wawik'!Eq!a.

Wā, lā!a k'!eās gwēx'idaas la 'memx'ā 'māxwās lāxēs ts!ā'yāxs
lē'maē xūngwada yīs Wāwālk'ina'yē. Wā, qō lē'llaxē Wāwālk'ina-
75 'yē, wā lā k'!ēs ēt!ēd xūngwadex'īdē 'memx'ā 'māx'wa lāxēs gēne-
mē Hämentsag'ilayugwa, wā lā k'ayawelsa 'memx'ā 'māxwāxs
gēnemē Hämentsag'ilayugwa lāx gwēg'ilasasa g'ālē bāk!ūma qaxs
la'mē gwāl qōtēx'ase'wa. Wā, hēmēsēxs laē lē'lēs xūnōx'dē, yix
Wāwālk'inēx'dē.

80 Wā, lā geg'adex'īdē 'memx'ā 'māxwās Ō'mag'ilis, yix k'!ēdēlas
NEG'adzē, yixs xamagāma'yaē g'igāmēsa 'ne'mēmotasa G'ig'ilgā-
masa 'wālas Kwāguł. Wā, la'mē 'memx'ā 'māxwa wālaqēla qa's
xūngwadex'īdē lāxēs gēnemē Ō'mag'ilis. Wā, lā ālēbōx'ūnxē
ts!āwūnxas hāyasek'ālē 'memx'ā 'māxwa LE'wis gēnemē Ō'mag'ilis.
85 Wā, lā hēwāxaem laem xūngwadex'īda. Wā, la'mē yax'īdē

‘memx’ō ‘māxwa gave up | expecting to have a child with his wife 86
Ō‘mag’ilis. | — |

As soon as ‘memx’ō ‘māxwa died, his younger brother took all | his privileges, and his house, and what was in it; the carved || posts 90 of the house, and all the house dishes, and the carved settee | of the first L!āqwag’ila (which has a copper carving in the middle of the | seat and a carved eagle at each end | of the back support of the seat; that is the family history seat of | L!āqwag’ila, the prince of ‘māxūyalidzē), and the || crest box which is carved all over. All this is in 95 the house. These | were all taken by the younger brother, for that was the last word of his elder brother, | ‘memx’ō ‘māxwa, when he died, and his numaym could not | disobey the wish of what the dead chief said | to his younger brother. ||

Sometimes the younger brother marries the widow of his elder 200 brother, | if the father-in-law has not paid the marriage debt to the elder brother of the younger brother | before (the elder brother) dies. The younger brother marries the widow of the | elder brother only when she is a sensible woman. If the widow of the elder brother is a foolish | woman, the younger brother is not allowed by his || numaym to marry the woman. | 5

The younger brother just puts away all the privileges until | he gets married to somebody else. |

‘memx’ā ‘māxwa ‘nāk’lāla qa’s xūngwadex’idē lāxēs genemē 86
Ō‘mag’ilis.

Wā, g’il‘mēsē lē‘lē ‘memx’ā ‘māxwa laē hē‘mē ts!ā’yās la ‘wī‘lō-
LEX k’lēk’lēs‘ōx’dās lē‘wis g’ōkwē lē‘wa g’ix’g’aētaqxa k’lēk’lakwē
lē‘lāmsa g’ōkwē lō‘ē ‘wī‘lēda lōelqūlilē lē‘wa k’lēdzewakwas t!ēg’as 90
k!waatslēsa g’ālā L!āqwag’ila, yixs L!āqwaē k’lēdzāyax negedzā-
yasa k!waatslē. Wā, lā ‘nāl’nemsgema k’lēdzā’yē kwē^u lāx
‘wāx’sba’yasa t!ēx’demāsa k!waatslē. Wā, hēem nūyambalis
k!waatslēs L!āqwag’ilaxa lāwelgāma’yas ‘māxūyalidzē. Wā,
hē‘misa k’lēs‘gemala k’lēs‘owatslē g’ildasa, hēem ha’nēl lāxa 95
g’ōkwē. Wā, hēem ‘wī‘la la āx’ētsō’s ts!ā’yās qaxs lē‘maē
‘nēk’lEXlā’yōs ‘nōlās yix ‘memx’ā ‘māxwāxs laē wāwīk’lEq!a.
Wā, lā k’lēās g’wēx’idaasē ‘ne‘mēmotas lālēgwēg’ēx wāldemasa
g’ig’āmaōlē ‘memx’ā ‘māxwa qaēs ts!ā’yax’dē.

Wā, lā ‘nāl’nemplēna kwalōsa ts!ā’yāx genemx’dāsēs ‘nōlax’dē, 200
yixs wīsōmalāē qōtēx’idē negūmpdāsa ‘nōlax’dāsa ts!ā’yāxs laē
wik’lEX’ida, yixs lēx’amaē kwalōdzatsa ts!ā’yāx genemx’dāsēs
‘nōlax’dē yixs nāgadaēda ts!ēdāqē. Wā, g’il‘mēsē nenōlowa ts!ē-
dāqē yix genemx’dāsa ‘nōlax’dē laē k’lēs hēlq!olema ts!ā’yāses
‘ne‘mēmotē geg’adesa ts!ēdāqē. 5

Wā, ā‘mēsa ts!ā’yax’dē ‘wī‘la g’ēxaxa ‘nāxwa k’lēk’lēs‘o lāla
lāxēs geg’adex’idēx’demla.

8 I will say again that all these are not given away in marriage to the |
son-in-law of the chief, namely, the family history, privileges, and
10 the names, || and the house, and what is in it. The only privileges
which are given away in marriage are | those obtained in marriage,
and the names, and the house obtained in marriage, | and what is
in | it, and it goes to him who marries the daughter of the owner of
what I | talked about; for the privileges given | in marriage are those
obtained by marriage; | the privileges, and the house, and what is in
15 it; and they go to him who marries the princess. || They only con-
tinually let go from one to the other what is obtained in marriage,
and | a man who has married shows once what he obtains in marriage,
when he | gives away the marriage debt paid by his father-in-law;
and after he has finished dancing, | he puts it away and waits for
his daughter to have a husband, | and when his daughter has a
20 husband, then he gives away the dances || which I have named.
That is the end of this. |

This is the reason why it is said that the younger brother often
bewitches his elder brother, | that he may die quickly, because the
younger brother wishes to take the seat of his elder brother | after
he dies. That is the end. |

DOMESTIC QUARRELS (to p. 787)

It was seen by me how the deceased Nōlis, chief of the numaym ||
25 Kūkwāk'lum, of the Q'ōmoyâ'yē, quarreled with his wife Gaax-

8 Wā, laemxaen ēdzaqwa 'nēk'a g'ā'staem k'lēs k'lēs'ogūlxlē lāxa
negūmpasa g'īg'egāma'yā nūyambalisē k'lēk'!esā lē'wa lēlēgemē
10 lē'wa g'ōkwē lō' g'ēx'g'aēlaq. Wā, lēx'a'mēsa k'lēs'ogūlxlā'yāxa
geg'adanemē k'lēs'o lē'wa lēgemas lē'wa g'ōkūlxlā'yē lō' g'ēx'-
g'aēlaq lāxa la geg'ades ts!edāqē xūnōx'sa la āxnōgwadāsa ālen
wāldema, qaxs laē k'lēs'ogūlxlē 'wī'laxa āl'mē geg'adanem k'lē-
k'lēs'o lē'wa g'ōkwē lō' g'ēx'g'aēlaq lāxa la geg'ades k'lēdēlas.
15 Wā, āx'sāem hē gwēg'ila lolōselēda geg'adanemē. Wā, lā'nemp!e-
na'ma geg'adē begwānem nē'idāmasxēs geg'adanemē yīxs laē yāx-
'witsa qotēna'yās negūmpasēq. Wā, g'il'mēsē gwāl 'yīxwaxs laē
g'ēxaq. Wā, la'mē ēsela qa lā'wadēsēs ts!edāqē xūnōkwa. Wā,
g'il'mēsē lā'wadex'idē ts!edāqē xūnōx's laē 'wī'la la k'lēk'!es'o-
20 gūlxlaxen lāx'dē lēlaqelase'wa. Wā, laem lāba laxēq.

Wā, hēem lāg'ilas q'lūnāla 'nēx'sō' ēqēda ts!ā'yāxēs 'nōla qa
hālābalis hē'la, qaxs 'nēk'aēda ts!ā'ya qā's hē'mē lāx'stōdxēs 'nōla
qō hē'lō. Wā, laem lāba.

DOMESTIC QUARRELS

Wā, g'a'mēsen dōgūlē Nōlisōlē, yīx g'īgāma'yasa 'nē'mēmotasa
25 Kūkwāk'lūmasa Q'ōmoyâ'yē, yīxs ēēnaē lē'wis genemē Gaaxstalas.

stālas. | As soon as it was learned that they quarreled, all the 26
Kwakiutl went to look at them, | and when the deceased Chief Nōlis
saw the many | men who came to see them, he stopped quarreling
with his wife, and then | Nōlis spoke and said, "Thank you, Kwakiutl,
that you have come || to see how we are quarreling. Now take away | 30
everything in this house and all the roof boards of my house." |
Thus he said, and immediately all the men took everything | inside
the house and the roof boards, and boxes, the bedding | and pillows
and bed covers, and Nōlis and his wife || had only the blankets on 35
their bodies. They went to live in | another house. Therefore a man
and his wife among the Indians are afraid to quarrel. | I have seen
that what I am talking about. | That is the end. |

BLOOD REVENGE (to p. 787)

Now I will answer what has been asked by you, when you wrote 1
to me | on the 25th of December. It is difficult what you refer to
that I | am to answer, for, indeed, the new Kwakiutl speaking people
| have changed the ways in which they are doing things from the
ways of the early Indians. ||

For the early Indians had no courthouse, | they had no judges 5
and they had no witnesses. | If one who belongs to another numaym

Wā, g'il'mēsē q'lāk'asōxs ēēnaē laē 'wī'lēda Kwākūg'utē ho'māq. 26
Wā, g'il'mēsē g'igāmayōlē, yīx Nōlisōlē dōx'walelaxa q'lēnemē bē-
begwānem la hō'māq laē g'wāl ēēna lē'wis genēmē. Wā, lā yāq!e-
g'a'lē Nōlisōlē, wā, lā 'nēk'a: "Gēlak'as'la Kwākūg'ut g'āxaaqōs
hōmā g'āxenu'xwaxg'anu'x' ēēnēk'. Wēg'a, 'wī'la āx'ēdxwa 'nā- 30
xwax g'ix'g'aēl lāxwa g'ōkwēx lō' 'wī'lōxda sālaxsen g'ōkwēx,"
'nēk'ē. Wā, hēx'ida'mēsa 'nāxwa bēbegwānem la āx'ēdxa 'nāxwa
g'ix'g'aēl lāxa g'ōx'dē lē'wis sālax'dē lē'wa g'il'g'ildasē lō' ts'lāg'ilas
lē'wa qēqēnōlē lō' mēmamas. Wā, ā'misē la hē'lēnālē Nōlisōtaxēs
'nēx'ūna'yē lē'wis genēmē. Wā, ā'misē lax'da'x' kwākūls lāxa 35
ōgū'la g'ōkwa. Wā, hē'mis lāg'ilasa bāk'lumē k'ī'hela ēēna begwā-
mem lē'wis genēmē. Wā, laemxaen dōqūlaxg'īn g'wāgwēx'sāla-
sek'. Wā, laem lāba.

BLOOD REVENGE

La'men ēt'lēdēl nā'naxmēxēs wūlase'wōsaxs laēx k'lāt lēd g'āxen- 1
laxa sek'laxsagāla 'nālaxa q'lāxela, yīxs lāxwalaēs g'wē'yōs qen
nā'naxmēsē'wa qaxs āla'mēk' la ōgwax'īdgrada ālek' Kwākwak'e-
wak' g'wayi'lālas lāx g'wayi'lāsasa g'ilx'dē bāk'luma.

Wā, hē'maēda g'alē bāk'luma yīxs k'leāsaē dādelēt'lats'lā. Wā, 5
lāxāē k'leās dādelēt'laēnoxwa. Wā, lāxāē k'leās q'leq'lalak'lāla.
Wā, g'il'maēda g'āyōlē lāxa ōgū'la 'nē'mēmōt k'lēlax'ī'dxa wāx'ēem

- 8 kills even | a common man belonging to another numaym, then after a short time, | they have a meeting. ||
- 10 Let me say, for example, that there was YäqOLElasEM, chief of the | numaym G'ëxSEM of the Q!ômoyâ'yē. Melēd killed him | and Melēd belonged to the numaym Yaēx'agemē of the | Q!ômoyâ'yē. YäqOLElasEM had for his mother, Gwēk'i'lak^u. | Nobody knew
- 15 where Melēd had gone. Then || it occurred to Gwēk'i'lak^u to invite the G'ëxSEM, the numaym of her | dead son, and as soon as the whole numaym G'ëxSEM had come in, | Gwēk'i'lak^u spoke and said, "Come | numaym, G'ëxSEM, you who have no chief, for | your head
- 20 has been taken off, G'ëxSEM, and your numaym is disgraced || by the numaym Yaēx'agemē, and the disgrace will not be ended | for the coming generations of the G'ëxSEM. Now, is it well in your minds | that you do not kill in return, that the other one may die who killed | your chief?" Thus she said to the numaym G'ëxSEM. Then | Chief GWEYEMdzē,—for he was the second chief after YäqOLElasEM ||
- 25 in the numaym G'ëxSEM,—spoke and said: | "Listen to the word of my aunt, about what has been done to our head chief | YäqOLElasEM. Now we are disgraced, for we have disgraced | the future generations of the numaym G'ëxSEM. Now all of you act, | you, numaym G'ëxSEM. I mean all you warriors and young men. || You

- 8 âEM begwāNEMq!ālaEMsa ōgū^ladzas 'nē^mmēmota, wā lā yāwas^lid k!wāx^lidēda.
- 10 Wēg'ax'in 'nēx'demanux^s YäqOLasemaōlaxa g'igāma'yasa 'nē^mmēmotasa G'ëxSEMasa Q!ômoyâ'yē, wā, la k'!elax^lidē Melēdōla, yixs 'nē^mmēmōdadaē Melēdōlasa 'nē^mmēmotasa Yaēx'agemā'yasa Q!ômoyâ'yē. Wā, lā ābāyadē YäqOLElasemaōlas Gwēk'i'lakwōlē. Wā, la^mem k'!eās q!āLElax gwāgwaagasas Melēdōlē. Wā, la^mmē
- 15 Gwēk'i'lakwōlē g'ig'ax^lēd qas lē^lālēxa G'ëxSEM, yix 'nē^mmēmotasēs xūnōx^ldē. Wā, g'il^lmēsē g'āx 'wīlāēlē 'nē^mmēmotasa G'ëxSEM laē hē^mmē Gwēk'i'lakwōlē yāq!eg'a^lla. Wā, lā 'nēk'a: "Wā, gēlag'a 'nē^mmēmot G'ëxSEM, yōlaxs laēx q!ek'oma qas ōgumēx'dāōs la^mmē lāwāyēs x'ōmsdāōs G'ëxSEM. La^mems q!āma^llaxēs 'nē^mmēmaēnaōs
- 20 lāxa 'nē^mmēmotasa Yaēx'agemā'yēxa k'!ēsLa labaēnoXL q!āmāsēs el-nakūlalaōs 'nē^mmēmots G'ëxSEM. Wā, la^mmaē ēk' lāxēs nēⁿā-qayōs, la^mmas k'!ēs kwākwēxalala qa ōgwaqēs lē^lla kwēx^lidāxēs g'igāmēx'dāōs," 'nēk'ēxa 'nē^mmēmotasa G'ëxSEM. Wā, lā yāq!eg'a^llēda g'igāmaōlāē G'weyīmdzēōlē, qaxs hē^mmaē mā^lk'ilax YäqOLElasemaōla lāxa 'nē^mmēmotasa G'ëxSEM. Wā, lā 'nēk'a: "Wēg'a
- 25 hōlēlax wāldemasēns ānēsē qa gwēx'idaasaxēns ōgūmēx'dāē YäqOLElasEMēx'dā. La^mems q!āmāg'ilasōē qens q!āma^lya lē^lwa el^lnakūlala 'nē^mmēmotsa G'ëxSEM. Wā, wāg'il la 'nāxwa emlqē, yūL, 'nē^mmēmots G'ëxSEM, 'nāxwa^lmen 'nēk'ōL bābakwa lē^lwūns ēalos-

shall hide (under your clothing) knives and | stab MELēd as soon as 31
you see him, that we may wash off with blood | the disgrace which
he brought on us; and if you do not see him, | then kill his elder
brother Łālep!a^ēlas." Thus he said. | After he had finished his
speech, they went out of the house of || YāqOLElasEM, and from that 35
time on, the G^ēxSEM all kept their | knives ready and hid small
axes. MELēd | always kept the door of his house bolted. |

Now they knew that YāqOLElasEM had been killed, and | all the
tribes knew that he had been killed by MELēd. || Then the chiefs of 40
the tribes all pitied Ġwēk'i^ēlak^u, | and therefore the warriors of the
tribes watched for | MELēd to kill him, when they should see him. |

However, he was seen at Dzāwādē, and immediately Ġwa^ēwina |
shot him. Then MELēd was dead. Ġwa^ēwina was a warrior || of 45
the Q!ām q!āmtelā, a numaym of the DENax'da^ēx^u. | Then Ġwēk'i-
^ēlak^u paid Ġwa^ēwina a slave for | shooting MELēd. |

It was wrong what was done by Ġwēk'i^ēlak^u, when she paid | a
slave to Ġwa^ēwina, when he had shot MELēd; and it is a || disgrace to 50
the numaym G^ēxSEM, for the one who shot MELēd did not belong
to the numaym | G^ēxSEM. The numaym G^ēxSEM was beaten by

tāx. Laems ^ēnāxwaEML q!wālaLEla^ēxa k'!āwayo qa^ēs hēx^ēida^ēmaōs 31
ts!EX^ēwIDEX MELēdāxs g^ēālāē dōx^ēwALElaq qENS ts!ōxōdēs ELkwās
lāxENS q!āma^ēyē lāq. Wā, g^ēil^ēEm^ēlWISENS k'!ēs dōx^ēwALEla^ēqē la^ēmē-
SENS hēl k'!ēlax^ēitsōLē ^ēnōlāsēxōx Łālep!ālasēx," ^ēnēx^ēlaē. Wā,
g^ēil^ēmēsē g^ēwālē wāldemas laē ^ēwīla la hōqūwELS lāxa g^ēōkwas Yāqō-
LElasEMē. Wā, hē^ēmis g^ēāg^ēILElatsa G^ēxSEMē ^ēwīla la g^ēwāgwa^ēla^ēsa 35
k'!āwa^ēyo LE^ēwa q!wālaLEla^ēxa sāyōbEMē. Wā, la^ēmē āEM la hēME-
na^ēlaEM la LENēg^ēEkwē t!EX^ēilās g^ēōkwas MELēdōLē.

Wā, la^ēmē q!āla la k'!ēlāg^ēEkwē YāqōLElasEMaōLē. Wā, la^ēmē
^ēnāxwa q!ālēda lēELqwāla^ēyaqēxs k'!ēlag^ēEkwaas MELēdōLē. Wā,
laEM ^ēnāxwa wāsē g^ēig^ēEGāma^ēyasa lēELqwāla^ēya^ēs Ġwēk'i^ēlakwē. 40
Wā, hē^ēmis lāg^ēilās ^ēnāxwa^ēma bābabak!wāsa lēELqwāla^ēya^ē hēlēx
MELēdōLē qa^ēs hēx^ēida k'!ēlax^ēideq qō dōx^ēwALEla^ēLEq.

Wā, hē^ēlat!a dōx^ēwALELē Dzāwādē. Wā, hēx^ēida^ēmēsē Ġwa^ēwina
hānt^ēideq. Wā, la^ēmē lēLē MELēDEX^ēdē lāxēq yīxs bābak!wāē
Ġwa^ēwina yīsa Q!ām q!āmtelā^ēsa ^ēNE^ēmēmotasa DENax'da^ēx^u. Wā, 45
la^ēmē xūnkWē Ġwēk'i^ēlakwasa q!āk^ō lāx Ġwa^ēwina qaēs laēna^ēyē
hānt^ēidEX MELēDEX^ēdē.

Wā, la^ēmē ōdzaxa g^ēwēx^ēidaasas Ġwēk'i^ēlakwōlaxs laē xūnkwas
q!āk^ō lāx Ġwa^ēwina qaxs laē hānt^ēidEX MELēdōLē. Wā, laEM q!ā-
mēsāEMsa ^ēNE^ēmēmotasa G^ēxSEM qaxs k'!ēsaē hē g^ēayōla ^ēNE^ēmē- 50
motasa G^ēxSEMē hānt^ēidāx MELēdōLē. Wā, la^ēmē yāk^ēāwē ^ēNE^ēmē-

52 the numaym | Yaëx'agemē, and it is a disgrace | to the name of the numaym G'ëxsem, after that. |

55 Now if Melēd had paid a copper, or if he had paid his || daughter to marry the elder brother of the one whom he had shot, then the | numaym Yaëx'agemē would have been disgraced, because he paid in order | not to be killed in return and so as not to die also. |

Therefore, when a man | kills his fellowman, he does not often pay
60 for it, for he thinks that when he gets a child, || the child will be disgraced, if he had paid off in order not to be killed, | and only those pay off who are weak minded. |

If another man of the | numaym G'ëxsem had killed Melēd, then there would be no | disgrace to the numaym G'ëxsem, and all the
65 men would have stopped talking || about it, because only Melēd | of the numaym Yaëx'agemē would have died. |

Melēd was a common man, and Yäqolelasem was the head chief | of the numaym G'ëxsem, and they paid | a slave to Gwa'wina for
70 shooting Melēd; so || there were two, Yäqolelasem and a slave out of the numaym | G'ëxsem, and therefore the numaym | G'ëxsem was disgraced. |

52 motasa G'ëxsemē lāx 'ne'mēmōtasa Yaëx'agemāye. Wā, la'mē q'lāmēs lēgemas 'ne'mēmōtasa G'ëxsem lāxēq.

Wā, hē'maa qō xūnkwa Melēdōlasa l'lāqwa lōxs xūnkwaasēs
55 tsledāqē xūnōk^u qa lās lā'wades 'nōlāsēs hān'ētse'wē, lālaxa 'ne'mēmōtasa Yaëx'agemāyē hēlax q'lāmā'lalax qaxs laē xūnkwa qa's k'lēsē kwākwēxālasō^e qa's lē'lē ōgwaqa.

Wā, hē'mis lāg'ilas k'lēs q'lūnāla xūnkwēda begwānemaxs k'lē-lax'ēidaaxēs beḡūtē qaxs g'ig'aēqelaē qō xūngwadex'ēidlaxō lālaxē
60 q'lāmālalaxē xūnōkwasēxs xūnkwāē qa's k'lēsē k'lēlax'ētse'wa. Wā, lēx'a'mēs xūnkwēda wāl'ēmasas nāqayē.

Wā, hē'maa qō wāx'ēm lāxsdēda ōgū'la begwānem g'a'yōl lāxa 'ne'mēmōtasa G'ëxsem k'lēlax'ēidex Melēdē lālaxsdē k'lēās q'lāmēsa 'ne'mēmōtasa G'ëxsem. Wā, la'em āemlaxsd q'lwē'lida'yo
65 laxēq yīsa 'nāxwa begwānema, qaxs 'nemōx^umaē lē'lē Melēdōlē lāxa 'ne'mēmōtasa Yaëx'agemāyē.

Wā, lāxaē begwānemq'lālemē Melēdōlē, wā, lā xamagemē g'igāmaē Yäqolelasemaōlasēs 'ne'mēmōta G'ëxsem. Wā, lā xūnguma q'lāk'ō lāx Gwa'wina qaxs laē hān'ēidex Melēdōlē. Wā, la'em
70 ma'lōkwē Yäqolelasemaōlē lē'wa q'lāk'ō g'āg'ilil lāxa 'ne'mēmōtasa G'ëxsem. Wā, hē'misē lāg'ilas hēm q'lāmālēda 'ne'mēmōtasa G'ëxsem. Wā, la'em lāba.

WAR AGAINST THE SANETCH (to p. 787)¹

Neqāp!enk'em decided that his tribe should kill on account of the 1 death of his relatives.²]

I will first talk about (the time) when the news came to | Neqāp!-
enk'em about his sister Lelē!elgawē, and her daughter | K'!ōx^u-
sē'stīlī^lak^u, and her father Q!ōmoxs^lala, brought || by the Kwāg'u! 5
when they arrived on the beach, coming from Victoria. |

Then the one who told the story said that they did not know how |
Q!ōmoxs^lala and his wife and his princess had died. They might
have been killed | by capsizing, or they might have died of drink,
for they had much whiskey which had been | bought by Q!ōmoxs^lala
at Victoria, the night when they started. || Thus said the one who 10
brought the news. |

And when the one who brought the news stopped speaking, |
Neqāp!enk'em at once went out of the house of the one who had told
the news, and went in to his own | house and told his nephew Hām-
dzid to clear the house; | and after Hāmdzid had cleared thehouse, ||
Neqāp!enk'em spoke again to Hāmdzid and asked him to go | into 15
the woods and break off the best kind of hemlock branches, many
of them. As soon as | Hāmdzid had gone out, Neqāp!enk'em sent
his brother | Ts!āgeyōs to go quickly and call the ancestors of the
Kwāg'u! to come | into his house. The one who had been sent went

WAR AGAINST THE SANETCH

Dādalēt!a Neqāp!enk'ēm^xs g'ōkūlōt qa nēdzapēlē. 1

Wā, hē^men g'il gwāgwēx^sālāslexs g'āxāē ts!ek'!ālētse^{wē} Neqā-
p!enk'emōlasēs wūq!ōlāē Lelī^lelga^{wē} lē^{wis} ts!ēdāqē xūnōkwē
K'!ōx^usē'stēlī^lakwūlē lē^{wis} ōmpwūlē Q!ōmox^sālaōlē yīsa g'āx-
ēalisē Kwāg'u! g'āx'īd lāxa Ts!ā^lmasē. 5

Wā, la^{mē} nēk'ēda ts!ek'!ālēlāqēxs k'lēsaē q!ālē g'a^ya-
ēlasas Q!ōmox^sālaōlē lē^{wis} genēmōlē lē^{wis} k'lēdēldē lō^s k'lēla-
g'ek^u lō^s qābalisem lō^s nāgalisem qaxs q!ēnemaēda nenq!ēma k'il-
ēwānems Q!ōmox^sālaōlē lāxa Ts!ā^lmasē, yīx gānolasēs lālax^{ax}-
demē, nēx^llaēda ts!ek'!ālēla. 10

Wā, g'il^{mēsē} q!wēlīdēda ts!ek'!ālēla laasē āem hēx'īda^{mē} Ne-
qāp!enk'emōlē la^{wels} lāxa g'ōkwasa ts!ek'!ālēlaq qa^s lā laēl lāxēs
g'ōkwē qa^s āxk'!ālēxēs lōlē^{yē} Hāmdzidōlē qa ēkwali^{lēsē}s g'ōkwās.
Wā, g'il^{mēsē} gwāl ēkwa Hāmdzidōlaxa g'ōkwē laē ēdzaqwa yāq!ē-
g'a^{lē} Neqāp!enk'emōlax Hāmdzidōlē. Wā, la^{mē} āxk'!ālāq qa lās 15
lāxa āl^{lē} qa l!eqwāsēx ēk'!a q!wāx qa q!ēnemēsē. Wā, g'il^{mēsē}
lāwelsē Hāmdzidōlaxs laē Neqap!enk'emōl ēyālaqasēs nēmweyot-
wūlāē Ts!āgeyōswūlē qa lās hā^llabala lēx^llēlsaxa g'ālā Kwāg'u! qa
g'āxēs wī^lla hōgwīl lāxg'ōkwās. Wā, hēx'īda^{mēsē} lāda ēyālagemē

¹ This happened in 1865.² Literally: "To pull under."

20 at once and || called all the full-grown men, the ancestors of the | Kwāg'uł. |

At once all the full-grown men came into the house, | for, indeed, Neqāp!enk'EM was really feared by his tribe. | As soon as all those
25 who had been called had come in, Hāmdzid || came into the house, carrying many hemlock branches | which he put down in front of the place where Neqāp!enk'EM was sitting. Then | Neqāp!enk'EM arose and spoke to his tribe, the Kwāg'uł, | and said, "Do I not wish you to come and listen to the way | my mind is on account of the news that arrived at our beach in regard to what has been done by my ||
30 brother-in-law, Q!ōmoxs^aala, and my sister, Lēlēlgawē, | and my niece, K'!ōx^usē^astili^alak^u. Now I | will ask you tribes who shall wail. Shall I do it or some one else?" | Thus he said, as he tried to take hold of the body¹ of his tribe. |

35 Immediately, a warrior, whose name was Hōx^uhox^udzē, || replied to the speech of Neqāp!enk'EM. He said, "Do not you | wail, Chief, let someone else wail among the tribes. | Now put up the cedar pole." Thus he said. |

Then Hāmdzid took a cedar pole that had already been sharpened
40 at the end, | one fathom in length, and four fingers in || thickness. He drove it into the floor as a holder for the hemlock wreath which

20 qa^as lā LĒX'Lēlsaxa 'nāxwa ēalak'!En bēbegwānēmsa g'ālāsa Kwāg'uł.

Wā, ā^amisē hēx'idaem g'āx 'wīla hōgwēla ēalak'!En bēbegwānema qā^alaxs ālak'lālaē k'ilemē Neqāp!enk'EMōlasēs g'ōkūlōtē. Wā, g'ilēmēsē g'āx 'wīlaēlēda LĒX'Lēldzānēmē g'āxaasē Hāmdzi-
25 dōlē g'āxēla lāxa g'ōkwē gēmxalaxa q!ēnēmē q!wāxa qa^as gēmx-
'alilēs lāx L!ā^aalilās k!waē^alasas Neqāp!enk'EMōlē. Wā, la^amē lāx-
'walilē Neqāp!enk'EMōlē qa^as 'yāq!eg^alēxēs g'ōkūlota Kwāg'ułē. Wā, lā 'nēk'a: "Ēsaēlen āem 'nēk' qa^as g'āxaōs hōlēlax gwālaa-
sasg'en nāqēk' qāōx ts!ēk'!ālemaxsa g'āx'alisēx qa gwēx'idaasasen
30 q!ūlēsdāē Q!ōmoxs^aālax'dā Lē^awēn wūq!wax'dāē Lēlilēlgawēx^awēx^adā. Wā, hē^amēsen lōlēgāsdāē K'!ōx^usē^astili^alak^udā. Wā, la^amēsen wūlālōl, g'ōlg'ūkūlōt, āngwēda q!wāsala lō^a nōgwaēmī lō^a ōgūla-
ēmī," 'nēx^alāēxs laē dādalēt!axēs g'ōkūlōtē.

Wā, hēx'idaēmēsa bābak!waxa lēgades Hōx^uhōx^udzē nā^anax-
35 'mēx wāldemas Neqāp!enk'EMōlē. Wā, lā 'nēk'a: "Gwāla sō q!wāsax g'igāmē^a, ōgū^alā^amax'ī q!wāsā lāxwa lālaqālax. Wā, wēg'a lāg'alilās k!waxlāwa," 'nēk'ē.

Wā, lā Hāmdzidōlē āx^aēdxā gwa^alilē dzōdzo^ubaak^u k!waxlā^awaxa
'nēmp!enk'as 'wāsgēmasē lāxens bā^alax; wā, lā mōdenx^asāwē 'wā-
40 g'idasas. Wā, lā dēx^awalilāsa qēxp'lēqlasa q!wāxē wūlk'ēlaftsa

¹ In modern usage this word means "to judge."

was to be used by the | warriors. As soon as it had been driven in, | 41
two warriors of the 'wālas Kwāg'uł came in; the one was named |
GwāxwaleYīg'īlis, the other one was named K'ilem, for these | were
their warrior names, and each carried a || wreath of hemlock branches. 45
Then GwāxwaleYīg'īlis spoke and | said, "O! friend Yāg'is,"—for
that was the warrior name of Neqāp!enk'em, | Yāg'is—"We came
here, I and our friend K'ilem, | to ask you to go to war that some
one else may wail on account of our past sister. | This is one skuli
now. It shall be hung up || on this post on the floor, the keeper of 50
my promise." Thus he said and put it on the | post on the floor. |

As soon as he had finished, he said, "Very hungry for men | is this
great raven," and as soon as his speech was at an end, | K'ilem
spoke and said, "I will sit in front of the steersman of || your war 55
canoe, friend Yāg'is. I am not at all afraid of this new | world."
Thus he said and put the wreath of hemlock on the post on the floor. |
"This I obtained in war, one skull, which I put upon the | post on
the floor, that keeps my promise." Thus said K'ilem. |

As soon as his speech was at an end, L!āx'elag'īlis spoke. || This 60
was the name of a warrior of the numaym Maāmtag'ila. | He said,
"I want to eat men, real hungry for men is | this great cannibal."
Thus he said and took the hemlock branch and | hung it on top of

bābabak!wa. Wā, hē'mis ālēs g'wāl dēqwase'wa g'āxaas hōgwila 41
ma'lokwē bābabak!wasa 'wālas Kwāg'ułxa lēgadēda 'nemōkwas
GwāxwaleYīg'īlis; wā, lā, lēgadēda 'nemōkwas K'ilem qaxs hē'maē
bābabak!waxlāyōsē. Wā, la'mē q!wālxewenkūlaxa 'nāl'nemē
welg'ek^u q!wāxa. Wā, lā yāq!eg'a'lē GwāxwaleYīg'īlis. Wā, la 45
'nēk'a: "ēyā, qāst, Yāg'is,"—hēem bābak!waxlā'yōs Neqāp!en-
k'emē Yāg'is,—g'āxenu'x," lōgūns 'nemōkūk', yīxg'a K'ilemk'
hawīnalōl qa ōgū'la'mēlēs q!wāsala qaens wūq!wax'dā. Wā,
g'a'mē qāg'ek^ugwa 'nemsg'emk'. Wā, la'mēsek' lāl qex'ēalelāl
lāxwa, lālēxwa ā'latslāxsa wāldem," 'nēk'exs laē qex'etōts lāxa 50
lālē.

Wā, g'īl'mēsē g'wāla la 'nēk'a, "Lōmak' la pōsq!ax begwānema-
ēg'ada 'wālasek' g'wa'wina." Wā, g'īl'mēsē lābē wāldemas laē
yāq!eg'a'lē K'ilem, wā, lā 'nēk'a, "Lālen k!waste'wēlexsl lāxēs
wīnats!ēlaōs qāst, Yāg'is. Xēnlēladzen k'lēs k'ilemxwa ālēx 55
'nāla," 'nēk'exs laē qex'etōtsa wūlg'ekwē q!wāx lāxa lālē. "Wā,
hēmen wī'nānema 'nemsg'em qāg'ekwa len qex'ēalela lāxwa
lālēxwa ā'latslāxsa wāldemē," 'nēk'ē K'ilem.

Wā, g'īl'mēsē q!ūlbē wāldemas laē yaq!eg'a'lē L!āx'elag'īlis, qaxs
hē'maē bābak!waxlāyas bābak!wāsa 'nē'mēmotasa Maāmtag'ila. 60
Wā, lā 'nēk'a: "Bāx'ubak!wēxsai' laemk' āla pōsq!ax begwānemai'
g'ada 'wālasek' hāmats!a," 'nēk'exs laē āx'ēdxa q!wāxē qa's lā

- 63 the post on the floor which held the wreath of hemlock branches, and he said, | "This is one skull which I shall get when we go to war."
65 Thus he said and || sat down. |

Then NEqāp!enk'EM arose and thanked | the warriors for what they had said: "I mean you shall go and put the | wreath of hemlock branches on this post on the floor, the one that keeps our promises," |
70 and he requested Hāmdzid to make two wreaths || of hemlock branches. Hāmdzid quickly made the | two wreaths and as soon as he had done so, he gave them to | Yāg'is, for that was the warrior name of NEqāp!enk'EM. He took | them and cried out "Wēēhē!" for Yāg'is's dance was the fool dance, | and he said: "These two are
75 my skulls which I || pull under my sister and my niece." Thus he said and | put them on the cedar post which stood on the floor. Then Yāg'is stopped speaking after this. |

- Then all the common men arose in turn | and said, "We shall be the crew of Yāg'is and your | friends." Thus said the men, one by one. ||
80 As soon as they had finished, Chief Q!ōmogwa | arose and spoke. He said: "Thank you | for what you have said, tribe, go now and call the warrior women | to come also, in order that they may know what they themselves have to do | when we go away to make war,"

- 63 gēxwatōts lāxa lāēlē qep!ēqsa wūlg'ekwē q!wāxa. Wā, lā 'nek'a: "nemsgemg'in qag'ekūk lāxens winaēnēlē," 'nek'exs laē k!wā-
65 g'a'lila.

Wā, la'mē lāx'ulilē NEqāp!enk'EMölē qa's mō'lēs wāldemasa bābapak!wa "qag'in 'nē'nak'ilek qaxs laaqōs qex'ālelōdālasg'ada wūlg'ekūk q!wāx lāxg'ada lāēlek, yixg'ada ā'lats!āxsa wāldem. Wā, la āxk'lāx Hāmdzidölē qa wūlg'ekwēlesēx ma'la wūlg'ek"
70 q!wāxa. Wā, la Hāmdzidölē ha'nakwēlaxs laē wūlg'ekwēlaxa ma'le wūlg'ek" q!wāxa. Wā, g'il'mesē gwālē āxa'yas laē ts'lās lāx Yāg'is qaxs hē'maē bābak!waxlāyōs NEqāp!enk'EMölē. Wā, lā dāx'idqēxs laē xwāk!ūg'a'ēl wēēhēxa qa's lādenōkwaē Yāg'isasa nō'emala. Wā, lā 'nek'a: "G'a'men qāg'ex'LEG'ada ma'itsem qa
75 nēdzabemsen wūq!wax'dā lē'wūn lō'lēgasdā," 'nek'exs laē qex'ālelōts lāxa lāēlē k!waxlā'wa. Wā, la'em q!wēl'idē Yāg'is laxēq.

Wā, la'mē L'lāl'ayōgwa'lilēla lāx'ulilēlēda 'nāxwa bēbegwānemq!ālama qa's 'nek'ē, "Lālen k!wēmlōs Yāg'is lē'wōs 'nē'nemōkwaqōs," 'nek'ēda bēbegwānemē lāxēs 'nāl'nemōk!ūmk'aēna'yē.
80 Wā, g'il'mesē gwāla laase lāx'ulilēda g'igāmaōlā'yē Q!ōmogwaōlē. Wā, lā yāq!eg'a'la; wā, lā 'nek'a, "Wā, gēlak'as'lax'ōs wāldemēx, g'ōkūlōt. Wā, hāg'ax'i lē'lālasē'wēda wī'wi'naxsema ts'lēdaqa qa g'āx'lag'isē ōgwaqa qa q!ālēsēxēs qeslaq gwēg'islasle qensō lāl g'ālāl lāxens wīnasōla," 'nek'ē. "Wā, hē'mis qa gwālē-

(thus he said) "and that they may be ready || to carry the breath- 85
receptacle kelp." Thus he said, and sent out Hāmdzid. | Hāmdzid
did not stay away long when the | wives of the warriors and the
wives of the crew of those who were going to war came in. | As soon
as the women came in, Q!ōmogwa said: | "Do not laugh. Just keep
in mind the breath of your husbands, || when they cut off the heads 90
of the men whom they get in war." Thus he said. | In this way the
women came into the house in which they were talking about the
war. | They sat down at the right-hand side and | the men were
seated in the rear end. Not one | of the women laughed as they came
into the house, and while they were sitting down. || Each carried in 95
one hand a dried kelp stem. | As soon as all were sitting down,
Chief | Q!ōmogwa spoke again and said: "Thank you, warrior
women. | You have done well to come at once, for this is the custom
followed in war that | nobody is called twice. Come, now, and give
the kelp stems to your || husbands, that they may blow into them." 100
Thus he said, and sat down. |

Then all the warrior women arose and gave each | her stem of
kelp to her husband, and when their husbands had taken | the kelp
stems, they went back again and sat down at the place where they
had been sitting. | Then, at the same time, all the men blew into the
kelp stems, || and when they stopped blowing, the stems were really 5

la^mēsē dālaxa hāsayaats!ē ^{wā}wadā," ^{nēk}exs laē ^{yā}laqas Hām- 85
dzidōlē. Wā, k!ēst!a gāla Hāmdzidōlaxs g^āxaē hōg^{wē}ēlaxa
gēgenemasa bābabak!wa lō^ē gēgenemasa k!wēmlasa wīnalē. Wā,
g^{il}mēsē g^āx hōg^{wē}lēlēda ts!ēdaqē laē Q!ōmogwaōlē ^{nēk}ā:
"Gwa^{nō} dā^ēdnōkwō; ā^{ma} g^{ig}āēqelax lawitslēnēlasēs lēlā^{wū}-
nemōs qō lāl qek^ālxēs wī^{nā}nemla begwāneml," ^{nēk}ē. Wā, 90
hē^misē g^{wā}lēda ts!ēdaqaxs g^āxaē hōg^{wē}lēla lāxa wāwinxalats!ē
g^ōkwa, qas k!was^ālilēlē lāxa hēk!ōdenēg^{wi}las qaxs hāa^{lā}
k!ūdzēlēda bēbegwānema ōg^{wi}wa^{lilē}. Wā, la^mē k!eās ^{nemōk}
dāl^{itsa} ts!ēdaqaxs g^āxaē hōg^{wē}lēla lōxs laē k!ūs^ālila. Wā,
la^mē ^{nā}xwaem dāk!ōtalaxa ^{nā}l^{nemē} le^{mōk} ^{wā}wadā. Wā, 95
g^{il}mēsē ^{wī}la k!ūs^ālila laasē ēdzaqwa yāq!eg^ālēda g^{ig}āmaōlāē
Q!ōmogwaōlē. Wā, lā ^{nēk}ā: "Gēlak^{as}la wī^{wi}naxsem. Wā,
la^{ems} hēlaxaxs hēg^ālilaēx g^āxa qaxs yū^{maē} aēk^{il}asōsa wīna qa
k!ēsēs ma^{lp}!ena lē^{lā}lase^{wa}. Wā, gēlag^a, ts!āsa ^{wā}wadēx lāxōs
lēlā^{wū}nemaqōs qa pōx^{ts}!ōdēsōxwaq^u," ^{nēk}exs laē k!wāg^ālila. 100

Wā, lā lāx^ūlil ^{nā}xwēda wī^{wi}naxsemē qas lā ts!āsa ^{nā}l^{nemē}
^{wā}wadē lāxēs lēlā^{wū}nemē. Wā, g^{il}mēsē dāx^{idē} lēlā^{wū}nē-
masēxa ^{wā}wadāxs g^āxaē ēt!ēd k!ūs^ālil lāxēs g^{il}x^{dē} k!ūdzē^{lasa}.
Wā, la^mē ^{nemā}g^{il}ilēda bēbegwānemē pōx^{ts}!ālaxa ^{wā}wadē.
Wā, ā^mēsē g^{wā}l pōx^{ts}!ālaqēxs laē ālak^{lā}la la ^{el}ek^a. Wā, lā 5

- 6 tight. They | tied the mouths of the kelp stems, all at the same time, so that the breath should not leak through. | After they had done so, they all at the same time took the round head of the kelp stem, | squeezed it so that the breath inside should be pressed to one end at the mouth of the kelp, | and when the round end of the kelp
10 stem was flat, they twisted it || going towards the mouth of the kelp stem, and when the twisting reached | the middle of the length of the kelp stem, they tied it firmly so that | the air should not leak through. And after they had done so, they turned to the | thin end of the kelp stem and they twisted it so as to bring the air together in the | middle
15 of the kelp stem, and when it was five spans long || where the air was brought together, they took a strap of raw hide and tied it where | they stopped twisting, and after tying it, they cut it off | from the place where it was tied, four finger widths long. | After they had cut off the ends, they bent it into a ring | and tied the ends together.
20 Now it was a neck ring, and after they had finished the || breath-holding kelp neck ring, the warriors and their | crew put them on their necks. |

Then Q!ömogwa arose and spoke. He spoke and | said: "Now take care, warrior women. When you stay at home, | rub your bodies all the time with hemlock branches, in the morning and in the
25 evening, || as long as we are away, and take care of this which is | the breath of your husbands. It will be put round your necks |

- 6 'nemāgililēxs laē mōgūxstendex āwāxsta'yas qa k'ēsēsē hatsāla. Wā, g'ilēmēsē gwāla laē 'nemāx'id dāx'idex pōgūxlā'yasa 'wā'wadē qa's qlwēs'idēq qa lās enxbendēda hasētslāwas lāxa āwāxsta'yas. Wā, g'ilēmēsē la pexsema pōgūxlā'yasa 'wā'wadāxs laē selp!ēdeq
10 gwa'yōlēla lax āwāxsta'yasa 'wā'wadē. Wā, g'ilēmēsē lāg'aē selpa'yas lāxa negōyā'yas 'wāsgemasasa 'wā'wadē laē āalaxs laē yil'idēq qa k'lēsēs hatsāla. Wā, g'ilēmēsē gwāla laē xwēl'idxa 'wā'wadē lāxēs 'wilba'yē. Wā, lāxaē selp!ēdeq qa lāsa hāsa'yē q!ap!ē'nakūla lāxa negōyā'yasa 'wā'wadē. Wā, g'ilēmēsē sek!āp!enk'ē 'wāsgē-
15 masasa la q!āp!eyatsa hāsa'yaxs laē āx'ēdxa k'!elx'iwakwē qa's yil'idēs lax 'wālaaasasēs selpa'yē. Wā, g'ilēmēsē gwāl yīlaq laē t!ōsōdxa mōdenē lāxens q!wāqlwax'ts!āna'yēx g'āg'ilela lāxa yīla'yē. Wā, g'ilēmēsē t!ōsewakwē ōba'yasē laē wāx'ts!āg'iēlaq. Wā, lāxaē ya!ōdex ōba'yas. Wā, la'mē qenxawa'ya. Wā, g'il-
20 'mēsē gwāla hāsayaats!ē 'wā'wadēk'!en qenxawa'ya laē 'nāxwa'ma bābabak!wa lē'wis k!wēmē qenxōts.

Wā, lā lāx'ūlilē Q!ömogwaōlē. Wā, lā yāq!eg'a'la. Wā, lā 'nēk'a: "Wā, g'illa yāl!ālex yōl wī'winaxsem, qasō āmlēx"lō qaxs hēmenāla'mēla qōs q!wāxētasa q!wāxaxa gēgaāla lē'wa dzādzeqwa
25 lāx wāwasālaasla'nux" qag'ada lālg'ōs aaxsī'lax"leg'ada lāk'g'its!ē-watsg'a hasēg'asg'as lēlā'wūnemg'ōs qag'ō lāl qex'ōdzeml lax-

when we go and sit down in our war canoes. | Then you shall all come 28
down to the beach wearing your belts. | You shall go to the place
where the war canoes are || and there you shall take off the breath- 30
holding kelp neck rings of your husbands, | and put them round your
necks. Then | you shall wear them round your necks going up the
beach and do not look back at us | when we paddle away; and when
you go into your houses, | take off the breath-holding kelp stems and
hang them up at the head ends || of your beds and never touch them 35
again | while we are away, and as soon as one of them bursts, you will
know that | one of us is killed, he to whom the kelp belongs in which his
breath is, and which burst; and also | I say that we will go quickly;
for I wish to start | to-morrow morning, so that the tribes may not
know that we are going to war." || Thus he said and told the crew of 40
warriors to go ahead and to lift | two canoes from the beach, then to
put crosspieces under them; to burn the bottoms and | to rub off
the charcoal. "And after rubbing it off with old mats, | take tallow,
rub it on | to the height of the water line at the bottom of the canoes.
Now || go out of the house!" said he, and they all went out of the 45
house in which the secret meeting | about the war was being held. |

Then the crew did what they had been told to do to the | canoes,
and it was not yet evening when they finished. Then they put | thin,

da^xōL qenu^x lāl wī^lla^l k!wādzaxsalā^l laxenu^x wīⁿnats!lē^x xwā- 27
k!ūna. Wā, g'āxLES wī^llamāla^l yaeltsemāla^l hōqūnts!ēs lāxa
L!Emaⁱsē qa^s laōs hēⁿakūla lāxenu^x hāⁿēdzasasenu^x wīⁿnats!e
xwāk!ūna. Wā, hē^mis lāl āxō^ddaasⁱtsōs lē^lāwūnemaqōsaxwa hāsa- 30
yaats!ēx wā^wwadā qa^s qēqenxodālēsōx lāx^dda^xōL. Wā, g'ī^lmēts
wī^lla la qēqenxewakwa g'āxaaqōs dzē^lx^us^dēsa k'ēs melē^xla g'āxe-
nu^xwaxg^uanu^x lāx^s sē^xwida. Wā, g'ī^lmēts hōg^wīl lāxēs g'ig'ō-
kōs laaqōs qex^odxwa hāsayaats!ēx wā^wwadā qa^s gē^xwalī^lāōsaq
lāx ōgwāxtā^yasēs ku^lē^lasōs. Wā, hē^wāxamēts ēt!ēd lāba^llaq^u- 35
xenu^x wā^wwasā^lasē. Wā, g'ī^lmēsōx kwaxⁱida la^s q!ālaxg^uanu^x
la^mēk lē^lnuk^u yīs hasēnukwasa g'its!āwaxa kwaxⁱidē wā^wwadā.
Wā, hē^mēq lāxens yasyaxwamōlt!aēna^yē qaxgⁱn ēⁿēk^ēk^u qenu^x
lē^xamēLEX lēⁿsla qa wī^somalēsō^u q!ālōxda lē^lqwāla^layaxgⁱns
wīⁿēLEK," ēⁿēk^ēEX laē wāxelaxa k!wē^mlasa bābabak!wa qa lālagⁱs 40
wīg^alisaxa maⁱts!aqē xwāxwāk!ūna qa gēgēbalisēs qa tsēnapēsēq;
wā, hē^mis qa xūlx^sem^dēsēq. "Wā, g'ī^lmēts g^wāl xū^lqwasa
k!lāk^obanē lāx ōsgema^yas las āx^ēdxā yāsekwē qa^s yāse^xwi-
daōsaxa wā^lalaasa t!ēpāla lāx āwābā^yasa xwāxwak!ūna. Wā,
wēg^a hōqūwelse^x," ēⁿēk^ē. Wā, la^mē wī^lla hōqūwelsa k!wāl qaēs 45
wīnaēnēLē.

Wā, la^mē āem negetāyēda k!wēmax g^wē^yo qa g^wēgⁱlatsēxa
xwāxwāk!ūna. Wā, k^lēs^mēsē dzāqwaxs laē g^wāla. Wā, lā pāg^a-

50 short, bottom boards into them, not many, for || war canoes are not leaky. Now they were ready on the beach, | and when they finished the work, they went back into the woods and | rubbed their bodies with hemlock branches. They purified themselves for a little while; and as soon as | it was late in the night, they all, with their wives, went to bathe in the river; | and after they had done so, they went
55 home to their houses. Then || the men and their wives lay down to sleep in different beds. |

In the morning, as soon as day came, Q!ōmogwa arose. He | stood outside of the house and said aloud: "Do not | sleep, Kwāg'uł. Let us start this fine day." Thus he said and | went into his house. ||
60 He did not stay there long, before he came back carrying his gun, and | paddle, and ammunition box, and also his mat | and two blankets; and he went to where the war canoes were | and put aboard what he was carrying, at the place where he was going to sit. | Then
65 all the warriors came out of the houses and || went down to the place where the war canoes were, and | put aboard their guns and paddles, ammunition | boxes, mats, and two blankets, at the places where they were going to sit. | They kept their traveling provisions in their ammunition boxes, and each one carried | his own traveling provisions when he went to war. ||

alɛxsasa pɛlspɛlɛ tɫɫɫ!aɣ"sɛma qa pāxtsxa k'ɫɛsɛ q!ɛnɛma qaxs
50 k'ɫɛts!ɛnoxwɛ g'ɪɫx'ɛda wɪ'nats!ɛ ɣwāk!ūna. Wā, la'mɛ la gɔwālisa. Wā, g'ɪɫmɛsɛ gɔwāla ɛaxɛɫax'dɛ laɛ alɛ'sta lāxa āɫɫɛ qa's lɛ q!wā-xɛtasa q!wāxɛ. Wā, la'mɛ yāwas'ɪd q!ɛqala. Wā, g'ɪɫmɛsɛ la gagaɫa gānola laɛ ɛtɫɛd ɛwɪ'la la la'sta lāxa wā ɫɛ'wis gɛgɛnɛmɛ. Wā, g'ɪɫmɛsɛ gɔwāla laɛ nā'nak" lāxɛs g'ig'ōkwɛ. Wā, la'mɛ aɫō-
55 gwax'ɛɫɪɫɛda bɛbɛgɔwānɛmɛ ɫɛ'wis gɛgɛnɛmaxs laɛ kɪɫɫ'ɛɪda.

Wā, g'ɪɫmɛsɛ ɛnāx'ɛɪdxa gaala laɛ ɫāx'wɪdɛ Q!ōmogwaɫɛ qa's lā ɫāx'wɛɫs lāx ɫ!āsanā'yasɛs g'ōkwɛ. Wā, lā ɛnɛk'a hāsɛla: "Gɔwāllas mɛxax Kwāg'uł, qɛns āɫɛx'wɪdag'ɪ ɛk'ōxda ɛnālax," ɛnɛk'ɛxs laɛ laɛɫ lāxɛs g'ōkwɛ.

60 Wā, k'ɫɛstla gāɫaxs g'āxaɛ ɣwɛlaqɛwɛɫs dāɫaxɛs hānɫɛm ɫɛ'wa sɛ'wayo ɫɛ'wa hānhānɫk'ɛdzats!ɛ g'ɪɫdasa; wā, hɛ'misa ɫɛ'waɣɛ ɫɛ'wis ma'ɫɛ ɛnaɛnɣ'ūna'ya qa's lā lāx hā'ɛnɛdzasasɛs wɪ'nats!ɛɫɛ ɣwāk!ūna qa's lɛ āx'āɫɛxsasɛs daakwɛ lāxɛs k!wāxdzasɫɛ. Wā, g'āxɛ ɛwɪ'lamāla hōqɪwɛɫsɛda bābabak!wa lāxɛs g'ig'ōkwɛ qa's lā
65 hōqɪnts!ɛs lāx hā'ɛnɛdzasasɛs wɪ'nats!ɛɫɛ ɣwāk!ūna, qa's lāxat! āx'āɫɛxsasɛs hānɫɛmɛ ɫɛ'wis sɛ'wayō ɫɛ'wa hānhānɫk'ɛdzats!ɛ g'ɪɫdas ɫɛ'wa ɫɛ'waɣɛ ɫɛ'wa ma'ɫɛ ɛnaɛnɣ'ūnɛ lāxɛs k!wāxdzasɫɛ, yɪxs hāɛ g'ɪts!ɛwɛ g'ɪwɛɫkwasɛs hānhānɫk'ɛdzats!ɛ g'ɪɫdasa lāxɛs āɫowɛ qa's g'ɪwɛɫkwa wɪna.

Then all the men stood on each side of the canoe | at the places 70
where they were going to sit. When all the men had come, | they
took up the canoe on each side and carried it into the deep water, so
that it did not touch | the beach, and then they put it down on the
water. | Then they went aboard and sat down. They were not
going to change their || seats as long as they were away making war. | 75

When all were seated aboard, one man who was | not going to war
stood up outside of the house of Q!ōmogwa | carrying a baton and
when he saw that all the men who were going to war | were seated
aboard, wearing around their necks the kelp containing their breaths,
then he || shouted aloud, "Wä ä ä," beating time on the front | 80
boards of the house. Then the wives of the warriors came | out of
their houses with blackened faces, and all wearing their belts. | They
ran down to the beach and went to the place where the | two war
canoes were staying. As soon as they were nearly || there, the man 85
shouted again, "Wä ä ä," beating at the same time | on the front
boards of the house. | Then the wives of the crew came out of their
houses wearing belts, but their faces were not | blackened. They
ran down to the beach, and | when they were just running down to
the beach, the warriors threw || the breath-carrying kelp neck rings 90
to their wives, | and the wives of the warriors just | met the wives

Wä, â'misē la q!waxdzēlēsēda 'nāxwa bēbegwānem lāx neqelāsēs 70
k!ūdzedzaxlē. Wä, g'il'mēsē 'wīla g'āxēda bēbegwānemaxs laē
'wīla dāg'āgendxa xwāk!ūnāxs laē dāg'ilqālaq qa k'lēsēs lāg'ilisēla
lāxa l!ema'isē. Wä, lā taxt!as lāxa wūngēsaxs laē hānstendeq.
Wä, lē hōgūxsa qa's k'lūs'ālexsē lāxa k'lēslē l!āl!ayokwāla k!wā-
dzasēx 'wā'wadelayālalas lāxēs wīnālē. 75

Wä, g'il'mēsē 'wīla k'lūs'ālexsa, wā, lāasa 'nemōkwē begwānemxa
k'lēsē g'ayōl lāxa wīna lās lāx l!āsanā'yas g'ōkwax Q!ōmogwē
dālaxa t!em'yayō. Wä, g'il'mēsē dōqūlaxa wīna bēbegwānem
'wīla la k'lūs'ālexsa qēqenxālaxa hēhasēts!āla 'wā'wadā, laēda be-
gwānemē 'nēk' hāsela, "Wä ä ä," 'nemāx'ēid lōxs laē lēxexsēg'ēx 80
tsāgemasa g'ōkwē. Wä, g'āxēda gēgenemasa bābabak!wa g'āxā-
wēls lāxēs g'ig'ōkwē lāxēs ts!ōts!ē!emakwaē. Wä, 'nāxwaem wī-
wūsēg'ekwā. Wä, la'mē dzēl'xūnts!ēsēla lāxa l!ema'isē qa's lē lāx
mexā'lasasa ma'!ts!aqē wī'nats!ē xwāxwāk!ūna. Wä, g'il'mēsē ēlāq
lāg'aaxs laē ēdzaqwa 'nēk'ēda begwānemē, "Wä ä ä," 'nemāx'ēid 85
lōxs laē lēxexsēg'ēx tsāgemasa g'ōkwē. Wä, g'āxēda gēgenemasa
k!wēmē g'āx'wēls lāxēs g'ig'ōkwē wīwūsēg'ekwa. Wä, lā k'lēs
ts!ōts!ē!emakwa. Wä, lā dzēl'xūnts!ēsēla lāxa l!ema'isē. Wä,
hē'mis ālēs dzēl'xūnts!ēsēla lāxa l!ema'isaxs laē ts!ēq!exōdālēda
bābabak!wāsēs hēhasēts!āla 'wā'wadēk!ēn qēqenxawē lāxēs gēge- 90
nemē. Wä, â'misē la naqō'nakūlaxa bābabak!waaxsem ts!ēdaqaxs

93 of the crew | who were running down to the beach. As soon as they
 came to the place where the | two war canoes were floating, and
 95 where || their husbands were sitting aboard, then the husbands of
 these women | took off the breath-containing kelp neck rings and
 threw them over the necks of | their wives. As soon as all the women
 had the breath-containing | kelp neck rings round their necks, they
 came running up | the beach and went into their houses and hung up
 200 the || neck rings at the head ends of their beds. Then the mer
 started away | to make war. |

They did not ask other tribes to join in the war, as they were going
 south, | for Yāg'is made war upon the people to the south | from
 5 Comox down to the Indians of Victoria. || None of them was to live,
 if the warriors who paddled should happen to see them. |

Four days after they had left Fort Rupert, they arrived | at the
 coast of the Sanetch. Now, the warriors felt badly, | for they had
 not seen any canoe paddling about. Late at | night, the warriors
 10 crossed the mouth of a bay, and they saw || a fire on the beach at the
 head of the bay, and | the warriors saw them walking about outside
 from the fire. Then, | when they were talking to one another, the
 warriors recognized that they belonged to the southern people. |
 The warriors went back to the other side of the | point. They

92 g'āxaē dzēlx'ūsdsēsla lāxa L!ema'is LE'wa k!wēmaxsem ts!ēdaqexs
 laē dzēlx'ūnts!ēsēla lāxa L!ema'isē. Wā, g'il'mēsē lāg'aa lax mexā-
 'elasasa ma'its!aqē wīwī'nats!ē xwāxwāk!ūna, wā, g'il'mēsē lāg'aa lāx
 95 k!wādzēxdzasasēs lēlā'wūnemē, laasē lēlā'wūnemasasa ts!ēdaqē
 āxōdxa hasēts!āla 'wā'wadēk!ēn qēqēnxawē qa's ts!eq!Exodālēs
 lāxēs gegēnemē. Wā, g'il'mēsē la 'wī'la qēqēnxālēda ts!ēdaqaxa
 hasēts!āla 'wā'wadēk!ēnē qēqēnxawa'ya, wā g'āxē dzēlx'ūsdsēsla
 lāxa L!ema'isē qa's lē hōgwīl lāxēs g'ig'ōkwē qa's lē gēx'walī'elāsēs
 200 qēqēnxawa'yē lāx ōxtālīlasēs g'aēlasē. Wā, laemlē lex'ēdēda
 wīna.

Wā, la'mē k!eās qēlatsa wīna lāxa lēlqwālala'yaxs laē 'nālōlēla,
 qaxs hāē wīnasōs Yāg'is, yīx Neqāp!enk'emōla, 'nā'neldzēxa g'āg'ī-
 lēla lāxa Q!ōmōx'sē lāg'aa lāxa bāk'lumasa Ts!āmasē. Wā, hēm
 5 k!eās q!ūlas qō dōx'walelala wīnāq siō'nakūla.

Wā, lā mōp!enxwa'sē 'nālās bāsg'a Tsāxisek'. Wā, laem lāg'aa
 lāx āwīnak'ālāsa Sānetsa. Wā, la'mē 'yāx'sēmē nē'nāqayasa bāba-
 bak!wa qaēxs k!eāsaē dōgūl siō'nakūla. Wā, laem'lāwis gāla la
 gānola laasa wīna gēk!ōdexstēxa ōts!ālisē. Wā, lā'laē dōx'wale-
 10 'laxa legwīsē lāx ōxlālīlasa ōts!ālisē. Wā, lē dōqūlaem'lāwisa wī-
 nāxa bēbegwānemē g'īyīng'īlisēla lāx L!āsa'yasa legwīsē. Wā, lā-
 'lāēda wīna wūlelaqēxs 'nāneldzēdzēs'maē qaēs yāq!ēndasē. Wā,
 āem'lāwisa wīna k!ax'ela'ya qa's lē aēdaaqa lāx āpsādze'yasa
 āwīlba'yē. Wā, laem'laē 'nēk' qa's ālēmēl lāl k'ēlak'alxa 'nā'neldzē

intended to go later to kill the southern || Indians, long after midnight. 15
Then | ĠwāxwaleYig'īlis said that none of his friends was to shoot,
because | some one might be hurt, because it was dark. "Also, |
those whom we are going to kill are now all asleep. I mean that we
will only stab them." | Thus he said. Then all the warriors agreed
to what he had said. || ĠwāxwaleYig'īlis had a small axe as one 20
weapon with which he was going to kill, | and besides a large
knife; and all his friends had | knives with which to stab. |

Then Q!ōmogwa spoke and said: "Now | take care, warriors. Do
not let us hesitate to kill, for now we || have found our salmon. Let 25
us go now and | handle them, for the sleep is really sweet in their
eyes." | Thus he said. Immediately, the warriors took their paddles
and | paddled stealthily. Then they arrived at the beach. | It was
a really sandy, fine beach. The warriors stepped out of the canoe ||
carrying their daggers in their mouths, and went up the beach. | 30
Then the warriors saw that those whom they were going to kill
were | sleeping under the sail of a canoe. A post stood on the ground
at one end of the mast, | a post with a forked top. Then they all
opened the | front, and those whom they were going to kill were
fast asleep. || The warriors saw that there were seven of them and | 35
two children. Then the warriors made ready. | They took hold of

bāk!um qō lāl gāla! gwāl negēg'ēxa gānolē. Wā, laem'laē 'nēk'ē 15
ĠwaxwaleYig'īliswūlē qa k'leāsēs hānlasēs 'nē'nemōkwē, "ālenš
yīlkwanux"lax qaxs p!edek'īlaēx. Wā, hē'mēsēx 'nāxwa'maax
mēxaxēns k'lēlak'asōlax; 'nē'nak'īlē qens ā'mē ts!ex'deqa," 'nēx'-
'laē. Wā, laem'laē 'nāxwa ēx'ak'ēda 'nāxwa bābak!wāx wāldē-
mas. Wā, laem'laē sāyōbemē 'nem k'lēlak'ēlales ĠwāxwaleYig'ī- 20
lis ōgū'la lāxa 'wālasē k'lāwa'yō. Wā, laem'lāwisla 'nāxwaem
k'lāk'ēwa'yō ts!exwālalas 'nē'nemōkwas.

Wā, lā'laē yāq!eg'a'lē Q!ōmogwaōlē. Wā, lā'laē 'nēk'a: "Wēg'a
yāl!ālex bābak!". Ġwālx'ens wayōst!eqa k'lēlx'ēda qaxg'ins
la'mēk' q!āxwa k'lotēlaqens. Wā, wēg'ax'ens qens lālag'i dādax- 25
silax'ēdqō qaxs lē'maax ālak'lāla ēx'plastēwēsōx mēxaax," 'nēx'-
'laē. Wā, hēx'ēdaem'lāwisa bābak!wa dāx'ēdxēs sēsewa'yō qa's
'nāxwē ālēx"stālaxs laē sēx'wīda. Wā, lā'laē lāg'alis lāx l!ēma'ē-
sasxa ālael ēg'īmēngwis ēg'īdzegwis. Wā, lā'laē hōx'wūltāwēda bā-
bābak!wa q!ēq!ag'exstālaxēs ts!ēts!āyo k'lēk'lāwa'yōxs laē hōx'wūs- 30
dēsela. Wā, laem'laēda bābabak!wa dōqūlaqēxs kūlābāyaēs k'lē-
lak'asōlaxa yawabemasēs kūmtsāla, yīxs ā'maē lālēbelsēda yā-
wap!ēqaxa 'nā'nemts!aqē qaxetō lāms; wā, la'mē 'nāxwa lōsatē
l!āsgemas. Wā, lā'laē ālak'lāla mēxa k'lēlak'asōlas. Wā, laem-
'laē dōqūlēda bābabak!wāqēxs ālēbōkwaē. Wā, hē'misa g'īnā- 35
nemē ma'lōkwa. Wā, laem'laē ġwāx'gūlsēda bābabak!wa. Wā,

38 one end of the | mast and they let it down, and therefore the sail was
spread | over those who were lying under it. Then the warriors sat
40 down on || the sail, and stabbed through it those whom they were
killing. Then they took off | the sail cover, and GwāxwaleYig'ilis
saw that the | girl was alive and unhurt. He took her as a slave. |
Then he cut off the heads of two who had been killed by him. As
soon as he had cut off the heads, | he cried "Go go go." He became
45 excited in his raven dance. || Then Yāg'is cut off the heads of two
whom he had killed, and as soon as he had | cut off their heads, he
shouted "Wēē," for his dance was the fool dance. Then Hōx^uhōx^u-
dzē | cut off the head of one who had been killed by him, and after
he had cut off the head, | he cried like the hōx^uhok^u, for his dance was
the hōx^uhok^u. Then L'äx'Elag'ilis | cut off the head of one whom he
50 had killed, and as soon as he cut off the head, || he shouted "Hap hap
hap," for his dance was the cannibal dance, and K'ilem cut off | the
head of one who was killed by him. And as soon as he had cut off
the head, | he cried "Wohē," for his dance was the grizzly bear
dance; and after all had | cut off the heads, they heard the sound of a
gun fired. Then G'ëxk'enis was shot in the shoulder, | and it was
55 not known who had fired the shot. Some of the || warriors said that
the sound of the firing came from one of the warriors' canoes. |
G'ëxk'enis did not feel a pain in the wound. Now | the crew of the
warriors carried aboard their canoes the property of those whom they

37 laem¹laē dāx¹idēda ēnā¹nemōkwē g'ayōl lāxa wīnāx ēwāx¹sba¹yasa
yāwap¹lēqē qas¹k'at¹elsēq. Wā, hē¹mis lāg'ilas la lepsemdēda yā-
wabemax k'ū¹lābālasaq. Wā, āem¹lāwisa bābabak¹wa la k'wadze-
40 dzōdxa yawabemē qas¹ts¹Ex¹sālēxēs k'lēlak¹ase¹wē. Wā, la¹mē lēt¹lē-
tse¹wēda yāwabem. Wā, la¹mē dōx¹walelē GwāxwaleYig'ilisaxa
tslāts¹ladagemē q'ūla, k'leās yīlkwēs. Wā, la¹mē q'āk¹olānemaq.
Wā, lā qax¹idxa ma¹lōkwē k'lēlag¹Ex¹s. G'ilēmēsē gwal qāk¹axs laē
gōgogoxa, laem xwāsa lāxēs gwāgwaxwalalaē GwāxwaleYig'ilis.
45 Wā, lā Yāg'is k'ax¹idxa ma¹lōkwē k'lēlag¹Ex¹s. Wā, g'ilēmēsē gwāl
qak¹Exs laē wēēxa qaxs lādenōkwaasa nōtemala. Wā, lā Hōx^uhōx^u-
dzē qax¹idxa ēnemōkwē k'lēlag¹Ex¹s. Wā, g'ilēmēsē gwāl qāk¹Exs
laē hōx^uhōk^uxa qaxs lādenokwaasa hōx^uhōk^u. Wā, lā L'äx'alag'alīs
qax¹idxa ēnemōkwē k'lēlag¹ix¹s. Wā, g'ilēmēsē gwāl qak¹Exs laē
50 hāphaphapxa qaxs lādanokwaasa hāmats¹la. Wā, lā K'ilem qax¹-
idxa ēnemōkwē k'lēlag¹Ex¹s. Wā, g'ilēmēsē gwāl qāk¹Exs laē
wohēxa qaxs lādanokwaasa nānē. Wā, g'ilēmēsē gwāl wī¹la qa-
k¹axs laasa hānl¹Eg¹a¹la. Wā, la¹mē hāntsaya¹laakwē G'ëxk'enis-
wūla. Wā, la¹mē k'les q'lālēda hānt¹idā. Wā, lā ēnē¹kēda waōkwē
55 bābabak¹waqēxs hē¹maē g'āk¹Eg¹a¹la hānl¹Eg¹a¹laēs wī¹nats¹lē xwā-
k'ūna. Wā, lā k'les getelē G'ëxk'eniswūlaxēs hānl¹a¹yē. Wā, la-
mēda k'lwēmasa bābabak¹wa mōxsēlax mem¹wā¹lax¹dāsa la k'lēla-

had killed. | They never went to hide the bodies of those who had 58
been killed | in war. ||

They started back and went home before daylight came. | After 60
they had gone a long way, daylight came in the morning, and immedi-
ately | the warriors scalped the heads, for a southeast wind was
blowing, | and they carried two sails on each war canoe | in the way
they do when they go to war, for they never sleep when || the day is 65
favorable, for they change off, one-half of the crew going to sleep.
When the day is bad, | they carry the war canoes up and put them
down away | back in the woods. They do not all sleep at the same
time, but some keep watch | for canoes which go paddling by, for
even if they should be relatives, | they do not take mercy on them in
war. They would kill whomever they might || see paddling by in a 70
canoe. Therefore, no | member of the tribes goes out paddling
when they know that warriors are traveling about. |

When the warriors had been out eleven days, they came back | to
Fort Rupert in the morning, singing the war song as they were com-
ing in. | When they reached the beach of the house of Yāg'is, the
bows || of the two war canoes heading in shore, Q'ōmogwa | stood up 75
and spoke. He said: "Now show yourselves, | Gwētēla, Q'ōmoyā'yē,
'wālas Kwāg'uł, Q'ōmk' lut!Es, and | listen to me. I have come back
after going about to search for | those who were to die together with

g'ēkwa. Wā, la'mē hēwāxa q'!wāla'ēidex bēbēx"sōx"dasēs k'!ēlag'E- 58
kwa wī'na.

Wā, g'āx'laē lēx'ida. Wā, g'āx'mē nā'nakwāxa k'ēs'em 'nāx'ida. 60
Wā, lā qwēs'ilaem'lāwisēxs laē 'nāx'idxa gaāla. Wā, hēx'ida-
em'lāwisa bābabak!wa sap!ēdxēs qēqāg'ēkwē qaxs mēlasaē. Wā,
laem'laē maēmałts!aqeyālxēs yēyawābema 'nāl'nemts!aqē wī'na-
ts!ē xwāk!ūna lāx gwēg'ilasasa wīna, yīxs hēwāxaē mēxa, yīxs
ēk'aēda 'nāla qaxs L!āl!ayōstālaē mēxa. Wā, g'il'mēsē 'yāx'semēda 65
'nāla laē lēlx'idxēs wī'nats!ē xwāk!ūna qa lās hānāg'il'ēas lāxa
ālala'ēlsē lāxa āl!ē. Wā, lāxaē k'!ēs 'nāxwa mēxa qaxs q'!āq!ala-
'laēda waōkwax sio'nakūlaxa xwāk!ūnaxa wāx'em lāxa lēlēlālax
yīxs k'!ēāsaē māyaenłtsa wīna, yīxs 'nāxwa'maē k'!ēlax'!idxēs g'ālē
dōx'wałēł sio'nakūla xwāk!ūna. Wā, hē'mis lāg'ilas k'!ēās sē- 70
xwamē'stālasa lēlqwālaa'yaxs q'!ālaaxa wīna laem sēxwalayāla.

Wā, hēłtewēt!a 'nemxsag'ewē 'nālāsa wīnāxs g'āxaē aēdaaqa
lāxg'a Tsāxisēk'xa gaāla lāxēs nēlālaēna'yaxs g'āxaē ālēx'āla.
Wā, g'il'mēsē g'āxalis lāx L!ēma'isas g'ōkwas Yāg'is lāxēs ālag'iwa-
laēda małts!aqē wī'nats!ē xwāxwāk!ūna, wā, lā lāx'wałēxsē Q'!ōmo- 75
gwaōlē. Wā, lā yāq!eg'a'fā. Wā, lā 'nēk'a: "Wēg'a nēfemālāx
yōL Gwētēl, Q'!ōmoyā'yē, 'wālas Kwāg'uł, Q'!ōmk' lut!Es qa's
hōlēlaōs g'āxen. G'āx'men, g'āx'men hala lāxen laēna'ye ālā qa

80 Lelēlēlgawē and K' lox^usē^estili^elak^u and || Chief Q'ōmox's'ala. This I have obtained in war." | Thus he said and shouted "Ye e e," and at the same time the warriors cried "Ye e e." Then | all the warriors became excited and held up the heads | which were now only scalps taken off, that they should be seen by those who had stayed at home. |

As soon as they had done so, they all stepped out of the war ||
85 canoes, and all the warriors carried in their hands | the heads, and the girl slave followed her | master GwāxwaleYig'ilis. As soon as they had gone into the houses, | they were called together in the house of the Chief | Ts!Ex^uts!aēs. ||

90 I do not know what they said for I was not allowed | by my father to listen to their speeches, because G'ēxk'enis had been shot, | and the warriors almost had a fight when they came home to | Fort Rupert, for they found out that Ts!āgayōs, the younger brother of | Yāg'is,—that is, Neqap!enk'em,—had shot G'ēxk'enis, because ||
95 G'ēxk'enis wanted to marry L!āqwax'sā, the princess of Pel'nakūlag'ilis, | chief of the numaym Kūkwāk'lūm of the Q'ōmoyā'yē. | First Ts!āgayōs had asked for L!āqwax'sā, | but she had refused Ts!āgayōs, because he was a mischievous | man. G'ēxk'enis was wanted by
300 L!āqwax'sā, || because he was not mischievous, and also because she

yāqolēs^uts Lelēlēlgawēx'dā Lō^e K' lox^usē^estili^elak^udā Lē^ewa g'igā-mēx'dāē Q'ōmōx'salax'dā. Wā, g'a^emēsen winānēmaxg'ada,"
80 ēnēk'exs laē yēēxa. Wā, lā ēnemādzaqwēda wina yēēxa. Wā, lā, ēnāxwa xwāxūsōwēda bābabak!wāxs laē dzōx^eōstōtsēs qēqag'ekwēxa āmē la sābek^u se^eya qa dōx^ewalēlēs yīsa āmlēx'dē.

Wā, g'ilēmēsē gwāla laasē wī^ela hōxwūltā lāxēs wīnatslēx'dē
85 xwāxwak'lūna. Wā, la^emē ēnāxwa^ema bābabak!wa dāk'ōtēlaxēs qēqag'ekwē. Wā, hē^emisa ts!āts!adagemē q!āk'ā laem lāg'ēxēs q!āgwidē GwāxwaleYig'ilis. Wā, g'ilēmēsē la hōgwīl lāxēs g'ig'ōkwē laasē Lē^elālase^ewa qas lē L!Ex^uwa lāx g'ōkwasa g'igāmaōlaē Ts!Ex^uts!aēsōlē.

90 Wā, la^emen k'lēs q!ālelax wāldemas qaxg'in k'lēsēk' hēlq'ōlem-sen ōmpwūla la hōlēlax wāldemas qāda hānlakwē G'ēxk'enisōlē yīxs hālsela^emaē k'lēs xōma^eidēda winax'dāxs q'āxaē nā^enak^u lāxg'a Tsāxisek' qaxs laē q!āstasōxs hāē Ts!āga'yōsōlē yīx ts!ā'yās Yāg'ise, yīx Neqāp!enk'emōlē, hānt'idex G'ēxk'enisōlē g'āg'āg'īlela
95 lax G'ēxk'enisōlaxs g'ayālaax L!āqwax'sā k'lēdēlas Pel'nakūlag'ilisōlē, yīx g'igāmaōlasa ēnēmēmotasa Kūkwāk'lumasa Q'ōmoyā'yē. Wā, la hē g'ālagawē g'ayālē Ts!āga'yōsōlax L!āqwax'sā. Wā, lā^elaē L!āqwax'sāōl ēyax'yek'ex Ts!āgeyōlāxs ālētaēs begwānēmēna^eyōl. Wā, hē^emis lāg'ilas hē āx^eēxstsōs L!āqwax'sāōlē G'ēx-
300 k'enisōlē qaxs k'lēsē ālēta. Wā, lāxaē k'lēs LEMqa. Wā, hē^emis

was not proud; and for this reason | G'ēxk'ēnis was going to marry 1
L!āqwax'sā, when he would come | home after going to this war;
and, therefore, it was known by all | the men that Ts!āgayōs had
shot him, because | Ts!āgayōs had always threatened G'ēxk'ēnis,
if he should get L!āqwax'sā to be his || wife, and therefore all the men 5
knew | that he had shot him. |

G'ēxk'ēnis never said a word about it. He | called the Gwētela
to come to a feast in | his house, for G'ēxk'ēnis was the head chief of
the || numaym elgūnwē of the Gwētela. When all the guests had 10
come in, | only Ts!āgayōs had not come to the feast. | Then G'ēxk'ē-
nis sent two men to | call Ts!āgayōs, and it was not long before
they came back | followed by Ts!āgayōs. Ts!āgayōs went right on
to the || rear of the house and sat down there, and immediately | 15
they put dried salmon into the dishes for the guests. They | began
to eat, and after they had eaten they were given crab apples as a
second course. | After they had finished eating the crab apples,
G'ēxk'ēnis arose | and spoke. He said: "Welcome, Gwētela. In-
deed, || I called you to eat here, for the reason why I invited you is, 20
that you | chiefs may consider what you want to say on account of
the | great thing that has been done when I was shot, for there is

gwe'yōs G'ēxk'ēnisōlē qā's qādzēlax'demx L!āqwax'sa qō g'āx 1
nā'nak^u lāxēs laēna'yē wīna. Wā, hē'mis lāg'ilas q!alēda 'nāxwa
bēbegwānemqēxs hē'maē Ts!āgē'yōsōlē hānl'ēdeq qaxs g'wālela'maē
gēnalē Ts!āgē'yōsōlax G'ēxk'ēnisōlē qō hē lāLEX L!āqwax'sāōlē qā's
gēnema. Wā, hē'mis lāg'il 'nāxwa'ma bēbegwānem q!ālelaqēxs 5
hē'maē Ts!āgē'yōsōlē hānl'ēdeq.

Wā, laem hēwāxamē G'ēxk'ēnis wāldemnōkwa. Wā, g'ilēmēsē
aēx'ēdālē hānlā'yas laē lēlālaxa Gwētela qa lās 'wīla k!wēl lax
g'ōkwax lāxēs hēēnēmē xāmagāmē g'igāma'yē G'ēxk'ēnisōlāsa
'nēmēmotasa elgūnwēsa Gwētela. Wā, g'ī'emēlāwisē 'wīlaēlē 10
lēlānemas, wā, la'mē lēx'amē Ts!āgē'yōsōlē k'lēs g'āxa lāxa k!wēlē.
Wā, lā'lāē G'ēxk'ēnisōlē 'yālaqasa ma'lōkwē bēbegwānem qa lās
ētsē'stax Ts!āgē'yōsōlē. Wā, k'lēs'lat!a gūlaxs g'āxaē aēdaaqa
lāk'elax Ts!āgē'yōsōlē. Wā, la'mē hē'nakūlē Ts!āgē'yōsōlē lāxa
ōgwiwa'līlāsa g'ōkwē, qā's lā k!wāg'alit lāq. Wā, hēx'ēda'mēsē 15
k'ax'ēdayowa xemts!ag'ala lōelq!wa lāxa k!wēlē. Wā, lax'da'xwē
hāmx'ēda. Wā, lā g'wāla ha'māpaxs laē hēleg'intsā tsēlxwē. Wā,
g'ilēmēsē g'wāl tsēlx'!tsax'xa tsēlxwē laasē lāx'walitē G'ēxk'ēnisōlē.
Wā, lā yāq!eg'a'la; wā, lā 'nēk'ā: "Gēlag'a Gwētel, āla'mawēsen hē
lēlālāg'il qā's ha'māpaōs qaxs hēg'in lāg'ila lēlālōl qā's wēg'ilōs 20
dōqwāla g'ig'egāmē qā's dōqwālaōs qa g'wālaatsēs wāldemlaōs qa
'wālasē g'wēx'ēdaastsōxda hānl'ēdēx g'āxen, qaxs k'leāsaē 'yax'sem

23 nothing bad | in my heart. It is for you to say what we shall do with him." | Thus he said, and sat down. ||

25 Then NEqāp!enk'em arose and spoke. | He said: "Now listen to me, tribe. If really my younger brother has | done this to that chief, I wish this Chief | G'ēxk'enis to accept my good word. I will buy him off | with my war canoe which I will give to you, Chief. I
30 paid sixty blankets || for it; and also forty blankets | besides the canoe." Thus he said, and sat down. |

Then all the chiefs were grateful [for his words,] that he | bought him off, and that his younger brother should not be shot, for they had seen that | G'ēxk'enis was hiding a pistol. Now, after this, the
35 matter was straightened out || for Ts!āgayōs, who would have been shot by G'ēxk'enis, if | the wise NEqāp!enk'em had not bought off Ts!āgayōs, so that he should not be shot. | Then all the men were happy and | went out of the feasting house. Now | G'ēxk'enis and Ts!āgayōs had one heart after this. ||

40 Now another man married L!āqwax'sā. | His name was Lē!ēnox^u of the numaym Dzendzenx'q!ayo of the 'wālas | Kwāg'uł. He was the husband of L!āqwax'sā. After | the warriors had been in Fort Rupert for four days, beginning from the time | when they

23 lāxēn nāqayē lāx gwe'yōlasōxs qenu^x gwēx'idaas lē'wōx,"
'nēk'ē. Wā, lā k!wag'alila.

25 Wā, hē'misē NEqāp!enk'emōlē lāx'walila qas yāq!eg'a!tē. Wā, lā 'nēk'a: "Wēg'a hōlēlax g'ōkūlōt qō ālaem lāxēn ts!ā'ya hē gwēx'idxwa g'igāma'yēx, wa, lālen āem wālaqēlaxwa g'igāmaōx G'ēxk'enisēx dādalaxg'in ēk'ik' wāldema. Wā, la'mēsen xūnkwasg'in wī'nats!ēk' xwāk'lūna lāl, g'igāmē, yīxs q!el!ex'sōkwaē p!elxe-
30 lasgemaxen k'ilōmaq. Wā, hē'misa mōx'sōkwē p!elxelasgema ōgū'la lāxa xwāk'lūna," 'nēk'exs laē k!wag'alila.

Wā, la'mē 'nāxwa'ma g'ig'egāma'yē mō'las wāldemas yīxs laē xūnkwa qa k'lēsēs hān!ētse'wēs ts!ā'ya qaxs dōgū!maē G'ēxk'enisōlas q!wālaLElaaxa āpsōdegekwē. Wā, la'mē naqē'sta wāldemas
35 laxēq qaxs lē'maē hān!ētsō laxsdē Ts!āge'yōs yīs G'ēxk'enis qō k'lēs nāqemalē NEqāp!enk'emōlē xūnkwa qa k'lēsēs hān!ētse'wē Ts!āge'yōsōlē. Wā, ā'misē la ēk'lēqelēda 'nāxwa bēbegwānemxs laē hōqūwels lāxa k!wēla'yats!ēx'dē g'ōkwa. Wā, la'mē 'nemx'idē nāqayas G'ēxk'enis lō' Ts!āge'yōs lāxēq.

40 Wā, lā, ōgū'la'mēsē la begwānemē qādzēlax L!āqwax'sāxa lē-gadā lē!ēnox^u g'a'yōl lāxa 'nē'mēmotasa Dzendzenx'q!ayosa 'wālas Kwāg'uł, yīx lā'wūnemas L!āqwax'sā. Wā, g'il'mē'ē mōp!enxwa'sē 'nālāsa wīna g'aēs lāxg'a Tsāxisēk' g'āg'ilela lāxēs g'ilx'demē g'āx nā'nakwaxs wīnēx'dē, lā 'yālagēmēda mōkwē ha'yā!a sāsēmsa

came back from war, four young men, sons of the || warriors, were 45
sent out into the woods to cut seven poles, | two fathoms long, and two |
with forked tops, a little shorter than the first ones, and also a |
young cedar tree, four fathoms long, and also | long, twisted cedar to
tie up the heads which had been cut off by the || warriors. The 50
young men were told to put them down | northeast of the fort near
to the houses of the white men at | Fort Rupert. |

Then the four young men went into the woods behind the fort and
chopped | down what they had been told to get, and when they had
them all chopped down, they carried || what they had chopped down 55
and put it northeast of the fort; | and when they had brought them
all out, the warriors went to the fort and | made a frame to hang on
the heads which had been cut off. After they had made it, | the
warriors took the heads and | put them on top of the sharpened
poles. When all the || heads had been put on, after the scalps had 60
been taken off to be | dried by the owner in his house, then they
took | eagle-down and put it on the heads and | after they had done
so, it was called "cut off heads hung up." | Now they remained there
until they would fall down, || and they were seen by visitors from | 65
the various tribes who came to Fort Rupert. |

bābabak!wa qa lās lāxa āl!ē qa sōp!ēdēsēx ā!ēbōts!aqa maēma!- 45
p!enk' lāxens bālāqē āwāsgemasas. Wā, hē'misē māts!aqa
qēqexāla hālselaem ts!āts!akwālagawēs. Wā, hē'misē 'nemts!aqa
dzēs'eqwaxa mōp!enk'ē lāxens bālāqē 'wāsgemasas. Wā, hē'misa
g'īlsg'īlt!a selbek' dewēx qa yī!ēmsa yīl'x'demalaxa qēqag'ekwasa
bābabak!wa. Wā, lā 'nēx'sēwēda ha'yā!a qa's lā wix'ēlselas lāxa 50
'nālanā'yasa xūsela lāxanēxwāla lāx g'ōk!wasasa g'ōkwasa māma!a
lāxg'a Tsāxesek'.

Wā, la'mēsa mōkwē hā'yā!a lāx āla'yasa xūsela qa's sōp!ēdēxa
gwe'yō qa āxsōs. Wā, g'īl'mēsē 'wī!a sōbekwa g'āxaē wix'wūl-
t!alaxēs sōbānemē qa's lā wix'ēlselas lāxa āxāsa xūsela. Wā, 55
g'īl'mēsē 'wīl'g'aelsa laasa bābabak!wa 'wī!a lāxa xūsela qa's lā
k'!ōmos'elsaxa yīl'x'demalasa qēqāg'ekwas. Wā, g'īl'mēsē g'wā!ē
āxa'yas laē 'wī!a āx'ēdēda bābabak!wāxēs qēqāg'ekwē qa's lā
k'!ūdzetodālas lāxa cēx'ba dzōxūma. Wā, g'īl'mēsē 'wīl'g'aalēlēda
qēqāg'ekwēxa xewēkwē, qaxs le'maalal sāpō'yewē sē'yax'dās qa's 60
lemxwase'waēs ēxnōgwadās lāxēs g'ig'ōk'wē. Wā, lā āx'ētse'wē
qemxwāsa kwēkwē qa's qemx'widayowē lāxa qēqāg'ekwē. Wā,
g'īl'mēsē g'wā!a, wā, la'mē lēgades yīl'x'wālaxa qēqāg'ekwē lāxēs
lagwēdzasaxa. Wā, lā hēx'sāem g'wēsē lālaa lāxēs tēqamaxax-
demla. Wā, la'mē dādogūlbēsa g'āxē bāgūns lāxg'a Tsāxisek' g'a- 65
yōl lāxa lēlqwālala'yē.

- 67 This is called "pulling under." Some Indians call | this "kill to
die with the dead chief," the way this was done by Neqāp!enk'em,
when he went to war | and killed the chief Wāxeldek^u, his wife, and
70 his || two children, for the slave whom Gwāxwaleŷig'ilis brought
along was the | daughter of Wāxeldek^u. |

He only had as his crew the others who had been in war, those who
did not | know what killed Q!ōmox's'ala, his wife, and his princess; |
and Wāxeldek^u and his crew were killed without cause. ||

- 75 The Sanetch never made war on the Kwāg'u! although the Kwāg'u!
expected | that they would come to make war, and therefore the
warriors always kept ready | and did not sleep nights. They also did
not | kill any of the Kwāg'u! who stayed in Victoria. |

- 80 I forgot one thing about L!āqwamāga, the || wife of G'ēxk'enis
who was wounded. Three days | after the warriors had left to go
to war, her breath-holding neck ring of seaweed became flabby. |
Therefore, L!āqwax'sā cried all the time. I have never | seen the
neck ring. This is the end of the story about the war waged by |
Neqāp!enk'em. ||

NEQĀP!ENK'EM'S WAR SONG AGAINST THE SANETCH

1. I began at the upper end of the tribes. | Serves them right! Serves
them right!|

- 67 Wā, hēm lēgades nēdzapēla. Wā, lā 'nēk'ēda waōkwē bāk!ūm-
qēxs hagumg'ila yīx gwēx'idaasas Neqāp!enk'emōlaxs laē wīnaxēs
la k'!ēlak'asēwēda g'igāmaōlē Wāxeldek^u lē'wis genemōlē lē'wis
70 ma'lōkwē sāsēma, yīxs g'āxaē q!āk'ōs Gwāxwaleŷig'ilisa ts!āts!a-
dagēmē xūnōx's Wāxeldek'wōlē.

Wā, ā'misē lēlōdadesa waōkwē wī'nānēmsa wīnaxa k'!ēsē q!āle-
lax g'a'yālasas Q!ōmox's'alaōl lē'wis genemōl lē'wis k'!ēdēlōlē.
Wā, la'mē wūletse'wē Wāxeldek^udē lē'wis lēlōtdē.

- 75 Wā, lā hē'wāxā'ma Sānatsa g'āx wīnaxa Kwāg'u!ē qaxs nāk'!āla-
'maēda Kwāg'u!aq g'āx wīna lāg'ilas hēmenālaem gwāgwālaē bā-
babak!wās. Laem k'!ēs mēxaxa gaganōlē. Wā, lāxaē k'!ēs k'!ē-
lax'idaasa ts!āmasilāsa Kwāg'u!.

- Wā, lāx' 'nemx'idālag'in L!ēlōwēsōk^u, yīx L!āqwamāga yīx ge-
80 nemas G'ēxk'enisxa hān!ēkwē, yīxs k'!ēs'maael yūdux'p!enx'wāsē
'nāla bāwēda wīnāxs laael p!ēlat!ēdē hasēts!āla qenxawēs 'wā'wadē-
k'!in lāg'ilas L!āqwamāga āem hā'yōlis q!wāsa. Wā, len hēwāxa
dōx'walelaxa qenxawa'yē. Wā, laem lāba lāxa wāwinx's'āla lāx
Neqāp!enk'emaxs wīnāē.

NEQĀP!ENK'EM'S WAR SONG AGAINST THE SANETCH

1. Lāx'den g'āg'a'yaxtoliselax q!ēnem lēlq'wālala yā hā hā, yī-
lāla lai, yā hā hā, yīlāla lai, yā hā hā, wō wō.

2. I came downstream setting fire to the tribes everywhere with my fire bringer. | Serves them right! Serves them right! | — ||
3. My name, just my name, killed them, I, the great Mover of the World. | Serves them right! Serves them right! |

MURDER AFTER THE DEATH OF A GWATS!ĒNOX^u CHILD (to p. 787)

There is another one who did the same as was done by NEqāp!- 1
 Enk'em, | when he went to war against the Sanetch, about which I
 talked before, on pp. 1363-1381. | It was when the child of Qāselas,
 Chief of the Gwats!ēnox^u, was sick. | That was the name of the chief
 and his new name was Wahēnox^u, || which name came recently from 5
 the Ts!ēgelēs'ādex^u. His son died. | Then his brother 'māxwa came
 in, for | Qāselas and 'māxwā had one father, but two mothers, | and
 when 'māxwa sat down at the place where | the boy lay dead,
 L!āqwag'idek^u came in. He was the uncle || of Qāselas, and he also 10
 sat down. They were the only ones of the | Gwats!ēnox^u who came
 in, for they were afraid of Qāselas and of his brother, because | they
 were warriors. They put the boy into a coffin and | after they had
 done so, they buried him immediately. Qāselas never | spoke to his
 brother 'māxwa and to his uncle || L!āqwag'idek^u. After they had 15

2. G'āx'mēsen gwālēsēlag'in xūmtxūmdēsēlasg'in xūmtxūmtag'ilax
 lēlqwālala yā hā hā, yīlāla lai, yā hā hā, yīlāla lai, yā hā hā,
 wō wō.
3. Ā'mx'dē lēgēmsdānaxen lēgēmdzēyaxg'in yālag'ilisēg'āx 'nāla,
 yā hā hā, yīlāla lai, yā hā hā, yīlāla lai, yā hā hā, wō wō.

MURDER AFTER THE DEATH OF A GWATS!ĒNOX^u CHILD

Wā, g'a'mēs 'nemx'idāla hē gwēx'idaasas NEqāp!Enk'emōlaxs 1
 laē winaxa Sānatsaxen g'ilx'dē gwāgwēx's'alasa lāx 1363-1381,
 yīxs ts!ex'qaē xūnōkwas g'igāma'yasa Gwats!ēnox^u yīx Qāselas,
 hēem 'nem lēgēmsa g'igāma'yē. Wā, lā ā'em lēgades Wahēnox^u
 g'ayōlaxa lēgēmē ālts lāxa Ts!ēgelēs'ādex^u. Wā, lā wik!ex'edēda 5
 bābagumē xūnōxs. Wā, g'āxē g'āxēlē 'nemweyotasē 'māxwa, yīxs
 'nemōkwaē ōmpas Qāselas lō' 'māxwa. Wā, lā ma'lōkwē ēbem-
 pas. Wā, g'il'mēsē k!wāg'alilē 'māxwa lāx la yagwī'latsa wī-
 k!ex'idē bābagumē. Wā, g'āxē g'āxēlē L!āqwag'idek^u yīx q!ūlē-
 'yas Qāselas qa's k!wāg'alilē ōgwaqa. Wā, la'mē lēx'aem g'āxsa 10
 Gwats!ēnox^u g'āxēla qaxs k'elēmaē Qāselas lē'wēs 'nemweyōtaxs
 bābabak!waē. Wā, lā lāts!ōtsa bābagūmx'dē lāxa deg'ats!ē. Wā,
 g'il'mēsē gwāla laē hēx'idaem wūnemtaq. Wā, la'mē hēwāxa
 yāq!eg'a!ē Qāselasaxēs 'nemweyōtē 'māxwa lē'wis q!ūlē'yē L!ā-
 qwag'idekwē. Wā, g'il'mēsē gwāl wūnemta laē nā'nakwē Qāselas 15

16 buried them, Qāselas went home | to his house, and 'māxwa and L!āqwag'idek^u followed him and | sat down where Qāselas was seated. They had not been sitting there | a long time when Qāselas rose and went to the place where his two guns were standing. | He
20 took out one of them and spoke. || He said, "Now I shall follow the ways of my thoughts. | You will be the ones whom I pull under my prince, both of you." Thus said | Qāselas to 'māxwa and L!āqwag'idek^u. |

Then 'māxwa answered at once and said, "Do not | say that,
25 brother. There is smoke at Ōmanis and there are || people to whom it belongs. Let us go there." Thus said 'māxwa to | his brother and then Qāselas agreed to what he said. |

Immediately they got ready, for it was morning, and the | three of them started in a small canoe and paddled, each | carrying a gun,
30 and they carried their spears. 'māxwa was || sitting in the bow, Qāselas in the middle, and | L!āqwag'idek^u was steersman. They told their people that they were going hunting sea otters | at K'awaq and Ayaaxsiwē. They steered for it and the | Gwats!ēnox^u guessed that they were going to kill some one to die with the | child, for they
35 started at once after they had buried || the child. |

Then they steered for K'awaq, and as soon as they arrived there, they tore off a | narrow strip of their blankets and tied it on firmly

16 lāxēs g'ōkwē. Wā, lā lāsgema'yē 'māxwa lō^ē L!āqwag'idekwaq qa's lā k!ūs'ālil lāx k!waēlasas Qāselas. Wā, k!ēst!a gaēl k!ūdzēla laas lāx'ūlilē Qāselasē qa's lā lāx q!waēlasasēs ma'its'ēmē hānhān-
lēmā. Wā, lā dāx'idxa 'nemsgemē lāq. Wā, lā yāq!ēg'a'la. Wā,
20 lā 'nēk'a: "Lāk'as'maēg'in dāx'idxa'g'wālaasg'asg'in nāqēk', sōkwas'ēmxa! nēdzemsen lāwelgāmax'dā, yōk'asda'xōl," 'nēk'asē Qāselasax 'māxwa lō^ē L!āqwag'idek^u.

Wā, hēt!a 'māxwa nāqemāla nā'naxmēq. Wā, lā 'nēk'a: Gwā-k'asla 'nēx'ōl, 'nemwōt. Kwā'axaē Ōma'nixē kwā'a lāk'asē
25 begwānemse'wa. Wēk'as lāg'ax'ens laqēnē," 'nēk'ē 'māxwāxēs 'nemweyotē. Wā, la'mē ēx'ak'ē Qāselasax wāldemas.

Wā, hēx'ida'mēsē xwāna'ida qaxs gaālaē. Wā, la'mē ālēx'wida yūdux'uts!ālaxa xwāxwagūnaxs laē sēx'wida lāxēs q!wālxō'maē hānlatsa hānhānlēmē. Wā, lā māstowaqelaxēs māstowē. Wā,
30 la'mē k!wāgiwa'yē 'māxwa. Wā, lā k!wāya'yē Qāselas. Wā, lā lēnx!a'yē L!āqwag'idekwē. Wā, la'mē 'nēk'xēs g'ōkūlōtaxs q!ā-q!asaēl lāx K'awaq lō^ē Ayaaxsiwē. Wā, lāx'da'xwē lēx'ēda. Wā, la'mē k'ōtēda Gwats!ēnoxwaq laēm lāl k!lāk'asōnuk^u l qa hāgumsēs xūnōx'dē qaxs xēnlēlaē hēx'idaēm lēx'ēdexs laē gwā
35 wūnemtaxēs xūnōx'dē.

Wā, lā lāxsgemēx K'awaq. Wā, g'il'mēsē lāg'aa lāqēxs laē xwā-sōdxa ts!ēq!adzō lāxēs 'naenx'ūna'yē qa's yīlātōdēs lalak!wat!as

on the | locks of their guns so that the powder should not get wet. |
The three death-bringing guns were loaded. || Now a strong north- 40
west wind was springing up. Therefore | they at once hoisted their
sail and they went before the wind steering for | the village at Ōmanis.
They arrived at a shelter by the side of | the island in front of the
house. They took down their sail and | paddled ashore. ||

Then NENGEMĀlis came to meet them, and NENGEMĀlis spoke | 45
and said, "It is a great thing that you paddle about, friends. Why |
did you travel thus on the water?" Thus he said. Then ʼmāxwa |
replied and said, "O Wonder, we were traveling about on the water, |
because we were trying in vain to hunt for sea otters at K'awaq. ||
Then a north wind sprang up and we came | to save ourselves here 50
at Ōmanis." Thus he said to him. |

Then NENGEMĀlis took the three guns | and said, "Come now and
eat in my house." | Thus he said as he was carrying the three guns,
and he went up || the beach and went into his small house. Then | 55
ʼmāxwa, Qāselas and L!āqwaḡidek^u went up the beach | and they
went into the house. They sat down and | ʼmāxwa saw in the house
Hānkwasōḡwiʼlak^u and his wife, and also | the wife of NENGEMĀlis
and his boy. || Hānkwasōḡwiʼlak^u was lying on his back in the other 60

lāx SEXʼSEkwāsēs hānhānLEMē qa kʼlēsē k!ūnxʼēdēda ts!ōlaʼyowē. 38
Wā, laʼmē ʼnāxwa la kʼlāts!EWak^usa hē!ḡila, yīxs yūduḡʼsemaēda
hānhānLEMē. Wā, laem lōk!wēmasa yālēda dzāq!wa lāḡilas hēxʼi- 40
daem yāwap!ētsēs yāwabemē. Wā, laʼmē neq!EXLā!axs laē lā!ax
Ōmaʼnis lāxa ḡōkūla lāq. Wā, ḡilʼmēsē lāḡaa lāxa q!ōḡūnwaʼyas
ʼmekūmaʼyasa ḡōkwē laē yāwapaxōdxēs yāwabemē. Wā, lā sēx-
ʼwida qaʼs lāḡalisē.

Wā, ḡāxē NENGEMĀlisōlē lālalaq. Wā, lā yāq!egʼaʼlē NENGEMĀ- 45
lisōlaq. Wā, lā ʼnēkʼa: "Sakʼatsōs sēxʼwidaasēx āadats. ʼmāskʼasēs
hēḡilʼkʼasaōs ḡwēḡwālagʼELAʼyē," ʼnēkʼē. Wā, hēʼmisē ʼmāxwa nā-
ʼnaxmēq. Wā, lā ʼnēkʼa: "Ālemsilakʼasḡanuʼx^u ḡwēḡwālagʼELA-
ʼyaas wāxʼkʼasʼEMxaanuʼx^u q!āq!asaax q!āsākʼasa lāxōx Kʼāwaqkʼa-
sēx. Wā, lākʼasōx dzāq!waxʼē!dkʼasa. Wā, ōkwasʼEMxaanuʼx^u 50
ḡāxkʼas q!wāq!ūla lākʼasxō Ōmaʼniskʼasēx," ʼnēkʼēq.

Wā, laʼmē NENGEMĀlis dāxʼid ʼwiʼlaxa yūduḡʼsemē hānhānLEMā.
Wā, lā ʼnēkʼa: "Ḡēlakʼasla qaʼs layōs L!EXwaxstakʼas lāxen ḡōxwē,"
ʼnēkʼEXs laē dālaxa yūduḡʼsemē hānhānLEMāxs laē lāsdēsēla lāxa
L!emaʼisē qaʼs lā laēL lāxēs āmaʼyē ḡōkwa. Wā, laxʼdaʼxwē ʼmāxwa 55
Lōʼ Qāselas Lōʼ L!āqwaḡidekwē hōxʼwūsdēs lāxa L!emaʼisē qaʼs lā
hōḡwīL lāxa ḡōkwē. Wā, lā k!ūsʼālīla. Wā, laʼmē dōxʼwalelē
ʼmāxwax Hānkwasōḡwiʼlak^u L!Eʼwis ḡENEMē, wā, hēʼmisē ḡENEMas
NENGEMālis L!Eʼwis xūnōkwē bābagum lāxa ḡōkwē lāxs āmaē
t!ēḡilē Hānkwasōḡwiʼlak^u lāx āpsanēḡwiʼlasa ḡōkwasēs ts!ōxʼLEMē 60

62 corner in the house of his | grandson Nengemālis, whose wife gave
to eat to the visitors. | After she had given food to the visitors, the
woman sat down and | Nengemālis sat down where his wife was
65 seated and | lay on his back by the knees of his wife. || Then 'māxwa
spoke and said, "Now let us | look at our guns for they are all wet. |
We will start in the morning when it gets daylight." Thus he said. |
He rose and took the three guns and gave | one to Qāselas and one
70 to Lāqwag'idek^u. Then 'māxwa sat down || and they untied the
strips around the locks of the | guns and when they had untied them,
they were. | ready. Then Qāselas spoke and said, "Now I | will tell
you the news, Chief. My prince died | to-day and you will go with
75 him." Thus he said, and shot at || Hānkwasō'gwi'lak^u, and Lāq-
wag'idek^u shot at his | wife and 'māxwa shot at Nengemālis, and
Nengemālis was killed, for the ball went through the back of |
Nengemālis and through the left side of his wife, | but she was not
80 dead. Then the woman rose and sang her sacred song, || and the
wife of Hānkwasō'gwi'lak^u did the same. | Then Hānkwasō'gwi'lak^u
jumped through the corner of the house | and hid in the woods. He
and his wife were missed by those who shot at them. | They did not
shoot the son of | Nengemālis. The name of his child was 'nemō-

- 61 Nengemālis. Wā, la'mē hāmg'ilē genemasēxa bāgūnsē. Wā, g'il-
'mēsē gwāl hāmg'ilaxa bāgūnsaxs laē k'wāg'alilēda ts'edāqē. Wā,
lē Nengemālisē la k'wāg'alil lāx k'wāelasasēs genemē qa t'lēk'alē
lāx ōkwāx'a'yasēs genemē.
- 65 Wā, lā yāq!eg'a'lē 'māxwa; wā, lā 'nēk'a: Wālag'ax'ens dōqwa-
xens hānhānlemk'asax lak'as'maaxsōnō k'lūnx'ēda qak'asansō lex-
'ēdk'aslax g'ilk'asēlasō nānos'idlax g'aālala," 'nēk'exs laē lāx'ūlil
qa's lā āx'ēdxa yūdux'semē hānhānlem qa's ts'ewanāqēsa 'nāl-
'nemē lāx Qāselas lō'ē Lāqwag'idek^u. Wā, lā k'wāg'alilē 'māxwa.
- 70 Wā, lā 'nemx'idexs laē qwēlālx yīlemas sex'sakwāsa hānhān-
lem. Wā, g'il'mēsē 'wīla qwēlkwa, wā, la'mē 'nāxwa la gwālaḷa.
Wā, lā yāq!eg'alē Qāsalas; wā, lā 'nēk'a: "Wālag'ax'en ts'lek'lā-
l'idk'asōl g'igāma. Wēk'laqak'asxaen lāwelgāmax'dāxō 'nālak'a-
sēx. Wā, lāk'aslaxaas laqēnē," 'nēk'exs laē hānl'ida wāx'ex
- 75 Hānkwasō'gwi'lak^u. Wā, la Lāqwag'idek^u wāx' hānl'idex
genemas. Wā, la 'māxwa hānl'idex Nengemālisdē. Wā, la'mē
hēbayē Nengemālisdē. Wā lēda lēlgila hēx'sala lāx āwīg'a'yas
Nengemālisdē qa's lā hēx'sāla lāx gemxanōda'yas genemas. Wā,
la k'lēs lēla. Wā, lēda ts'edāqē lāx'ūlil qa's yālaqwēsēs yāla^u-
- 80 lenē. Wā, hēmxaāwisē gwēx'idē genemas Hānkwasō'gwi'lak^u
yīxs lāaḷaḷ dex'sāwē Hānkwasō'gwi'lakwē lāxa ōnēgwīlasa g'ōkwē
qa's lā 'wūna lāxa āl'lē. Wā, laem lēqwasōsa hānl'idāq lē'wis ge-
nemē. Wā, lā k'lēs hānl'ētsewēda bābagūmē xūnōkwās Nenge-
malisdēxa lēgādēda g'inānemas 'nemōkwātā'yē. Wā, g'il'mēsē

kwātā'yē. After || 'māxwa had shot, they went out of the house and 85
after they had loaded | their guns, they went home to their house. |

Now they went down to the beach and launched their canoe. |
It was not long after they had gone aboard their canoe, when the |
wife of Nengemālis came out and took hold of the bow of the canoe
and || the woman spoke and said, " 'māxwa, do not start just yet, | 90
but shoot me also, that I may go to where my husband went. | Then
'māxwa shot her also and she died. | After that, Qāselas went home.
Two were killed | by 'māxwa, whom he paid to Qāselas that he might
live. || Hānkwasō'gwi'lak^u, his wife, and the boy were not hurt. | 95

Then Qāselas and his crew felt good when they arrived at | Sēbaa
in the evening. 'māxwa had redeemed himself with two | whom he
had shot for Qāselas, that he might live.

It is not called war, if some one does as was done by Qāselas, || but 100
it is called by the Indians "to die with those who are dead," these two
who were shot by | 'māxwa on account of the child of Qāselas.
They did not cut their heads off, and | there is no war song for
Qāselas when he came home after | they had killed two, Nenge-
mālis and his wife, | on the same day when the child of Qāselas died.
There would have been four, if || Qāselas and L'laqwag'idek^u had hit 5
Hānkwasō'gwi'lak^u | and his wife, whom they tried to shoot. That
is the end. |

gwāl hānla 'māxwa laē hōqūwels lāxa g'ōkwaxs laē gwāl k'!ats!ōd- 85
xēs hānhānlemē. Wā, la'mē lāl nā'nax^ul lāxēs g'ōkwē.

Wā, la'mē hōqūnts!ēs lāxa L!ema'isē qa's wī'x^ustendēxēs xwāk'lūna.
Wā, k'!ēs'mēsē laem hōgūxs lāxa xwāk'lūnaxs g'āxaē g'āxawelsē ge-
nemx'da's Nengemālis qa's. g'āxē dāg'eyōdxa xwāk'lūna. Wā, lā
yāq!eg'a'ēlēda ts!edāqē. Wā, lā 'nēk'a: "Gwāllag'aamas lālex^{ax}, 90
'māxwa, qa's ēt!ēdaōs hān'īd g'āxen qen la'mē lāx lālaatsen lā'wu-
nemx'dā. Wā, la'mē hēemxaē 'māxwa hān'īdeq. Wā, la'mē lē'la.
Wā, g'āx'mē nā'nakwē Qāselas lāxēq. Wā, ma'lōkwē lē'lāmatse-
'was 'māxwa, yix hālagemasēx Qāselas qa's q!ūlē. Wā, lā k'!eās
yilkwēs Hānkwasō'gwi'lakwē lē'wis genemē lē'wa bābagumē. 95

Wā, la'mē ēk'!ēqelē Qāselas lē'wis lēlōtaxs laē lag'alis lāx Sē-
baaxa la dzāqwā. Wā, laem xūnkwē 'māxwasa ma'lōkwē hān-
lex^s lāx Qāselasē qa's q!ūlēxs hāē.

Wā, k'!ēs lēgades wīnēda hē gwēx'īda, yix gwēx'īdaasas Qāselas,
yixs hē'maē gwe'yōsa bāk!umē hāgumg'ilasa ma'lōkwē hānlex^s 100
'māxwa lāx xūnōx'dās Qāselas. Wā, lā k'!ēs qax'īdeq. Wā, lāxaē
k'!eās nelā'layōs Qāselasaxs laē nā'nak^u lāxēs g'ōkwē qaxs hēlāla-
'maē k'!ēlax'īdxa ma'lōkwē yix Nengemālisdē lē'wis genemx'dāxa
wik'!ex'īdex'demas xūnōx'dās Qāselas, yixs mōkwēlaxsdē qō q!apē
Qāselas lō' L'laqwag'idekwaxēs wāx'i hān'ītse'wē Hānkwasō'gwi- 5
'lakwē lē'wis genemē. Wā, laem lāba.

THE KWAKIUTL SETTLE AT QĀLOGWIS (to p. 835)

- 1 Now I will answer what is asked by you, why the Kwakiutl | lived
at Qālogwis. It was when the myth people were scattered, | when
they discovered that the princes of the village had been | killed by
5 Mink. Their village site was really good; || for K!wēk!waxāwē^e had
made the village site of the myth people. |

Now for a long time there was no village there. Then | the Chief
of the numaym Maāmtag'ila, 'maḡyūyalidzē | came from where his
house stood at K'!ōdagala, with his wife Aōmōl and his | three sons
10 and their wives and many children, || and also with two daughters
and their husbands | and their many children. They travelled in
four canoes, | for indeed they moved away from K'!ōdagala to look
for a good | place for a village. They passed Fort Rupert, and |
'maḡyūyalidzē wished to go to 'wīwex^udzeq. He arrived || at
15 'nōx^udem and in vain he looked for water. He | did not find any.
Then they paddled and went eastward and | he saw Qālogwis which
was a very good village site. Then | 'maḡyūyalidzē and his sons-in-
law unloaded their cargo at that place | and immediately they built
houses there. ||

As soon as the houses were finished, Chief | 'maḡyūyalidzē said that
20 they would invite the tribes. Then he came | to Fort Rupert, for

THE KWAKIUTL SETTLE AT QĀLOGWIS

- 1 Wā, laemḡaen nā'naxmēlxēs wūlāse^ewōs lāx lāg'ilasa Kwāg'uī hē
g'ōkūlē Qālogwisē. Wā, hē'maa'elaxs laē 'wīla gwēgwa'edēda nūx^u-
nemis yīxs laē q'lāsta alōlēnoxwaxēs lōlaelgāma'yaxs laē k'lē-
lax'itsōs l'lēselag'ila. Wā, laem'lāwisē āla ēk'a g'ōx^udemsē qaxs
5 hāsaax K!wēk!waxāwa'yē āxa'ya g'ōx^udemsasa nūx^unemisē.
Wā, laem'lāwisē gāla la k'leās g'ōkūla lāq. Wā, lā'laē sēx^ewidē
g'igāma'yasa 'ne'mēmotasa la Maāmtag'ila, yīx 'māḡyūyalidzē,
g'āx'id lāxēs g'ōkwē lāx K'!ōdagala lē'wis gēnemē Aōmōl lē'wis
yūduk^u bēbegwānem sāsēma lē'wis gēgēnemē lē'wis q'lēnemē sē-
10 sāsēma, hē'mēsēs ma'lōkwē ts!ēdaq sēsāsēma lē'wis lēla'wūnemē
lō'xaēs q'lēnemē sēsāsēma. Wā, laem'laē mōts!aq xwāxwāk!ūnē
yā'yats!ās, qāḡaxs lē'maa'el 'māwa bās K'!odagāla qa's lā ālā ēk'a
lāx g'ōkūlasē. Wā, lā'laē hayāqalaxg'a Tsāxisek'. Wā, laem'laē
'māḡyūyalidzē 'nēx' qa's lā lāxa 'wīwex^udzeqē. Wā, lā'laē lāg'aa
15 lāx 'nōx^udema. Wā, laem'lāwis wāx' ālāx 'wāpas. Wā, lā'laē
k'leās q'lāsōs. Wā, lā'laē sēx^ewida qa's lā 'nālo'la'yala. Wā, lā'laē
dōx'walelax Qālogwisaxs ālaē ēk' g'ōx^udemsā. Wā, laem'laē
'māḡyūyalidzē 'mōtōdxēs 'memwāla lāq lē'wis naengūmpē lāq.
Wā, lā'laē hēx'idax'da'x^uem g'ōkwēla lāq.
20 Wā, g'il'em'lāwisē gwālē g'ig'ōkwēla'yas laalasa g'igāma'yē 'mā-
ḡyūyalidzē 'nēx' qa's wāg'i lēlaxa lēlqwālala'yē. Wā, g'āx'em-

that is where Ōmaxt!älälē and his | younger brother ʿwālas 23
 ʿnemōgwis and his father, ʿwālas Kwāxʿīlanokumē, lived. |

And before ʿmaḫūyalidzē invited them, the younger brother of ||
 Ōmaxt!älälē ʿwālas ʿnemōgwis dressed himself with his abalone 25
 ear ornaments | and his abalone nose ornaments. Then Ōmaxt!ä-
 lälē said, | “This (my) younger brother looks very much like a
 chief. Now his name is Gʿēxsem | (chief’s face) and that of the
 generations following him.” Thus he said. That is the beginning of
 the | numaym Gʿēxsem, for the numaym of Ōmaxt!älälē were the
 Gʿīgʿilgām, || and therefore it is said that the numaym Gʿīgʿilgām | 30
 was nursed on the right breast of their mother, and that the | numaym
 Gʿēxsem was nursed on the left breast of their mother. | Therefore
 they say that the numaym Gʿēxsem are descendants from the
 younger brother, | and that the numaym Gʿīgʿilgām are descendants
 from the elder brother. I only wish || to talk about this. Their 35
 village was at Kʿ!āq!a.

Now I will talk about ʿmaḫūyalidzē. He came | up to Xūdze-
 dzālis, the village of Yīxʿāgāmē. | Then he invited him to come to
 Qālogwis. Next ʿmaḫūyalidzē came | to Tāyagōl and he invited
 Lālxʿsʿendayō and he went to || L!äl!Eqwax!a and he invited 40
 Dzenxʿq!ayō and he went to Łē!ladē | and invited Hayalikʿawē, and
 ʿmaḫūyalidzē did not go beyond | Łē!ladē, but came back. |

ēlaē lāxgʿa Tsāxisekʿ qaxs gʿaʿmaē gʿōkūlē Ōmaxt!älälē Łēwis 22
 ts!āʿyē ʿwālas ʿnemōgwis Łēwis ömpē ʿwālas Kwāxʿīlanōkūmaʿyē.

Wä, gʿälagawaʿyēsa Lēlē ʿmaḫūyalidzās q!wālxʿaxʿdemas ts!ä.
 ʿyas Ōmaxt!äläläʿyē, yīx ʿwālas ʿnemōgwisē yīxs xōgexʿsa ēxʿts!em- 25
 Wä, lā!laē kʿēdzē!balaxa ēxʿts!em. Wä, la!laē ʿnēkʿē Ōmaxt!älälä-
 ʿyē: “Lōmakʿasōx gʿēxsemōx wīsax. Wä, laʿmēsōx lēgadles Gʿēx-
 sem Łēwis ē!nakūlala,” ʿnēxʿēlaē. Wä, hēmis gʿāgʿilelatsa
 ʿnēʿmēmotasa Gʿēxsem yīxs ʿnēʿmēmotas Ōmaxt!äläläʿya Gʿīgʿil-
 gām. Wä, hēmis lāgʿilas ʿnēxʿsowa dzaʿmēda ʿnēʿmēmotasa Gʿīgʿil- 30
 gāmax hēkʿ!ōt!ēbāʿyē dzamsēs ābempē. Wä, lā!laē dzaʿmēda
 ʿnēʿmēmotasa Gʿēxsemāx gēmxot!ēbāʿyē dzamsēs ābempē. Wä,
 hēmis lāgʿilas ʿnēxʿsō āmayenxayawāda ʿnēʿmēmotasa Gʿēxsem.
 Wä, lä ʿnōlawāli!a ʿnēʿmēmotasa Gʿīgʿilgām. Wä, āʿmen ʿnēxʿgʿin
 gʿwāgwēxʿsexʿidē lāq, yīxs hāē gʿōkūlē Kʿ!āqa. 35

Wä, laʿmēsen gʿwāgwēxʿsālat lāx ʿmaḫūyalidzē. Wä, gʿāxʿem-
 ēlaē gʿāxʿālela lāx Xūdzedzālis lāx gʿōkūlasas Yīxʿāgēmaʿyē. Wä,
 laemēlaē Lēlelaq qa lās lāx Qālogwis. Wä, gʿāxʿēlaē ʿmaḫūyalidzē
 lāx Tāyagōl. Wä, lä Lēlelax Lālxʿsʿendaʿyo. Wa, lä lāx L!äl!a-
 qwax!a. Wä, lä Lēlelax Dzenxʿq!aʿyo. Wä, lä lāx Łē!ladē. Wä, 40
 lä Lēlelax Hayalikʿawaʿyē. Wä, hēemēlaē wālē ʿmaḫūyalidzē Łē-
 ēladē, gʿāxaē āēdaaqa.

And Hayalik'awē came paddling after him, and, it is said, | the
45 five tribes traveled after him. Then || they arrived at Qalogwis,
and māxūyalidzē gave away blankets | and lynx skins and dressed
deer skins and mink skin blankets and yellow-cedar blankets | to
those whom he had invited. |

After māxūyalidzē had given a potlatch to his guests, | then
50 'wālas Kwāx'īlanōkūmē, the father of Ōmaxt!ālalē || and of his
younger brother 'wālas 'nemōgwis, and Yix'āgāmē, and | Haya-
lik'awē said that they would build houses at Q!ābē, and Dzenx'-
q!ayo | built a house at Ādap! and Lālx's'endayō built a house at
Qalogwis, | and after Lālx's'endayō had finished building his
house, | the ancestor of the numaym Kūkwāk!ūm came from
55 Wāq!anak || and they at once built a house at Qalogwis, and then
came Sēnl!ē | and he also built a house at Qalogwis, and | Walibā'yē
did the same, for he just came paddling along and saw | the smoke of
Ādap!. Then he paddled and went there, and | at once he built a
60 house; and Walibā'yē came from || Gwaxlāla, when he first became
a man. The ancestors of the | numayms lēlēgēd and lēq!em built
houses at Ādap! They | came from Ōs'eq. That is how it hap-
pened that they came together. | Now they invited one another in
the villages Qalogwis and | Q!ābē and Ādap! for they were ready in
65 the villages they had built. || That is all now. |

43 Wā, g'āx'em!āē Hayalik'awā'yē sēwig'ēq. Wā, laem!āē sē-
'wik'elē māxūyalidzāxa sek!asg'emakwē lēlqwalāya. Wā, lā-
45 'lāē lāg'aa lāx Qalogwisē. Wā, laem!āē māxūyalidzē p!esasa
'wālasx'ā lē'wa ālāg'im lē'wa metsasgem 'nēx'ūnē lē'wa k'lōba-
wasē lāxēs lēfēlakwē.

Wā, g'il'em!āwisē gwāl yāqwa māxūyalidzāxēs lēfēlakwē laē
'nemāla 'nēk'ē 'wālas Kwax'īlanokūma'yē yix ompas Ōmaxt!āla-
50 la'yē, lē'wis ts!ā'yē 'wālas 'nemōgwis lō' Yix'āgema'yē lō' Haya-
lik'awā'yē qa's lā g'ōkwila lāx Q!ābā'yē. Wā, lā Dzenx'q!a'yo
g'ōkwila lāx Ādap!. Wā, lā Lālx's'enda'yo g'ōkwila lāx Qālo-
gwisē. Wā, g'il'em!āwisē gwālē g'ōkwila'yas Lālx's'enda'yo g'ā-
xaas g'ālāsa 'nemēmōtasa Kūkwāk!ūm g'āx'id lāx Wāq!anak.
55 Wā, lā'laē hēx'idaem g'ōkwila lāx Qalogwisē. Wā, g'āx'laē Sēnl!ē.
Wā, lā'laē ōgwaqa g'ōkwila lāx Qalogwisē. Wā, hēm'laxaāwisē
gwēx'idē Wālibā'yē, yixs ā'maē siō'nakūla. Wā, lā'laē dōx'wale-
laxa kwax'ila lāx Ādap!. Wā, lā'laē sēx'wid qa's lā lāq. Wā, lā-
'laē hēx'idaem g'ōkwila lāq. Wā, laem!āē Wālibā'yē g'āx'id lāx
60 Gwaxlāla, yixs hāē g'il begwānemx'idē. Wā, g'āx'laēda g'ālāsa
'nemēmōtasa lēlēgēdē lē'wa lēq!em lāx Ādap! g'ōkwila lāq; yixs
hāē g'āx'idē Ōs'eq. Wā, hēm gwēx'idaatsēxs laē q!ap!ēx'ida.
Wā, laem lēfēlap!ēda g'ōkūla lāx Qalogwisē lē'wa g'ōkūla lāx
Q!ābā'yē lē'wa g'ōkūla lāx Ādap!ē, yixs laē gwēgwālēs g'ig'ōkwila-
65 'yē. Wā, laem lāba lāqēx.

XI. VOCABULARY

ABBREVIATIONS

M. Annual Report of the U. S. National Museum for 1895, Washington, D. C.

III. Publications of the Jesup North Pacific Expedition, Vol. III. Leyden, F. F. Brill.

V. Ibid., Vol. V.

X. Ibid., Vol. X.

C. Kwakiutl Tales, Columbia University Contributions to Anthropology, Vol. II.

R. Thirty-fifth Annual Report, Bureau of American Ethnology.

BAV. Boas Anniversary Volume, New York, G. E. Stechert, 1906.

(New) Newetsee.

(Kos) Koskimo.

(Gwa) Gwasila.

The order of the Indian alphabet is as follows:

e, a, ä, e (i), y, â, o (u), w.

h

b, p, p!

m

d, t, t!

s

dz, ts, ts!

n

g', k', k'!

g^u (gw), k^u (kw), k!^u (k!w)

g, q, q!

l, l̥, L, L̥, L!

Words beginning with a glottal stop (ʔ) are placed with the following sound, because the occurrence or non-occurrence of the stop is not sufficiently certain.

Since y and e (i); w and o (u) are closely related, each of these groups is treated as a unit, so that y and w followed by vowels precede e and o followed by consonants.

KWAKIUTL-ENGLISH

E, a

eⁿ exclamation indicating distress. III 305.14.
 ā exclamation indicating pain. C 52.26.
 āāms bad luck, defiled. R 709.99.
 a^εmēla to spoil, to make mistake, to bring ill luck. III 28.12; C 350.19 (Kos).
 aat!ālag-ila to cause constipation. R 576.94.
 aānt eyebrows. III 87.23.
 aāgala Moneses reticulata, Nutt.
 ay(a) to payshaman. ēs^εaya *pl.* C 350.4 (Kos).
 ayābages happy. C 296.9 (Kos); ayaqlēs. R 1256.6 (Kos).
 aēdzē great. C 206.16.
 a^εyasō hand. R 114.77, e^εeyasō *pl.* R 132.39.
 āyag^εek^u fine adzing.
 a^εyōs(ēla) to understand. III 238.30.
 a^εayōts!a to try to understand.
 aw- father.
 ōmp father. III 22.6; wī^εwōmp *pl.* father and uncles, ancestors. C 28.25.
 ās your—III 19.1, ēās *pl.* C 30.9.
 a^εwāsāla in company with father. III 277.34.
 a^εwatsō^ε step-father, mother's or father's sister's husband. C 86.24.
 āsk^εlōt father's side; *i. e.*, the num-aym to which the father belongs. R 1076.56.
 awel- plain, distinct.
 awelx^εiya to shout (?) C 306.25 (Kos).
 awelx^εs plainly discernible. R 63.72.
 awelplaitō to become plainly discernible to eye. C 48.3; to convince oneself. III 154.16.
 awelq- to desire, to wait for something. C 246.12 (New).
 awelqlas stingy, avaricious.
 awelx^εiya to shout (?) C 306.25 (Kos).
 āwāk^εēla slowly. R 701.32.

āwinagemāla slow. R 626.64.
 āwaqw(a) to sit on summer-seat. III 265.15.
 awaqwē^ε summer-seat. R 310.7.
 awa- see wa.
 awāqlas liberal. III 118.93.
 a^εwał(i^εlāla) to walk about searching for something. R 705.3.
 awēqw(a) a dying person leaves his relatives. R 714.34.
 awila important. R 63.64.
 āwō great, *pl.* III 22.10, R 95.32.
 āwōdzem great tribes.
 āwōwaxek!ūs coarse gravel on ground.
 āwāxats!ō to put inside. R 396.77.
 aōwak^ε big sheet of water, ocean. III 103.93.
 aōms man of ordinary power (probably only with k^ε!ēs). III 33.35, C 52.14.
 aōk!ūna (?) to pick for oneself. R 212.31.
 ab- mother.
 abemp mother; ēbemp *pl.* mother and aunts.
 abāyad having a mother (from a stem abas-). III 25.16.
 abēn^ε mother!
 abatsō^ε step-mother; wife of father's or mother's brother.
 abāsema end (?) R 111.9.
 ābanē maggots.
 āps- one side.
 āpsadzē^ε one side. C 66.31; R 62.42.
 āpsōt one side. R 71.329.
 āpseyīnx next year. R 352.31.
 āpsēk^ε!īs adherents of one chief.
 ām- closed up, tight.
 āmxa water-tight. R 92.37.
 āmts!ō filled up entirely so that it forms a solid mass. R 95.36.
 āmxi^εa a hand width. R 81.56, 147.22.
 āmxtōx^εwīd to close door. III 77.23; a hole. III 168.22.
 amk^εēyē^ε cover of bucket.
 amelk^u a ceremony III 231.20.

āma small *pl.* III 18.10.
 amēx^ēid to become small. III 40.8.
 āma^ēinxē^ē youngest child. III 174.23.
 āmā^ēyatsē fifth child.
 amaēlla to notice. III 12.7; C 248.1 (New). (amaēla ?) to notice a danger signal.
 āmaōl mother!
 āmāk! excrements, a mess. 224.23 (New).
 āmāx^ēid to soil. C 224.17 (New).
 amaqa sham-fight at time of marriage. R 968.76.
 āmaxō brant goose.
 amyax- to praise, pray. X 195.26, C 336.1.
 amōs to decorate. M 670.1.
 āmt- to fish sea-eggs.
 āamtla to fish sea-eggs. R 163.10.
 āmdem sea-egg. C 130.20.
 āmtē^ē boil, carbuncle.
 amlēx^u- to stay at home. III 325.37; X 165.28.
 āml- to play. C 4.18.
 amlqles remarkable. X 229.27.
 adēngülē crane. C 360.4.
 āda my dear! III 74.4; lord. C 334.16 (Kos); a person in the line of primogeniture.
 —mother!
 ādāts father! III 29.26; my dear (woman)! C 314.23 (Kos).
 ādaqwa to call to an assembly. C 348.10 (Kos).
 ādaxēnēselā to perform a Tongas dance. M 730.12.
 at- sinew.
 ātlēm sinew. III 9.93.
 adēg^ē back sinew. R 158.40.
 āsama red, long crab.
 āsx-i- to sneeze. III 470.29.
 atsō grandfather!
 a^ēnāk enough. III 101.93.
 an^ēanēgila to do mischief. C 6.7; III 14.93.
 ānēwas spruce (Kos); see alēx^u-.
 anēs father's, mother's sister. C 88.18; ēanēs *pl.* III 58.39.
 anēqa to fetch firewood. III 45.35; (see a^ēnā, ānkwē^ē, ānqa).
 anēx^us^ēāē what is left over. III 406.7; R 312.23.

a^ēnā to fetch fire (see anēqa, ānkwē^ē, ānqa).
 anōbēxs spark. R 273.82.
 ānōgwa who? (Gwas), see āngwa.
 ant- to gather herring-spawn.
 aent herring-spawn. R 254.9.
 āns^ēalil^ē to lie down. X 171.42.
 āngwa who? III 67.31.
 ānkwē^ē fire drill. III 352.8 (see anēqa, a^ēnā, ānqa).
 ānqa to light. C 440.32 (see anēqa, a^ēnā, ānkwē^ē).
 ānqūla cloudy. M 681.5.
 ānwē^ē cloud. III 127.3; X 86.11.
 āk- firmly. R 580.13.
 āg'anō master (?). C 162.16.
 āk(a) salmon jumps. C 140.17, 142.3.
 āq- wide open. III 109.32.
 āqāla open. R 90.83, 232.11.
 āxek^u wēlk^u hollow cedar.
 āqen omen. III 316.1.
 ax^u- to skim off. R 278.66.
 aawā foam. III 103.93.
 āx^up'lālaēs (? ēx^up'lālaēs). Heuchera micrantha, Dougl., alum root.
 āx^ēElklūs a fabulous being carrying skull and thigh bones.
 āx- to do, to be, to take.
 āxa C 144.2.
 āxē^ē work. III 28.1.
 āxāla to be. III 22.2.
 āxstōd to open door. III 15.6.
 āxēla to keep. R 194.93; 231.27.
 ēaxela to work. R 115.1.
 āxās place. R 131.16.
 āx^ēēxsd to desire. R 223.13.
 āaxsila to prepare. R 292.1.
 āxmōt tracks. C 14.18.
 ēla fast, firm, tight. III 63.38.
 elg'a ballast. R 183.9.
 eldzō a new flat thing. R 130.34.
 ālāg'im dressed skin. III 51.24.
 elāq almost. R 73.90.
 ālaxwa lehal game. III 112.93.
 ālā to search. R 60.5.
 ālēx^u- to go sea hunting. R 222.24.
 ālē^ēwas spruce. R 116.3.
 ālē^ēwatslē hunting-canoe. R 174.3.
 ālē^ēwadzexekūla spruce patch. R 111.4.
 ālē^ēwinox^u sea-hunter. R 175.13; ēs^ēālē^ēwinox^ē *pl.* R 178.83.
 āx^ēālē^ēwatsles Juniperus sibirica Burgsdorf.

elwat(a) to scratch. III 107.24.
 elmał- to bury. C 94.18; 412.34.
 els- sea-slug, holothuria. R 475.1.
 aślas R 475.1.
 elsaldza a small holothuria.
 els- meat.
 eldzē meat. III 21.9.
 elk'(a) to open clams. R 179.21.
 elk^u attendant. III 26.19; a^eyilk^u *pl.*
 III 23.5.
 Elgūnwē attendant side, name of a
 numaym.
 elkwa(a) blood. III 197.22.
 elkōd to bleed. III 197.22.
 elqala to arrive. X 64.29.
 elqwa(a) to put out tongue. C 214.17.
 elqlwēnox^u a person who takes dust
 out of eye with tongue.
 elxla last, after. III 210.14.
 elxla to follow. III 54.26; to
 do last. R 99.37.
 āl- just. R 213.11.
 ālelxsdē last. R 161.41.
 ālōmas. fresh, new. R 236.5.
 ālōlaq new (canoe). R 125.4.
 ālexsem fresh (stone). R 264.15.
 alta fresh. R 308.75.
 alēg'a to add new ones (=new on
 back). C 298.7 (Kos).
 ālewil different places in house. R
 193.6.
 āl else. III 19.4.
 āl- inland, shoreward.
 āllē inland. R 57.2.
 āla^enem wolf. X 57.20; ēala^enem
 pl. X 57.18.
 ālōlēnox^u wolf. C 160.25.
 ālasemk' a fabulous inland people.
 āleqlanem land food (berries, roots,
 etc.). C 324.34; land birds. C
 232.16.
 ālla(nux^u) (having as) servants. M
 667.10.
 al(ēla) to break (a rope). C 38.8.
 alēid to tear, break (rope). R 323.4.
 alālil death (=breath breaks). III
 202.93.
 ālela dentalia. III 89.14.
 ālalels secret meeting in house.
 alēbalaa. cooked black seaweed.
 alēbō seven. R 61.25.
 ālēk'- pregnant. C 274.17. (New)

ä

äsa to urinate (woman). X 173.25.
 ädzas urethra of woman.
 äxwa to enjoy. III 25.1.
 äxūla to desire.
 ēyōl desired.

y

yî- that. R 57.20; 63.61.
 yîx that (object).
 yîs with that (instrumental).
 yîpa to join together in a row long par-
 allel objects. III 28.2.
 yîbelō twined weaving of cedar-
 bark in food mats. III 178.21.
 yîmxsa to burst. R 536.40.
 yîmla to cut, split game, to burst. R
 248.35.
 yîsx'en plant, stem. R 190.39; 208.11.
 yînt- to gnaw (beaver, rat, squirrel; not
 used for mouse). III 130.17.
 yînāsela to be in canoe on water. C
 380.12 (Gwas); war-canoe. III 469.34.
 yînēsa to give food. C 346.1.
 yînk'a to recompense. X 231.27; to
 take revenge. X 207.25.
 yāyeng'ayoxawē neck-ring of war-
 rior. III 214.36.
 yînk'la to throw with sling-stones. C
 192.4.
 yūyînk'älāyu ? R 202.8.
 yîk'ā bent halibut-hook. V 472.6.
 yîkwē cover. R 81.68.
 yîkwil parents of twins. III 67.14.
 yîqa to knit a net. R 163.10.
 yayaqetlēnēga spider (= net-mak-
 ing woman).
 yîx'a fast. III 467.27.
 yāyāna to try to be fast. III
 231.39.
 yîx'stōl as you say! III 70.42.
 yēxwa flood tide. R 72.66.
 yîxūla high-water. R 181.61.
 yāx'mōt high-water mark. R
 72.66.
 yēixoxsōl deluge. C 82.10.
 ēyēxwa to dance. III 72.31.
 yēx^usemē tallow. R 104.5 (see yāsek^u).
 yēxwa land looms up.
 yîlāla serves him right! III 97.34.
 yîls(a) to rub on. III 64.25.

- yilkw(a) to hurt. III 29.35.
 yilk'lig'a¹ela to scold, to blame.
 C 14.24.
 ytlkw(a) to carry long, stiff thing on
 shoulder. R 166.11.
 yilq(a) sore eyes.
 yāyilqama Symphoricarpus race-
 mosus.
 yilxw(a) to hang skulls of enemies on
 poles. 3.19.
 yilxūla to hang over pole. III
 157.5.
 yilx^us-
 yilx^udzayu dancing-boards. C
 100.26.
 ɛyil(a) to spread legs. C 160.11.
 yil(a) to tie in bundles. III 28.22.
 yilem band for tying. R 112.26.
 yā- to decline. C 52.5; to give up. C
 344.8.
 yā- to hang down loose. V 486.30.
 ɛya oh! (called from near by). III 11.11.
 ɛyā oh! (called from a distance).
 ya- to work, to do, to use.
 yānem game. III 22.13.
 yāla to continue. C 54.21.
 yāɛyatslē canoe. R 129.11.
 ɛyā mother! C 256.33 (New).
 yāwap(a) to set sail. III 256.2.
 yāwaplēq mast. R 100.10.
 yāwabem sail. R 100.10.
 yāwas- to do for a short while. R 110.39.
 yāwix'- to move, to shake. C 186.17.
 yām(g'iltāla) to drag along on water. C
 208.1 (New).
 yat- to rattle. III 459.33.
 yaden rattle. III 459.31.
 yāt!eq rattle. III 224.3.
 yāsek^u fat. R 108.82 (see yex^usemē^ε).
 ɛyāk'- bad. C 18.21.
 ɛyāk'alil to get excited. M 670.8.
 ɛyax^usem bad. C 160.25.
 ɛyax^uplaxsta to scold. C 362.10.
 ɛyak'ā to vanquish. C 6.13.
 ɛyāg'im sea-monster. C 34.27. ?
 ɛyax'yeg'il intestines. R 174.25.
 ɛyeyāg'is bad weather. R 253.14.
 ɛyāg'ilwat inexperienced. R 177.60.
 yaq^u- to lie dead. C 10.13.
 yaq^u- to distribute, to give a potlatch.
 III 59.3.
 yaqwē^ε woodworm. C 198.24.
 yaq!- to speak. R 218.9.
 yaq!leg'a¹ to begin to speak. III
 12.3.
 yaq!ent!āla to speak. III 11.11.
 yax^εwid to fan fire. C 396.25.
 yax(a) to melt. R 150.30.
 yaxk'!(a) to hop on one foot (Kos
 yālk'!a).
 yāla to be wrong. III 145.24; to van-
 quish. M 670.12.
 ɛyālaqa to send. III 102.36.
 yālaq- ostentatious. III 448.31.
 yāl(a) to dig clams. III 353.33 (New).
 yāyā¹lem clams. III 350.17.
 yālk'!(a) to hop on one foot (Kos,
 Kwāg'u! yaxk'!a).
 yal!ā take care. III 29.34.
 yal!ōpela to feel choked, asthma.
 ɛyā (exclamation of disgust). C 144.29;
 yāi. C 10.24.
 yāwix'ila to give a winter dance. III
 58.5, 85.17.
 yāq- property.
 yāqala property. III 108.3.
 yāx^ulen paraphernalia. C 304.3.
 yāgwik'ila armring. C 246.26, 28 (New).
 yālaqw(a) to sing sacred song. III 150.30.
 yēx'stō to refuse to give up. III 224.29;
 R 224.20.
 yēnekū(la) to fish salmon. III 305.4.
 ɛyāl!ō take care! C 124.18; 142.11.
 ɛyā call from a distance. III 12.3.
 yōx^u- wind.
 yāla wind. III 131.3.
 yē^εwēl to blow into. III 103.9.
 (see yāwapa to set sail).
 yāl(a) to appease, to tame, to calm. III
 59.39.
 yū that near thee. R 59.67.
 ɛyō^εya cold wind. R 95.43.
 yūis to catch olachen in dipnet at end
 of weir.
 yūdux^u three. R 202.41.
 ɛyōs(a) to eat with spoons. R 247.27.
 ɛyō^εyatslē dish from which food is
 eaten with spoons. R 358.26.
 ɛyēwēk^u eaten with spoons(>ɛyōs-
 k^u). R 323.18.
 ɛyōgwa rain. R 240.20.
 ɛyōgūx'ēid to begin to rain. R
 203.51.

éyūk!wa slate.
 yūlag'a to stay. III 406.18.
 yōl- to drift. III 149.15.
 yōlala. to drift down.
 éyáé!āl to warn. C 14.1.
 yūl thou. R 675.44.

ē

ēaw- plural of words in āw-. R 99.28.
 ēēn to quarrel (referring only to husband and wife). R 742.8.
 ēwaqa toround a point. C 220.12 (New).
 ēp(a) to pinch. R 208.11.
 ēbayu dice.
 ēps- pl. of āps-. R 157.7.
 ēd- to harpoon (Kos). III 375.14.
 ēdēm menstrual fluid. C 440.23.
 ēt- again.
 ēdētāē great grandchild. C 312.22 (Kos).
 ēt!ēd again. III 8.10.
 ēdzaqwa to speak again. III 234.42;
 / aēdaaqa to go back. R 68.81.
 ēs- not. C 148.25.
 ēs- to wait.
 ēsēla to wait. III 42.18.
 ēsēsa to wait from time to time. C 174.19.
 aēsayu to beg. III 173.21; C 60.20.
 ēsetslaak" wearing abalone shells in ears. III 104.37.
 ēseg'iwē added. R 65.19.
 aitsik'asōl oh wonder! M 707.1.
 ēk; good. R 122.48; ēs'ek' pl. R 200.41.
 ēx'pla sweet. C 142.13 Amelanchier florida, Lindley.
 ēx'ak'aēqēla to like. C 146.20.
 ēk!ēqēla to be glad. X 3.31.
 ēg'idzāla good weather. R 202.29.
 ēg'ilwat expert. R 116.17.
 ēk'ō to be victorious. C 104.32.
 ēx'ba sharp. R 69.11.
 ēg'is sand. R 190.31.
 aēg'is fine weather. R 203.50.
 aēk'la well. R 58.34.
 ēk! above. M 681.3.
 ēk!ēsta to go up. C 386.21.
 ēk!ēbāla slanting rafters of house (Kos); see pūx'bāla (Kwāg'uḏ).
 ēk!ēnxē upper edge. R 99.40.
 ēkw(a) to clear house. C 256.14.
 ēgūlēd to cut off branches. R 151.25.

ēq(a) to bewitch. III 426.30.
 ēs'āqa to put disease into tree for witchcraft or cure (=pēspata).
 ēx'(āla) to come near. R 216.21; C 222.16. ēx'ag'aalela to approach. C 380.19.
 ēx'ak'a to agree. C 386.28.
 ēxdzō left on a flat thing. R 228.24. (see ax-).
 ēxenta to menstruate. C 440.25.
 ēx'mē devil's club (Fatsia horrida). V 473.21.
 ēxsem semen. III 285.9.
 ēl!exsdē precipice. R 173.11.
 āg'iwē bow of canoe. R 96.59.
 (ā-) father, see aw-.
 ā- only. R 58.36, 195.9.

â

â- only. C 18.14.
 âē innocent, not having had sexual intercourse.
 âya burden of song.
 âtsao, âts! father! (addressed). III 90.34.
 âx- C 18.25?
 âxa foot of mountain. III 165.27 (aw-axa).
 âxsölē Veratrum Eschholzianum (R. & S. Gray). R 175.8; a person of evil temper.
 âla real. R 140.19.
 âl- quickly.
 âlt!ēqēla to run quickly. III 413.29; to handle roughly.
 eātsila quickly. R 190.43; to treat roughly. R 187.24.
 âlbala quickly. R 302.42.
 âlita to do mischief. III 285.2, X 81.37.
 âlis greedy, desirous to get wealth quickly.
 âlat!a but later. III 146.8.

ō, w

ō (exclamation).
 ōxwa to cry "oh". M 668.6.
 ō- noun of locality; before vowels aw-.
 ōbē point. R 197.13.
 āwīlbē point of land. R 254.2.
 wūyīms(ēid) to die. X 208.2 (New).
 wūyōq!wa to shove into. V 332.11.
 wūyōq'lūx!asx'āyōē jawbone.
 wūd(āla) cold. R 194.16.
 wūdasō cooled. R 198.21.

wūs- to rub herring spawn. R 422.13.
 wūdzek^u meat of salmon, cut off.
 R 223.9.
 wūsālē a small barnacle.
 wūy(ENXEND) to lift (edge). R 89.66.
 wūsēk' (āla) to have on a belt.
 wūsēg'anō belt. R 118.2.
 wūsđ(āla) wise, careful. III 397.4 (Kos).
 ɛwūn(a) to hide. III 12.4.
 wūn(a) to drill.
 wūn(xlā) to change (name). C 320.30
 (Kos), see wān(a).
 wū(nsela) to be under water.
 wūns'id to sink. III 144.6.
 ɛwūnemta to bury. III 67.20.
 wūnāla drunk, dazed. R 199.37.
 wūnwūn'isa a bother! C 94.12.
 wūnāldem inlet. R 155.27.
 wūnq^u- pine wood.
 wūnāguł red pine. R 88.45.
 wūnq(ēla) deep. III 11.1; R 60.10.
 wūk'- to break off.
 wūk'lāla noise of rolling rocks. III
 196.25.
 wūq'lās frog. III 171.7; man with pro-
 jecting eyes, green teeth, livid color.
 weq'lwa brother of sister, sister of
 brother, cousin of opposite sex. C
 386.34, 390.13.
 wūxala layūgwa Ligusticum.
 we(la) to make a box by bending. R
 62.51.
 wūl- to pick out (?).
 wīwelgemak^u all tribes. M 669.20.
 welg'iltsoɛwē picked out. III 258.5.
 welg'ilas ? R 64.85, 93, 1.
 wūl(a) to stop, to arrest. M 668.11; C
 24.18.
 wūlg'ustāla to ascend. M 684.21.
 wūl'nakūla to turn back. C 4.25.
 wūlēx^u young seal. C 146.12.
 wūlēlēlas easy (?). III 103.2.
 wūlōpa to eat roasted salmon.
 wūls- to succeed.
 wāwūltsewax'ēid to try to go up
 river. C 22.7.
 wāwūldzōwa to try one's luck. III
 124.13.
 welk'(a) ring shaped. III 27.17.
 welxsemāla to tie up a box. III
 286.10.
 wāwelgemēɛ high tide. R 183.2.

wūlgemēɛ thick. III 310.22.
 wūlxwa love.
 wūlxwas love charm.
 wūlxkwas nanōlawayoxa ts!edāq
 (love charm, means of making
 women foolish) Drosera rotundi-
 folia L.
 welxwaxsdēɛ tail of salmon. R 223.7.
 wūl in vain. III 54.38.
 wūl(exsa) to put (aboard) with hand
 (from a steep rock). R 215.63.
 wūlga a bird, diver.
 wūl(a) to ask, question. III 16.6.
 wūlēla to hear. III 11.9.
 wul-
 wūl'āx horn, antler. III 17.9; R
 104.12.
 wa river. R 190.33; water runs.
 waatslē gorge. C 14.10.
 wa'stāla tributary of river. C 22.20.
 wāyālas slough. R 303.11.
 wāmis fish obtained from river. C
 46.5; R 231.3.
 wīwak'ayewatslē fisherman's hook-
 box; R 302.5.
 wāx'wa's branch of river. III 27.3.
 wīwabes pintail duck (=fond of
 river).
 wa that is all! C 46.27.
 ɛwa- size, awa- pl.
 ɛwadzō wide. R 62.50.
 ɛwāsgem length. R 57.9.
 ɛwāg'it thickness. R 84.50.
 ɛwābetslā depth. R 107.70.
 ɛwāxaas number. R 81.55.
 ɛwāwayas time. III 59.15.
 wahaiya burden of song. M 706.9.
 waileqayala zigzag. M 670.1.
 waya-
 wāɛyapōlēla a person of a rank not
 high enough to go to a chiefs' meet-
 ing, one who does not pay his
 debts. R 196.16.
 'wāyatslāla to be feeble. C 54.5.
 wāweselilas ? R 358.25.
 wāwulak'ēsla clover roots. III 95.25.
 wawōlaqula to shout for pain. C 54.10.
 waōyak'ila tide-maker. C 378.8.
 waogwa'sla to break wind. C 264.27
 (New), (xwēl'eg'aɛl Kwāg'uł).
 waōk^u several, others. R 71.52, 106.41.
 wāwiyak'ila skirt.

- wāwedzelaqwa to cry "ho" while lifting copper. III 449.26.
 ʷwap water. R 74.5.
 ʷwāpagē juice. R 115.89.
 ʷwāpala liquid. R 247.28.
 ʷwēʷwāplēm fresh water. R 88.53.
 wāmag'i goose. C 375, note.
 ʷwat-
 ʷwāʷwadē kelp. R 192.18.
 ʷwādolk'āla kelp-patch. R 177.50.
 wat(ēla) to lead. C 36.5; to pull (up a canoe). R 97.81.
 wādenōts!ēxsdē sheets of sail. R 100.8.
 wādek^u dressed deerskin. R 296.80.
 was(a) to spawn (herring). R 255.23.
 ʷwas- dog.
 ʷwatslē dog. III 18.10; ʷwaōtslē *pl.* C 394.10.
 ʷwāyayuk^u hunting dog. III 18.7.
 ʷwāts! grandfather!
 ʷwādzega grandmother!
 ʷwādzid master! (=dog owner).
 ʷwayad brave.
 wās-
 wāsēlaḡwa to be hungry. C 234.20 (New).
 wāsdēma pit of stomach. C 234.23 (New).
 wās-
 wāwatsla to give a marriage present. R 432.8.
 wāwadzōlēm to please. III 152.1.
 wīwusila to desire sympathy. C 467.
 wāwasēid to take a short time. C 222.7 (New).
 wānem dead. III 97.30.
 wān(a) to exchange places. C 224.11 (New).
 waēnē herring. R 184.1.
 wān(āla) poor. C 254.24 (New).
 wānexēid to get impatient. III 327.30; X 14.11.
 waēnexsila to maltreat. M 670.6.
 wānola to cure. C 328.5 (Kos).
 wāk'(āla) ring shaped. R 165.60.
 wāx'bē bent at end. R 134.10.
 wīwakūyē leaves of eel-grass. R 513.60.
 wāgālos rainbow. III 110.21; C 384.15.
 waq^u- cape.
 wāxsā cape. III 29.42.
 wāqūmd to wear cape. III 30.1.
 (wī)waqōdē joints. R 79.13.
 wāwaḡlaayu to beg for remains of feast; to eat with wife. R 308.74, 78.
 wāq'lonēx'sla oh! I forgot! III 115.23.
 wāx' although. R 82.8.
 wāx's- on both sides. R 248.38.
 ʷwāxaas number. III 30.43.
 wāx- to have mercy.
 wāxēd to have mercy. III 54.8.
 wāxlas please! C 388.11.
 hawāxēla to beg, to pray. III 41.28.
 ʷwāxēwaxūlē thrush. III 298.40.
 wāxolaʷwē water hemlock.
 wālemk'(a) to endeavor to do a thing well. III 64.11.
 ʷwāl(a) to stop. R 76.46 (see wūl-).
 ʷwālas large *sing.* III 26.1 (āwō *pl.*).
 ʷwālaas distance. R 110.26.
 ʷwālasgem size. R 135.20.
 ʷwālaēyas size. R 59.46.
 ʷwālēnselas depth of water. R 182.22.
 ʷwālaēdzas depth in water. R 180.34.
 ʷwālag'ustowē height. R 140.23.
 ʷwālasēaxaak^u a ceremonial (great one made to come from above).
 ʷwālasx'ē lynx (=big tooth). M 679.16).
 ʷwālasila to distribute blankets after sale of copper (=to do a great thing).
 ʷwālala snow reaches to a certain height. C 14.3.
 ʷwālibāē feared one, warrior. III 60.40, 217.27.
 wālā(īa) being in a condition, state. III 231.33; V 357.17.
 wālaq- to desire. III 410.6.
 wāłtsāx'ēid to be impressed. C 382.8. (Gwas).
 wāldēm word. R 248.46; wish. III 25.3. wāldēm *pl.*
 wāl- love.
 wāēlāla to talk lovingly, to joke.
 wāł(ēla) lover. C 208.4.
 wāwallex'ēid to pity. III 33.6.
 wālaqāla to listen to each other. III 362.21 (see wūl-, hōl-).
 wāwāḡla to inquire. C 160.1.
 wā go on! well! III 7.6.
 wāla to lift. R 96.64.
 ʷwē- how. C 22.5, where; III 44.24.

wī- not.
 wiyōl not to obtain. III 255.12.
 wēx'ēid cannot. M 683.1; C 148.19.
 wēk'lex'ēid to die.
 wibalisēm to be at end. R 177.71
 wiqlūs not to believe. C 366.12.
 wāla weak. C 58.30.
 wiyālāl to fear to die. C 320.21 (Kos).
 wiyōqlūgēs inside. R 102.10.
 wiwa^uq wolf. M 666.13.
 wis male, male infant. III 296.1.
 win(a) to go to war. III 241.40.
 ēwēk'(a) to carry long, stiff thing (fire-wood, pole) on shoulder. III 252.43
 (not used for canoe).
 wēq(a) to lift. III 75.12.
 wēqwa to shove a long thing. III 464.1.
 wī^xstend to launch a canoe. R 192.85.
 wēqw(a) brave. III 303.19.
 ēwīl(a) all. R 180.40.
 ēwīlenkūla to carry all. R 210.7.
 wilēm smooth side of tree. R 60.12.
 wēl- cedar.
 wēlk^u cedar. R 60.5.
 wīlēn consisting of cedar. R 141.32.
 wīl child (for wīl in pronunciation of deer). C 160.20.
 wīl(a) thin. R 186.16; wīswūla pl. R 191.69.
 wās to feel sorry. C 320.19.
 wāsala to have pity. III 206.37.
 wāwadzōlem to please. III 152.1.
 wīwasilaga to be poor. III 330.15.
 wākw(a) thick (layer). R 249.57.
 wālenxē edges. R 70.24.
 wo go ahead! R 97.66; yes C 142.17.
 woi call of Winalag'ilis. C 30.16.
 wōkw(a) to bark. III 423.2.
 ōy(a) slow. R 46.93 (?)
 ōp(a) to whisper. III 80.34.
 ōēm(a) chieftainness. III 354.15.
 ōēmayo greatness (high rank).
 ōmat(a) pain ceases.
 ōēmas great. C 192.1 (New).
 ōēmis unusual. III 196.20; funny. C 150.11.
 ōt(a) to perforate. C 118.18.
 ōda(x'ēid) suddenly. III 412.21.
 ōēdē stone hammer. III 332.35 (Kos, New).
 aōtslaqāla lengthwise (?). R 84.61.

aōk'litna R 220.22.
 ōdz(āla) wrong. C 374.26.
 ōdzēlqēla to feel uneasy. C 322.11
 (Kos).
 aōtslēgā food does not agree. R 342.3.
 ōdzig'ila to have an accident. C 16.13.
 ōgūēla other, different. R 65.12.
 ōgwaqa also. III 8.9.
 ōguqala different. III 46.5.
 ōqw(a) gray hair. C 312.20.
 ōqwanē redbreasted hawk (?) owl (?).
 M 680.17.
 ōqwała many clams roasting over fire.
 ōqlūsa to believe. III 247.15.
 ōxsaak^u single. III 464.14.
 ōxl(āla) to carry on back (basket, deer, roots, cedar bark).
 ōxlaak^u load. III 70.11.
 ōxlex'ēid to carry on back. R 72.-62.
 ōxlōlem pack strap. R 132.41.
 aōxlaas pack strap. R. 110.35.
 ōl(āla) to wait. III 344.8.
 ōlalalahē (exclamation). C 206.16. (New).
 ōlēg'in wolf.
 ōlała slanting. R 69.92.

h

helk'lā to protect. III 46.34.
 helax'ēid to pay. C 246.27 (New).
 ha (exclamation). M 693.12.
 hā(g'a) go on! III 64.9.
 hai hamatsla's cry. M 691.3.
 hayimbend straight to end. R 193.14.
 haya haya ha fool dancer's cry. M 706.1.
 hayaēmāla to desire. C 78.3.
 haīamōt sign, mark. C 22.23.
 hāyasek'āla married couple. R 59.53.
 hayāsela to eat before going out. III 403.26; R 201.3. (see hēyāsela).
 hāyaseīalalelalis cutting veins. M 695.9.
 hayānōxa roundheaded (clubs). V 476.35.
 hayāqa to pass. R 121.28, 272.73.
 hayēg'i to imitate. III 270.35.
 hayōsela to go across. R 78.94.
 hayōt rival. III 248.12.
 hayōlt'āla to bring out of woods. C 24.23.
 hayahilagās invisible spirit. III 423.2; C 322.5.

hayaltsama to keep secret. C 24.29.
 hayālō told. M 683.15.
 hayāl!ōla to warn. III 29.39. (See yāl!ā).
 hayēmamamai cry of k'inqalalela. M 694.10.
 haiōā bear dancer's cry. M 705.15.
 hayū exclamation used when salmon is seen. C 142.2.
 hayōiyi salmon dancer's cry. M 709.8.
 hayō hai hō Dzōnoq!wa's cry. M 711.2.
 hayu hūya wolf's cry. C 144.18.
 hayūtela to make noise. M 669.6.
 hayōqōd to select. C 58.12.
 haidai cannibal's cry. M 692.9.
 hāwanaqa'qelōtōl with matted pubic hair. C 134.8.
 hawāk'as great, dreadful. M 706.8.
 hawāxela to beg. R 104.7. (See waxē-)
 hašwinatela to frighten away. C 352.25; R 176.41.
 hahā'nē Clarengula hyemalis.
 hahē burden of song. M 694.14.
 hahogwala to meet. C 340.19 (Kos).
 hap- to dip.
 hapstend to dip into fluid. R 58.42.
 habayo brush. R 58.42.
 hap- hair on body.
 haēp!ōma skins of animals. III 140.1.
 habes'anē goatskin. C 12.9.
 habōldzem pubic hair.
 habaxsolē Ribes echinatum Lindl.
 hap- cannibal cry.
 hašm- to eat.
 hašmap to eat. R 233.42.
 hašmaēs edible parts. R 278.67.
 hašmōt remains of food. R 246.93.
 hamēx'sila to cook. R 247.17.
 hamēx'silelg'is cook. C 356.23.
 hēšmaōmas kinds of food. R 196.16.
 hašmawāla food. R 226.29.
 hašmayo fork. R 375.54.
 hāmshāmts!ēs a member of a cannibal society.
 hāmats!a a member of a cannibal society. M 685.19.
 hāmats!elaqwa to utter cannibal cry. M 689.1.
 hāmsiwē cannibal head mask. M 687.1.
 hāmsplēq pole erected in house of cannibal. M 691.5.

hašm—Continued.

hāmāla to keep in mouth.
 hāmšgēmd to swallow. III 152.10.
 hašmaats!ē pōxūns stomach. R 406.28.
 hamamamē cry of salmon weir dancer. M 710.3.
 hāmaa a monster. M 708.7.
 hāmālela close together (?) III 452.36.
 hāmasela! wasp dancer (?) M 710.7.
 hamdzats!ē wasp nest. M 710.7.
 hāmēlālela to spread over, to cover (a fluid). R 144.31.
 hamēlq!ūla to admonish. C 386.15.
 hamasēlalis grebe.
 hāmāxsta grebe, name in myth.
 hamanēkwa to be dazed. R 199.42.
 hamanxūla! laughing dance. M 667.2.(?)
 hamē' monstrous! III 147.18.
 hamō' pidgeon (Columba fasciata).
 hāmōmō backbone. R 243.30.
 hamōtsena a plant.
 ham(ēla) to carry a person or child on back. III 70.19; C 20.13.
 hāms(a) to pick salmon berries. R 211.1.
 hāmkw(a) to put head down sideways.
 hāmxx'hāmkl'a buzz; block for hoisting.
 hāmxxw(a) to rush forward. X 82.6.
 hāda pet. C 308.23 (Kos).
 hādanē a fish (Anoplopoma fimbria).
 hādōē grandmother! C 142.7.
 hāt!(ēla) to disobey. III 45.19; to urge; C 344.7 (New).
 hās he. C 66.11.
 hās(a) to breathe. III 33.14; to leak. R 299.57.
 hāšyala noise of breathing.
 hasēē breath, keepsake (from sweet-heart).
 hāsk'aēdzēē stomach piece of salmon (=giving short breath).
 hādzek^u washed in wolf's dung as protection against disease.
 hatsāla leaks through. R 299.57.
 hās(ēla) aloud. R 97.66.
 hāts!exsdē wolf's tail. C 232.4 (New).
 hashēna to prepare. R 302.6.
 hāsdēxxw(a) loose (moss). R 196.22.
 hādzapama Achillea asplenifolia.
 hādzapamaxlawēē Matricaria matricarioides (Ien.) Porter.
 hatsawē dolphin. III 99.27.

hän- an open vessel is somewhere, *sing.*
 hānx'ēid canoe stops. III 79.2.
 hān'wāla canoe is on water. C 354.9.
 hanx'lāla kettle (=open vessel on fire).
 ha'nem small kettle. R 373.12.
 hanagwēs Lumpenus Lampeteraeformis.
 hanbēnd to put end into mouth (for hāmbēnd?) C 170.6.
 ha'n(āla) to continue. III 21.14.
 hānasxawē collarbone of porpoise.
 hānak'a to request, to ask leave. R 319.3.
 ha'nakw(ēla) to do quickly. R 75.27.
 hanēna^x to desire to go. III 403.20.
 hanēq(āla) to growl. R 35.24.
 hānō a small fish. III 349.17.
 hānkwa(a) to curse.
 hānq(ēla) to carry in one corner of blanket. C 42.25.
 hānqwaānē bent. R 196.19.
 han^x- humpback salmon.
 ha'nōn humpbacksalmon. III 102.8.
 hānx(a) to look into a hole. III 110.24.
 hānt(a) to shoot.
 hānal'em arrow. C 46.18.
 hak!w(a) to remain in a certain state. C 204.22.
 hāgw(ala) to watch. III 30.8.
 haq(a) (face) swells. C 196.30.
 haqw(āla) to lie face down. III 120.42; R 273.98.
 haq!wāyu chest of seal, sea lion (=means of lying on rock).
 haqwēnēk'āla to lie on top of one another. C 164.10; R 245.84.
 hax'it!ēd to open mask. C 82.25.
 hax'ō (dog) howls. C 16.30, C 256.32.
 haxhāqwamas to eat whole. C 154.11.
 hē'x'ut!egēmāla canoe goes stern first. R 213.21 (hē'x'udzegēmālā?)
 hāxw(a) to climb a tree. III 354.29; C 212.14.
 (hāl- to kill).
 halāyu means of killing, death bringer. III 14.3.
 hala to come back. III 213.10.
 ha'la(bala) quickly. R 124.99.
 halāg'a go away! C 160.3.
 halak'lāla to tell to hurry. C 18.3.
 halāxwa to eat quickly. C 382.21 (Gwas).

ha'la(bala)- Continued.
 halāk'a to become small, to change in size quickly.
 hā'lamamalaga mouse. C 232.13 (New).
 hā'lamāla mouse (Kwag).
 ha'lāla to hesitate. III 460.6; C 316.5 (Kos).
 hāxūla! begging dance. C 320.25 (Kos).
 halē insufficient, weak.
 halēk^u (war name) passionate, easily excited.
 halyōqwa to send forth weakness.
 halo a fish (Stolephorus Pertheatus).
 hālsela almost. R 75.24.
 ha!exsemd to spread over. X 62.9.
 halāqa to pay. III 44.33.
 ha!āxsa to send word. III 171.15; C 260.13.
 hāqa to pass. (See hayāqa.)
 hāx'seq!a to go over, to be too much (?) R 284.71.
 hāx^u to rock cradle. III 208.14.
 hē that.
 hayinsela to sink. C 6.2.
 hāxela to go down. R 403.9.
 hēbēndāla straight to end, the whole. R 114.71.
 hēmenāla always. R 61.37.
 hē'nakūla to move along to there. C 28.26.
 hēg'axsā still to continue. C 12.15.
 hēg'ustāla straight up. C 4.24.
 hēx'sēnd to split. R 70.20.
 hēnē! R 299.73.
 hāmēnsela to sink. R 297.31.
 hēyadzō strip of berry cake. R 269.1; rough surface (?) R 96.57.
 hayadzewatslē box for strips of berrycakes. R 274.17.
 hēyāsela to eat breakfast before going out. III 403.26. (See hayāsela.)
 hēwāgemx'tslāna fingers tapering towards points.
 hēwāxa never. R 92.40.
 hēwiyōd R 242.23.
 hēōd to faint. M 682.19; C 348.9 (Kos).
 hēenx summer. R 216.2.
 hē he he he (exclamation). C 206.17 (New).
 hēhek'a never. C 310.33 (Kos).
 hēmotelasō (war name).
 hāmōtēla (?).

hēsēk(ūla) woman goes to live with husband. III 466.32.
 hāyasek'āla married couple. III 67.9; R 59.53.
 hēnak'lāla to speak badly of some one. M 669.18.
 hēnak'(ila) to resort to some act as a last means. M 727.10.
 hēg'usōla to cause an accident. C 146.14.
 hēk'lid to kill. C 104.12.
 hēyakula C 182.31.
 hēkwēla to make on purpose. R 250.87.
 hēgulēn to follow a root in digging. R 195.20.
 haiqlēn'ūlag'īlis reaching in front of him. M 694.6.
 hēx'(tlē) fish head. R 223.3.
 hēx'hax' to eat fish head. R 338.39.
 hexhak^u (?) hexhaq^u to eat salmon. R 307.51.
 hēxwa to deny having done something.
 haixwanōma to come to dance. (?) M 709.4.
 hēl(a) right.
 hayalig'ila to make right, to tame a dancer. M 724.4.
 hāyāl'ea right size, *pl.* R 184.19.
 hāyālag'it right size. R 119.11.
 hāailak'emēē shamans.
 hēlala to arrive in one day.
 hēlēg'ind to serve a second course in meal. R 323.19.
 hēlik'asō sacred. C 100.16.
 hēlomagem medium size. R 140.14.
 hēlg'aa to arrive in one day (Kos).
 hēlala enough. R 72.56.
 hēla'elāla to put up right. R 206.27.
 hēlo'mala to be in time. III 15.10.
 hēlogwila period of ten months.
 hēk'ōlts'lāna right hand. R 69.93.
 hēlq'lāla to allow. C 54.8; R 171.79.
 hēlōl to get enough. R 84.43.
 hēla (hēla?) to hire. R 211.3, 216.72.
 hēēlos great-grandparent.
 hēēlōkwinē great-grandson. C 386.2.
 hēēlōkwinēgas great-granddaughter.
 hōxwa to whistle (like steamer) to say "hō."
 hō-
 hōēs small shed for mourners and sick people. III 53.39.
 hōgwaelsag'ila to make shed in woods. III 87.3.

hōi cry of Winālag'īlis. C 30.15.
 hoīp cry of shamans, intended to calm excited dancers. III 419.15.
 hōwag'ila to warn X 186.16; to notify C 164.26.
 hōmāla to look on. C 146.15.
 hōmhōm blue grouse (*Dendragopus obscurus fuliginosus*).
 hōt(a) to pass. X 196.4 (New); to leave, C 370.31 (Gwas).
 hōs(a) to count. III 463.35; R 463.35.
 hewēk^u counted. R 435.70.
 hōdzatslē small shed for widow or sick people (counting-house?; see hō-).
 hōs thine. III 107.37.
 hōstalg'imo mythical name of ghosts. C 158.12.
 hōsaxwatāla buzzing in ears. (hōk^u).
 hōx^uhōk^u a mythical cannibal bird. III 16.2.
 hox'hokwayak pelican (= hōx^u-hōk^u of sea).
 hōqw(a) to vomit. III 449.16; to go, *pl.* R 307.56.
 hōqlwalē *Glaux maritima* var. *obtusifolia* (Fernald). R 194.1.
 hōxw(a) to split v. w. III 256.23.
 hōlala a little. R 237.27.
 hōlēm(ala) to acquire easily. III 139.43.
 hōlēsmatsē nest of humming bird, a charm for obtaining property easily.
 hōlē(la) to listen.

b

bēdē panther.
 bēn(a) underneath, below. R 176.37.
 bēn(a) to fit. R 98.7.
 bēns(a) bashful. III 458.4.
 bek'ō to loan canoe. III 341.38.
 (bek^u-)
 begwānem man. R 77.78.
 begwānemq'lala common man. V 441.15.
 begwis merman.
 begwil common man. R 275.36.
 begulēlēk'ila to have a secret husband. X 7.1.
 bekwēē owl (*Nyctala acadica*).
 bekumāla man. C 312.6 (Kos).
 bek'lūs woodman (a fabulous being that takes drowned people). III 258.28.

(bek^u.)—Continued.

- bexūs part of a corpse.
 bex^usō to appear. X 6.29. (See būsā.)
 bex^uunē soul.
 bābagum boy.
 bābak!wa warrior. C 338.5 (Kos).
 bāguns. visitor. III 116.16.
 bāk'awē body. R 185.6.
 bāk!um. Indian (=real man).
 bāxus secular. C 206.15.
 beqlul(ēla) to be sleepy. III 37.14, 139.17; R 199.39.
 baq!ūlāwē bat. III 308.41.
 bex(a) to cut. R 299.69.
 bexōt torch. III 422.17. (Hēldza^q?)
 bel(a) to forbid. C 246.21.
 Belxūla Bellacoola. III 466.34.
 belx(a) to spread out roots.
 bāsamas to wear off, to chafe through.
 bāsbelē fins of fish, porpoise. III 304.3.
 bāk'ā to meet. III 131.7 (bek'ā C 6.25)
 bāganwē skate. III 266.36.
 bākw(a) to fish halibut. C 308.16 (Kos).
 bāku(la) R 382.63.
 bākwenok^u (?) potlatch. III 426.21.
 bēbaktwimē to endure. III 67.25.
 baqlāla to smack lips.
 bāxus secular. III 17.13.
 bābax^usila to paint face(?) (plēplaql-ūgemd?).
 ba^xēwid to swell. C 26.15.
 bewēk^u pregnant. III 67.11.
 bōtslē womb. X 172.41.
 bōlagē ring of womb.
 bōbogwē white pine. C 172.8.
 bābala jealous. III 68.31.
 bāl(a) to stretch arms, fathom. R 57.8, 229.15.
 — albatross. C 64.7.
 bē^unakūlas place of binding up. R 90.87.
 bēx'a phosphorescence. R 176.45.
 bēndzāla to be phosphorescent on surface. R 176.44.
 benk^u (bēnk^u) made to be phosphorescent. R 305.6.
 bēl'id to pull apart (moss). R 197.27.
 bā to leave. R 173.17.
 būsā to appear. III 58.12.
 bōl'id to swell. C 40.20.
 bolxsdē musk-bag (of mink) (=swelling behind). C 142.22.
 bolē^uwid to bud. R 198.2.

P

- peta to treat with medicine, to put disease into tree for cure. C 38.4.
 pespetq!āla to treat a child with charms to give it power over animals.
 (pes-) flounder
 paēs flounder R 181.51.
 pepayem a fish (Lepidopsetta bilineata).
 pāspes to eat flounder. R 417.68.
 pāpa^uya to fish flounders. R 157.1.
 pesemāla to get easily. III 457.22.
 pesenē^u skin. R 110.42. (See pask'ēn.)
 pentslāla to put in. R 236.9.
 penpensbē bladder at end of kelp. V 476.13.
 (pengwid?) penkwa (?)
 penq(a) to glare. M 729.10.
 penl(a) stout. III 49.15.
 pek'lāla to talk wearily. III 450.20.
 pek'ō coiled, imbricated basket.
 peqw(a) pliable. R 90.81. (pēkwa?)
 pex^u(a) to heat.
 penk^u heated, blistered. R 352.44.
 pex'it kelp fish Pleurogrammus (=heat on body). R 182.24.
 penēg'a to warm back. C 166.16.
 penāyo hook for kelp fish. R 152.2.
 pe^xw(a) to float. R 68.20.
 pō^unakūla to float along.
 pāwaas place of floating. C 36.10.
 pel(a) thin. R 164.25.
 pelspela pl. R 134.5.
 pelk'āla to be spread out. III 461.29; pelk'a to throw something flat. III 143.42.
 pelk'islāla to dance turning around. C 292.15; to back water. R 414.9.
 pelq-
 pelpelq hammer. R 60.4.
 pelgetōd to hammer top. III 91.38.
 pelqalas material for hammer.
 pel(a) fin of fish. R 242.24.
 pelāgē^u anal fin. R 230.7.
 pel'lexawē pectoral fin. R 231.14.
 pelpāl to eat fins. R 375.1.
 pā to split cedar boughs for basket making. III 138.17.
 pāk'lōd to split off. R 69.200.
 pawāla to peel off. R 121.30.
 paēl floor of house. C 120.3; R 296.82.

paōla (paōla?) water rises. III 144.11.
 pāpex'sāla to break to pieces (flat pieces?). R 296.76.
 pāpēsaēma a plant.
 pāpoq!wamē a kind of kelp. C 470.
 pāsk'en skin of mountain goat with hair. (See pesenēs.)
 pāq(a) to put down a flat thing, to catch ducks in flat net.
 paqōd to put down a flat thing. R 183.10.
 pagēl to put down a flat thing in house. R 273.89.
 paq!axsdē bottom of box. V 472.12; R 77.86.
 pāqwa to strike tail flat on water. III 321.25.
 paṣwa heart of porpoise.
 pāx(āla) shaman. C 50.17.
 pāxasō to be treated by a shaman. C 100.16.
 pālpaāābolas dish keeps full. C 264.11, note.
 pālapālaabōkwālas dish keeps full. C 264.11. (New).
 pēk'la marmot (Denax'daʔx").
 pēs(ēla) to go astray. III 158.17.
 pēs!exawē windpipe of porpoise. (pēsa?)
 pēqw(a) to be soaked. V 440.26; R 155.17.
 pēl(a) to whistle?
 pēlilbē whistling of nose. C 160.21.
 pēlaxēwid (pēlaqwa) split by which board removed from tree runs outward. R 61.37.
 pāla hungry. R 196.15.
 pōya hungry. C 296.14 (Kos).
 pōsq!a hungry. III 36.38.
 pōs(a) to be fleshy. III 57.28; to swell. R 176.28.
 pōṣw(a) to blow.
 pōṣūns bladder. R 176.31.
 pōṣutāē bladder on top of fish line. V 478.2.
 pōṣwas stomach. C 222.3 (New). (Menziesia ferruginea Smith.)
 pūx'bāla slanting rafters of house. X 62.17.
 pōxpōqlwa elder wood or kelp plugs, used for shooting, as toys.
 pōl(a) satiated. III 21.13.

p!

p!ēplās blind. III 95.26 (or plāp!as. III 304.41).
 p!ēmṣ'sōd to put arms through straps of load. R 123.78.
 p!ēdek'(ila) dark. R 162.85.
 p!ēs(a) to flatten a basket, to give a potlatch to one's own tribe. III 93.1.
 p!ēyayu blankets for potlatch.
 p!ēsp!ēyā ear. III 46.38.
 p!ēnq!ala large bullhead, fish that lives on rocks.
 p!ēq(a) to taste. III 39.21.
 p!ēxū(ila) to spawn. R 184.1.
 p!ēl(a) to pluck (feathers, hair). R 102.10.
 p!ēlōs dried salmon heads (=plucked cheeks). R 231.1.
 p!ēlem wool. III 361.22.
 (p!ēls-)
 p!ēlems moss. R 196.22.
 p!ēldzēk'ila moss on back. R 82.6.
 p!ēlsenāla moss covered. R 98.3.
 p!ēlwūmp husband's sister and *vice versa*.
 p!ēlwadzōl husband's sister and *vice versa*, if intermediate relative dead.
 p!ēlx(ēla) fog. III 255.57.
 p!ēlxelaxgēm woolen (white man's) blanket.
 p!ēlēm(āla) to shut eyes. III 91.31.
 p!ēl(a) to fly. III 102.28.
 p!ēp!alōmas birds. C 30.13.
 p!ālekṣwē k'lats!ā charge of gun (=little things put into and made to fly).
 plā to feel for something. III 137.4.
 plēṣwa to feel of. III 360.13.
 playōl to feel grateful.
 plēwayasde tips of fluke of porpoise (=feelers on tail).
 plēwaxsdē flukes of porpoise. R 450.85.
 plā(g'ustā) to raise. III 94.13.
 plēplaqlugemd to paint face. III 116.38. (See bābax'sila.)
 plāyōl giving away copper. III 448.18.
 plēs(a) hard. R 185.6.
 plēkw(a) to invite. III 112.28.
 plēq(a) rotten (rope, mat, cloth).

pláŷyē halibut. R 122.53.
 pláŷya hungry (páŷya?) C 314.31.
 plók!ün white-spotted body.
 plōqw(a) to pick off, break off (leaves, to
 break dog salmon). R 325.34.
 plōq!ūs an edible plant.

m

medelqw(a) to boil. R 108.87. (medel-
 qūla.)
 met-, met!anē horseclam. R 91.8.
 met(a) to twitch.
 medens to push spear under water. R
 414.13.
 met!ōs kidney fat. C 12.8; R 429.11.
 mes-, mese!a greedy for food. C 146.20.
 medzēs cannibal's whistle (=greedy
 inside). III 421.24.
 meskwa greedy one. C 212.16
 (New).
 mesbēs k'!ilemasa gwaŷwina greedy
 pointed tongue of raven, used as
 charm on halibut hook.
 mesē mesēk^u cry of hawk. C 154.9.
 mesēq^u sea egg. R 154.11.
 mesleq!una insect. X 13.35.
 mets(a) mink. C 176.10.
 ēmen one (Hē!ŷdzaŷq^u).
 ēmentslaqēyo one-horn-on-forehead
 (a fabulous mountain goat). C
 8.15.
 men(a) to pick up. R 218.7; a small pot-
 latch at which girl's clothing is thrown
 away to be picked up by the people.
 ēmenāla fish jumps. III 167.11; R
 350.45.
 menēqw(a).
 menēŷwid to return a favor. C 54.22.
 ēmens(a) to measure. R 63.63.
 ēmenēk^u measured. R 121.36.
 menyayo measure. R 64.85.
 mendzexēid to split. C 290.10.
 mang'alaxstaliŷela. M 682.2.
 menk'- excrement.
 menāx' excrement. C 224.12 (New).
 meng'edēq slime. III 147.4; clotted
 blood. III 198.19.
 meng'as anus. C 144.1; R 133.23.
 menk'āŷela to throw excrements.
 X 67.8.
 menŷa war canoe. C 340.14 (Kos).
 (meng'a?).

menxwāla to smile. M 667.2.
 men!- satiated.
 men!mentali! satiated in house.
 M 692.3.
 mēmēntsem stones white hot
 (=enough on surface). V 408.26;
 R 94.3.
 meg'is inside of plant (laten).
 mek'(a) to swallow. R 458.71.
 ēmekw(a) a round thing is somewhere,
 to choke. R 341.69.
 ēmek'!exā to choke. R 311.28.
 ēmekwayind to put (stone) on top.
 R 314.8.
 ēmegūtāla knob at end. R 149.22.
 ēmek'āla III 242.2; ēmaām'āla pl.
 island. M 675.19.
 ēmekūla moon. C 70.1.
 ēmek!übāŷyē heart. R 454.70.
 ēmekw(a) to smooth.
 megū- to put on, several objects. III
 126.29.
 megūg'it covered over. R 156.36.
 ēmeg(a) to let go from hand. III 127.33.
 māmaq!a trying to let go, ceremon-
 ial in which the performer lets go
 from his hands an object represent-
 ing supernatural power.
 meq!wats!ē Allium recurvatum Rydb.
 meqem a person rubbed with wolf's
 dung, blind for everything.
 mex- hollow things are somewhere.
 meŷxē! (boxes) are in house. C
 360.23.
 memx'baŷts!ānē branches. R 439.6.
 mīx'(a) to strike with fist. C 262.31.
 meŷnāla noise of striking with fist.
 III 250.5.
 meŷnats!ē drum.
 mex^u- to desire.
 mexūla M 674.7.
 mō! thing desired.
 ēmel(a) white. C 290.17.
 ēmelxlōŷ mountain goat (=white
 haired). R 102.2.
 ēmelk'!aēs klōma white-bellied cop
 (Leptocottus armatus).
 ēmel(a) to plait a rope. III 78.31; to take
 a turn on a trail.
 ēmelēg'ind to twist thin strand into
 a rope. V 388.4.

- mel- to light a fire.
 melx'lend to light end. III 145.31.
 mašlêš torch. III 145.30.
 melēgayu stone club (stone in hide with short handle).
 melēxela to travel in canoe. R 96.58.
 melāwēla to start across. C 16.2.
 mels- to turn head.
 melmelsela to turn head back. III 150.19.
 malēgemanō halibut-head. R 243.41.
 melēk^u turned. R 358.39.
 ēmelqū(la) to remember. III 197.19 (melq'lūxāla ? R 396.84).
 melx'(a) to drift. X 87.35.
 melx'ewid to moisten. R 92.24; to paint with rings. C 202.13.
 meḷa southeast wind. III 350.4.
 melēk' sockeye salmon. R 354.33.
 mā to crawl, to swim. III 304.24; R 373.7.
 mamaēmas R 382.3; mamaōmas. R 407.56 fish.
 masemag'ilis fish. C 232.12 (New).
 ma- to put down on stomach.
 manōlis to put down on stomach at side. R 408.2.
 maēdzek^u roasted. R 408.10.
 māya- to regret an act, to have mercy.
 māyata X 57.22 (māyatla).
 māyax'ila to have mercy. III 471.17.
 māyalas surpassing. M 709.5.
 māyukwāla a game.
 māyōl(a) to give birth. III 67.12.
 māyōlēm newborn child. III 77.18.
 maēlbend to mark line with wedge. R 61.31.
 maēlbano marking wedge. R 81.58.
 mawāk'la sea lion (Hēldza'q^u), name of a copper.
 ēmaōs(a) to work. C 256.18 (Kos, New).
 māp(a) to pluck. R 208.20.
 māpelala to pluck off (moss). R 196.24.
 mamē bedcover. X 172.28; C 412.6.
 mamēk'as property in house. III 109.20.
 māmadas piece for tying on cross straps of basket. R 135.31
 māmana hawk (various kinds) (=trying to strike from mīx'a ?).
 māmaḷa white man. R 99.38.
 mamāēma leaves. III 299.3; R 186.2.
 ēmās what? III 44.9.
 ēmaēnox^u what tribe? C 158.9.
 ēmayenx what season? X 166.29.
 mās(a) to eat food consisting of several ingredients. R 342.9.
 mas(a) stripe.
 māyos raccoon (=striped face). III 285.14; C 176.10.
 masl'ek'ala slant. R 804.50.
 (māsta) mustard (English.)
 mastō harpoon. R 176.41.
 mats'lapa to make a bundle. R 126.25.
 māt'slena harlequin duck. C 222.4; (matsin?).
 māg'aanā hair line for trolling hook.
 māg'ag'u grouse (in myth, and Na-kl'wax'da'x^u); III 308.30.
 māk'(ala) being near by. R 61.23.
 max'bē next to end. R 75.38.
 memk'ala close together. R 245.84.
 māg'ilēm weqwa half brother, said by sister and *vice versa*, not of same mother.
 ēmagwašlas hurt. III 451.24.
 māmalēk'a swallow (Tachezoineta thalassina)
 māmēma warbler; hawk(?). III 308.40.
 maku(la) to feel fish nibble at line.
 ēmaxw(a) potlatch. III 451.9; to carry property; C 324.20 (Kos).
 māwiḷ sacred room of dancer. III 109.33.
 māx^u- to tie.
 māx'ebend to tie knot in end. R 173.9.
 max^ustend to push into water. R 127.41.
 max^uts!(a) to be ashamed. III 266.1.
 max-
 max'ēnox^u killer whale. M 665.12; *pl.* māmx'ēnox^u, M 666.4
 maxstāla raccoon (=striped eyes?)
 malats'les wash tub. M 729.1.
 malaq(a) to make selvedge, braid at edge of basket. R 142.24.
 malaq(ela) mixed. R 298.48.
 malē exclamation enabling person to stay under water.
 mālis a kind of salmon-weir. III 83.10; C 94.1.

malēdzana medium-sized clam with rough shell.
malekw(a) to chew. III 387.37; R 290.13.
maļ^εwid to eat. C 312.8 (Kos).
maļ two. R 226.18.
maļgunāļ eight. R 182.28.
maļgustā twenty. R 272.72.
maļeg'iyō twelve. R 117.37.
māl(a) bitter.
maļtāla to recognize. C 274.21.
mā fish. III 83.18.
mēyoḡwanē salmon. M 709.6.
mās head of double-pointed salmon spear. R 302.6.
mās meat of porpoise.
mēta to twist nettle bark, sinew, hair. V 48.5; R 158.42, 165.66.
mēs-, mē^εmes penis. III 136.40.
mēdzēlxdzayo instrument of sea otter, for scraping inside of canoe.
mēs(a) to smell. X 167.4; R 182.25.
mēstag'islak^u boiled guts. R 355.1.
mēg'(a) to caulk (canoe). III 100.29.
mēgwat seal. R 174.1, *pl.* mēmēgwat C 64.15, mēmēgwat
mēx'(a) to light a fire. III 158.15.
mēx'idē porcupine. III 320.35.
mēx'id hair seal takes line out.
mēx(a) to sleep. M 719.5.
mēxela to dream. C 8.11.
mēx'xwēwalis Myxoccephalus.
mēl(a) to tease, to do mischief. III 51.35.
^εmē^εwē salmon weir. III 184.11.
mō four. C 54.2.
hamōtslaqāla twenty-four. R 159.8.
mōsgemgustā forty. R 158.35.
mō- to pile up. R 346.15.
mewēl to take into house. R 239.32.
māwa to move. C 248.10.
^εmemwāla cargo of canoe. C 364.5.
^εmewēs heap on beach. R 233.47.
pl. mēx'mewēs. R 191.53.
mōxs to load canoe. R 256.32.
mā cry of raven. C 248.9 (New).
māwawō cry of crow. C 246.32 (New).
māla to carry many things on shoulder.
mōmas(a) to hurt. M 670.12.

mōmux^udē Abies grandis Lindl.,—amabilis Forbes. III 288.25.
mōmx^usem dried whale meat. C 260.9.
mōmx^εūn white (bone). R 157.14.
mōt(ēla) to carry food from feast. R 234.49.
mamōt food carried home. R 435.63.
mōtlas balsam fir (Kos).
mōtlexsdē camas.
mōs(a) to lift clothes that one wears. M 724.6.
mōdziļ chieftainess, wife of high chief.
mōsma^εla ear ornament. C 118.17.
mōdzodala to cover. R 89.65.
mux^εwid to bite. C 214.17 (New).
^εmōkwā young fur seal.
mōkw(āla) to be tied up. R 223.18.
mōqū(la) stomach of fish. R 411.32.
mōqw(a) to hide a feather in a gambling dance.
mōqw(a) yellowish.
mogūg'a spoon of bighorn sheep horn (=yellow inside). R 579.51.
mawaē^ε bark of red pine (Kos).
mōx^up'lēq pine tree (Kos).
mōxūla dirty. BAV 113.14.
mō^εla to be grateful, to thank. III 66.30.
mōl(a) rough.
mōlta spongy.

d

deyō(dzō) flat yellow cedar wood. R 163.22.
dewēx cedartwigs. III 27.15; R 71.33.
dema- to be out of sight. C 354.13.
dem- salt, sea.
demp^εla salt taste. R 356.42.
dēmsx'ā sea. R 97.72; salt.
demga^εlas armpit. C 290.18.
dēmqola armpit. C 18.25.
demxw(a) to touch privates of sleeping woman.
demxsem basket of cedar bark with grass embroidery, like those of Nootka.
dēmlēxu(la) to make rumbling noise. III 376.20.
dē^εn(a) sandstone. R 124.88.
denēk'a to cut off strip of blubber. R 456.10; 12.
dent-
dentlēd to talk, discuss. III 145.15.
dentēla III 112.12.

dens- cedar bark.

denem rope. III 53.1.

denas bark of red cedar. R 89.76.

denyas cedar bark (Kos).

denasmis red cedar. III 78.11.

densen cedar bark rope. R 75.26.

dentssem (hat) of cedar bark. R 139.19.

dex^εid to haul in rope. V 478.14.

dents!ēk^u dancing board. C 28.16.

(dents!ēq?)

denx^u- to stand in a row. III 296.19.

denwayâ anchor line. R 125.8.

denx(ela) to sing. III 69.39.

dek(a) to bury.

dex^uplēq grave-tree. III 279.4.

deg^εya grave. III 57.11.

dex(a) to open eyes. III 95.40.

dex'ala to keep eyes open. R 199.38.

dex-dex'ilil owl. III 308.40.

dex-dex'inē owl. C 338.15.

dex(a) to soak. R 108.89, 425.20.

dex-dax' to eat soaked herring spawn. R 424.1.

denk^u greased. C 356.17; R 425.20.

dengwats!ē grease box. R 82.7.

dexw(a) to jump. C 212.27.

dewil to jump into house. M 679.12.

dex(a)

dexayu round pole and wedges with round point for splitting trees.

dexetōx^εwid to spread tongs. R 370.15.

delx'(a) damp. R 125.13.

deldæmk'ila to make tools, utensils. III 189.17.

dā(la) to take, carry in hand. R 130.20.

daas handle. R 133.21; grip. R 109.15.

dāyōd to take in middle. R 119.15.

dādaelg'is person who takes enemy's clothing for witchcraft.

dāg'ilēlem blankets given in advance in purchase of copper, to be returned later with interest (=put in hand in house).

dāx'dasa to commit rape (=to take and put on ground).

dābendg'ala to put an equal amount of blankets on a pile offered by a rival, thus accepting them.

dādego to fight.

dāp(a) to tow. C 326.33.

dādek'ās property. C 104.30.

dādek'â to be jealous of each other. III 123.22.

dāda father!

(dādelēg'a silver bracelet =dollar [silver] on back). III 449.5.

dādaōma property. C 256.26 (New).

dēda^εmala to move things. III 408.32.

dādēqam white moss.

dās(a) to dive. C 66.28.

dāts father! III 135.3.

dāg'ienol fellow wife. III 142.18.

dāk'int'sēsela fish jumps down beach. III 302.42.

dāl(ela) to laugh. III 97.16.

dāl(a) to unfold. III 338.41; R 228.21.

delk^u unfolded. R 454.74.

dā to wipe. III. 469.12.

dēg'idano towel for body.

degemyo towel for face. V 443.12.

dēxsdano toilet sticks.

dēida loan at 100 per cent interest.

dewāna liver. R 245.79 (tlewāna?).

dēdemala property, provisions stored in house. C 104.31.

dēstō^εlax dolphin. (New).

dēstawülk^u. (New).

dek(a) seal, salmon dives. III 302.42.

dēqw(a) to punch. III 27.40; R 76.65; 133.5.

dēgwayu pile-driver. C 382.21.

dēx^u yellow cedar. R 129.1.

dēwał yellow cedar (Kos).

dēxūmanc^εs Dōqwa^εis hafted stone hammer (of Dōqwa^εis), not used by Kwāg'uł.

dēlak(ila) fish jumps. R 183.6; III 326.5.

dāp!en(dzō) squid bones on surface. C 172.15; R 471.41.

dāqāla. V 441.20.

dōmaq heart of wood. R 57.11.

dōdegwig'ē^ε Ulna barbata.

dōt-, dōt'lāla to speak. C 314.2 (Kos).

dōdas words of song. C 318.26 (Kos).

dādodala to reply. C 254.19 (New).

dōs(a) to be poisoned by clams.

dōyad having poisonous clams. C 376.3.

dōstend R 91.11.

dōsdek'wa Rubus macropetalus Dougl., -ursinus. C & S.

dōkw(a) to troll. R 238.4; a seal feast. R 459.80.

dōgwīl spine of porpoise.

dōx^udegwēs Menyanthes trifoliata. L.

dōqw(a) to see. R 173.19.

dādoqwala to watch. M 667.11.

dōgūl seen. R 119.25.

dōxdoqwa to watch. R 151.15.

dōdex^ustolił to think. C 208.9 (Kos).

dōxts!es seer.

dōx^uwalela to discover. III 41.34.

dōx^uwūls to stretch a rope outside. R 158.36.

dōl(ēla) numb, cramped.

dōlēm^ux^uid to have nightmare. M 669.4.

t

tewix^a to go goat hunting. III 7.3. (See tōx^u-).

tewē^unēnox^u goat-hunter. R 104.3.

tep(a) to break (dish, shell, bone). R 105.13.

temelqw(a) to appease.

tems(a) wedge jumps out. C 218.7.

temkw(a) to chop. R 82.15; to bite. C 332.22 (Kos).

temx^u(alis) plants show on ground; to sprout. R 194.2.

teml(ēla) to throb.

tes(āla) to lean against. R 99.42.

tes(āla) to sit with knees drawn up. III 87.12.

(te^una) for de^una sandstone. V 486.14.

tenk^u- hill, lump.

tenk^a to boil over. R 341.55; 478.54.

tenk^ula hill on rock. C 246.30.

tenx^uts!ā lump inside. R 59.71.

teg^uēk!īla a small bird. (See tēg^uēg!īla).

tek^uālaēnē^u R 170.60.

tek^uāla to be full. C 26.15 (tenk^uāla?).

tek^ulē^u belly. R 174.30.

tek^ulōs deer. C 200.23 (New).

te^ux^uūnē^u deer skin blanket. C 374.28 (Gwas).

tek^u- (teg- ?)

tegūlēs to pull out of canoe. R 175.18.

tētegenōd to take up at sides. R 220.30; 469.23.

te^ux^uwid to cut open (fish). R 410.1.

tētēx^ubē^u soft places between ribs. R 428.3.

tek^u-

tētak^uostōd to hang up. R 401.19(?).

tekoya blown off by steam. R 102.15.

teqū(la) a boil throbs.

teqla mud on rock.

teqlw(a) octopus. R 151.23.

te^ux^umas bile, gall. R 450.85 (te^ux^u-mas?).

texem cedar withes. R 111.17.

telp(a) to follow. III 107.6; C 400.23.

telkwala to run. (Kos).

telte^ux^ubē^u cartilage at end. R 447.18.

telk!w(āla) noise of splashing. X 168.28.

telqw(a) soft. R 167.4; tender. R 402.21; weak (ripe). M 665.17; feather bed; to give blankets to owner of copper in advance of purchase.

te^uts!(a) to warm oneself. III 212.7; C 304.24 (Kos).

ta to wade. III 356.5.

tāstala, tāx^uustala to wade up river.

tāya^uts!ala a kind of preserved salmon. R 239.29.

taōd to bring. III 282.27.

tōx^utōwalag!ila to go farther. M 703.2.

tāminas squirrel. III 357.29.

tānīs cannibal (Hētdza^uq^u). M 693.9.

tāk^uap!a to strike together. III 215.10.

taq-

tāgāl olachen-net. V 486.1, 3.

tāqēla to make an olachen net. V 486.1.

tāgwaqē man's breechclout.

tāsāl to shove together. R 74.11.

tēs(a). elastic. V 497.39

tēnokwa to pole canoe. III 104.17.

teg^uēg!ila Brachyramphus marmoratus.

tēk^u-

tēgu^unakūla to come in sight. X 186.2.

tēk!wāla to joke. III 24.6.

tēk^u- to hang.

tēk^ula suspender. V 388.10.

tēgwīl to hang in house. R 236.13.

tētekwase^ula two baskets hung, one on back, one in front of body, in berrying.

tēq(a) to drop. X 153.14.
 tēx'ēd to jump. C 144.26.
 tēx'tēx'alīl owl (*Bubo virginianus*).
 tēxa hemlock leaves (Kos).
 tēxatslē bladder of porpoise. R 450.89.
 tēl(a) bait. III 293.2; R 162.82.
 tatēla to go to get bait. R 475.51.
 tēlx'ēg'ELEYīnd to sprinkle. R 258.65.
 tōxs bilgewater. R 371.3.
 tōp(a) speck. R 202.22 (tōpa?)
 t^u (exclamation of mink). C 142.25.
 tōx^u-
 tē^{swa} to attack. III 468.24.
 tōx^{wid} war dance. C 28.16.
 tō^{yag'a} to commit suicide. III 122.8.
 tō^{xwa} to make trail by walking. C 14.16.
 tōx^{wid} to spin.
 tōlas^{els} to break up. C 170.18.

t

t!ēp(ēla) to be covered by some substance. R 154.36.
 t!ēpsem to be covered by water. R 288.62.
 t!ēbēg'a to drive in. R 93.16.
 t!ēm(a) to sew with cedar twigs. III 302.29.
 t!ēm(a) to lash up. III 303.9.
 t!ēmag'im lashing. R 140.7.
 t!ēms(a) to beat time. III 86.6.
 t!ēm^{yayo} baton. III 57.36.
 t!ēmēdzo board for beating time. III 86.5.
 t!ēmsaē^s wart.
 t!ēmts! *Unifolium dilatatum* (Woods, Rydb.).
 t!ēmkw(a) to curdle, to shrink, to shrivel. BAV 120.15; R 57.8.
 t!ēmku^u chopped in short pieces. R 189.10. (Correct tēmku^u)
 t!ēmq(a) to pin. III 347.21.
 t!ēm^{xw}(a) to pick gooseberries. R 221.1.
 t!ēm^{xwalē} gooseberry. R 221.1.
 t!ēm^{xmīs} gooseberry bush.
 t!ēnaxtōl weaving frame for cedar bark blanket.
 t!ēntlēgō to marry in one's own family.
 t!ēns(a) to shelter against rain; shade. III 121.22; X 161.9.
 t!ēnsēlayo.
 t!ēm^x knot in wood. (t!ēnx?). V 332.12.
 t!ēnx(a) to walk with jerky motions.
 t!ēnx a bird.
 t-ēnx-
 t!ēnt!ēnxēdzō veins of leaf, ridges between grooves. R 275.25.
 t!ēk'(a) soil. R 73.79.
 t!ēk'ī^{lak} garden bed. R 189.14.
 t!ēgun a kind of canoe. III 287.16.
 t!ēkw(a) to butcher game, fish. R 411.30.
 t!ēkw(a) to poke with finger. C 66.4.
 — to take down. III 361.33.
 t!ēq(a) berry cake. R 269.9.
 t!ēq^u-
 t!ē^xsōs cinquefoil root. R 188.1.
 t!ēq'īwanō cinquefoil plant. R 190.40.
 t!ēgūdzo cinquefoil garden. R 189.14.
 t!ē^xt!ēq^u to eat cinquefoil roots. R 194.27.
 t!ē^xt!ēq'lūs a plant.
 t!ēx'-
 t!ēx'īla door, trail. III 47.26; law. M 677.14.
 t!ēx'a door, trail. C 310.11 (Kos).
 t!ēx'īla to make trail. M 677.14.
 t!ēx'lē ladder. C 104.25.
 t!ēnnāyē^s side door. C 412.6.
 t!ēls(a) to split halibut, salmon. R 249.75.
 t!ēlyayo knife for cutting halibut, salmon. R 245.56.
 t!ēlēku^u sliced. R 251.200.
 t!ēls *Viburnum Pauciflorum*, Pylaine, berries. R 92.39.
 t!ēlsmīs *Viburnum* bush. R 216.16.
 t!ēlk^u soft (t!ēlq^u?). III 54.10.
 t!ēlqlaa female (fish).
 t!ēlxw(a) to soften by beating with wedge. R 296.83.
 t!ēlōku^u pounded. R 130.32.
 t!ēlwayo cedar bark beaten. R 129.17.
 t!ēlwagayo III 197.14; t!ēlwagano. V 476.1; club.
 t!ēl- to gather blanket over shoulder. R 118.6.
 t!ā-
 t!āx'ēd tree falls. R 57.7.
 t!ā^s tree lies on ground. R 82.6.
 t!ā^syalā invisible, hidden. X 55.24.
 t!āyolēm sun protector. R 125.21.
 t!āx'ēd to become invisible. C 176.17.

tłāk'a to lay down something soft under another thing.

tłāg'il bed mat. M 726.7.

tłāq-; (tłāq-?) round things lie on ground, to pick up stone. R 164.28.

tłāgatslē stone basket. R 287.35.

tłāgem load of stones. R 295.56.

tłāqala to carry stones, box.

tłēqwap pile of wood and stones for steaming. C 162.7; R 72.63.

tłāx'id to pick up stones. R 294.50.

tłaxts!āla to put stones into.

tłāqemlilēla to place before guests. C 172.26.

tłāq^u

tłāx'wid to spear salmon. R 303.11.

tłāqwaxsāla to spear salmon in muddy water.

tłātlaqlwa to spear salmon (Mam.; Kwag). R 303.10.

tłāx'id to turn right side up. V 347.7.

tłēwana liver of porpoise.

tłēyō hemlock branches for herrings to spawn on. R 185.22.

tłewāla to be on water. R 185.20.

tłēp(a) to step on. R 351.13.

tłēs(em) stone. R 68.89.

tłatlēdzem pebbles. R 190.31.

tłēsx'ā stone edge. III 96.18.

tłēsap! to throw each other with stones.

tłēdzedzō slate (=flat stone).

tłēnqw(a) a dance.

tłēk'(āla) to lie on back. III 256.38.

tłēx'dzō settee. C 394.6.

tłēk'a to sharpen knife. III 91.4.

tłēgrayo whetstone. R 68.89.

tłāt!ēkwamak'a curdled blood on water. M 706.2.

tłēqala to bend back. R 147.22.

tlat!āla to await. C 164.14.

tłēx'(a), tłēx'(ila) to carry round thing on shoulder. III 27.36.

tłēnk^u round thing carried on shoulder.

tłēx'(a) a fish (*Anarhichas lupus*).

tłēqw(a) to sip.

tłēgwayo feasting ladle.

tłēl(a) to soak. R 315.6.

tłēltla! to eat soaked salmon. R 316.20.

tłēlk^u soaked. V 441.22; R 441.47.

tłāgidzod to put on stones. R 433.26.

tłōp!ēxlē fawn (tōp!ēxlē?). C 160.17.

tłōtēwa fawn.

tłōt!āla! speckled hawk.

tłōt!ō star. III 323.15.

tłōt!opla a fish (*Sebastodes pinniger*).

tłōmelē a fish (*Atheresthes stomias*).

tłōs(a) to cut. R 322.9, 104.12.

tłōq^u- gap, narrow opening. R 140.12.

tłōt!oxsem open weave with small holes. R 140.13.

tłōqlūxstē wool tassel of blanket.

tłōxw(a) swell. III 363.26.

—— to cut out intestines. R 405.9.

tłōxwa to spear salmon (*Dēnax'dax^u*).

—— to mark trail. C 14.16.

S

sēya hair. R 158s.28; leaves of kelp. R 255.25.

sēsēyak'len hair line. R 158.43.

sewelk^u twilled. R 125.10.

sep(a) to throw a long thing. C 2.17; canoe has headway. R 97.75; to answer. III 469.30; to be late. III 459.12; rays of sun strike.

sebelx(a) metallic noise. III 152.34.

semk'(a) to try out oil of olachen. X 33.9; R 466.49.

semyak'awē remains left after trying out oil of olachen. R 299.58.

sems mouth. C 142.22; R 446.11.

sen(a) to think, plan. III 40.36.

sēnat dancer. III 84.6.

sēnat!āla to speak of a subject. C 90.7.

seng'a to resolve. C 24.23.

sen- entire.

senbend from beginning to end. III 36.35.

senx'id to be whole. R 121.36.

sēentsō harpoon shaft. C 86.19.

senq(a) to peel off bark. R 126.24.

sek'(a) to spear. R 236.20.

seg'inētē obtained by spearing. R 305.8.

seg'enōdzē one finger width. R 117.39.

sek'(āla) to lie against. R 274.18.

sek'!(a) five. R 89.73.

seq!(a) to eat herring spawn. R 425.24.

sex'enē. R 87.13.

- sex'āla to pick roots out of sand. R 190.44.
 sex'utslā industrious. R 272.74; to agree. III 351.10.
 sex'utslā measure from angle of thumb and first finger to tip of first finger.
 sex'sem elongated. R 180.35 (sex'-sem?).
 sexsek'ē long hair of goat. R 444.23.
 sel(a) to drill. R 64.92.
 selem *Vaccinium ovalifolium*. R 300.78.
 selp(a) to twist. R 120.9.
 selt(āla) to be quiet. C 64.25.
 selt!(ax'tslānē) little finger. R 68.82.
 sels- to pick out. III 237.27.
 selgaak^u picked out.
 selqw(a) to twist. R 57.13.
 selxsemāla twisted (=k'wēx'se-māla).
 selq'wētsa squint-eyed. V 478.5.
 selbexw(a) to squirt out of mouth. R 363.12.
 saentslō (s'entsō) harpoon shaft. R 157.2.
 sa(x^u)- to stretch out, to wrap.
 sāx'sid to stretch out. III 16.1.
 sāx'tslanala to wrap around hand. R 106.37.
 saēl diaphragm of porpoise. R 453.62.
 saōk^u board (=stretched?). III 8.7; R 96.57.
 sāk'ŋqāla alive (?). C 24.11.
 sāyena whole. R 190.43.
 sāyopālg'iwala to send ahead (canoe). III 149.22.
 sābend to overdo. III 18.1, 149.22 (=stretch to end?).
 sāaq sap. R 114.63.
 sāyōq^u pure, unmixed. R 269.5.
 sāoltala noise of falling objects. III 465.2.
 sabex'alela to hear. C 394.20.
 sap(a) to skin. C 10.26; R 441.3; to flense. R 447.16.
 sa'dēkwax'sid horsefly. C 396.27.
 sās(em) children of one couple. III 45.6.
 sas- spring salmon.
 sātslem spring salmon (*Salvalinus fontinalis*). III 102.7.
 sāsasdē dry spring salmon. III 225.32.
 sāk'a'ya to watch canoe. X 9.32.
 sāk'(a) to give away canoe. M 670.2.
 sak'ōdē joint of box. R 69.1.
 sakw(a) to dig fern (*Pteridium aquilinum*). R 195.12.
 sāgum fern root. R 195.12.
 sakwa to carve meat. III 20.5; R 448.45.
 sax'x'ā butcher knife. M 666.8; R 446.8.
 sax'dzō butcher board. C 174.11.
 sakwila to give a seal feast. R 458.58.
 sāk'wis seal-oil. III 192.19.
 saq'w(a) to peel off bark. R 131.13.
 sāq'waems maple tree. V 387.31.
 sāq'lōd to peel off bark. V 473.27.
 sēsaq'wamōt bark dish. III 254.36.
 sax'sto R 109.14.
 sāl(a) blind. C 266.3 (New).
 sālaēdana fern (*Polystichum munitum*). C 292.12.
 sāl(a) love song, mourning song. X 6.12; C 120.9.
 sā to put up roof. III 137.30.
 sāla roof. III 45.24.
 sē to put meat down. R 462.26.
 sēp(a) to shine (sepa?)
 sētk'lotlen to split in falling. III 184.5.
 sīsiul fabulous double-headed serpent. III 60.37.
 sēsok'wa widgeon duck.
 sēnat plan. R 81.63; dancer. (See sēna.)
 sēnātala purpose. R 121.32.
 sēnoqw(a) oblique. R 59.70.
 sēnogūdzōd to bevel. R 64.97.
 sēk'lāqa cane (in use).
 sēk'lāganō cane. M 675.4.
 sēq(a) to spear (devil fish). R 470.6.
 sēx'(a) to peel sprouts. R 343.32; to eat sprouts.
 sēxw(a) to paddle. III 255.38.
 sē'wayo paddle. R 127.49.
 sēx(a)
 sēx'sid mouth gets dry and sore. III 451.36.
 sēlan grandchild's mate *versus* mate's grandparent.
 sēlem snake.
 sēlis snake in belly. M 685.18.
 sō thou. III 110.32.

sōp(a) to chop. R 57.11.
 sōbayu adze. R 57.2.
 sāyobem small adze. R 111.3.
 sōx^usōx^u a cry of raven presaging rain
 (=dripping).
 sōx^utslēs R 131.8.

dz

dzebeq(ela) to fit loosely. R 139.13.
 dzem(a) to cover with soil, ashes. C
 248.18 (New).
 dzemxw(a) bluish.
 dzemx^ustō milky color. R 339.17.
 dzem^{wa} bluish stone for chisels.
 dzemōk^u milky. R 339.14.
 dzet(a) to split roots. R 115.13 (ts!eta?)
 dzetaxōd to pull off cedar twigs. R
 120.18.
 dzes^{ed} to get warm. R 339.19.
 dzeseq^u young cedar. R 166.4 (dzes^{ek}?)
 dzendzedzō R 118.2.
 dzendzengē!exsela smell of canoe. C
 262.4.
 dzendzenk^lālā to deride. X 67.6.
 dzendzenx^lem nettles.
 dzek^(a) to rub. R 95.27.
 dzegwat dried sockeye salmon (Gwas).
 dzeqw(a) mud, soil. III 283.10; R
 88.36.
 dzegut coal. R 58.40.
 dzex^{ina} iron. V 494.16.
 dzex^{ina} Adiantum pedatum L.
 dzex(a) to split or crack (wood). R
 141.29.
 dzexeq^u poles. R 184.9.
 dzex^(ila) to make war. III 350.23.
 dzēdzax^len weapons.
 dzelem tentacle of squid. V 475.33; R
 471.32.
 dzelāk^u mutilated (fish).
 dze!āl lake. III 62.11; C 30.2.
 dzelts!aak^u split. R 115.14.
 dzelxw(ala) to run. III 103.2.
 dzelt(a) to spread out herring spawn.
 dzēdzelts!dzē anklets. III 205.22.
 dzelts!eno cat's cradle (game).
 dzaanxa to nod head in pity. III
 122.19.
 dza^{wūn} Oncorhynchus nerka.
 dzā^m breast. III 87.13.
 dzāma child sucks.
 dzamēspla taste of milk. V 478.4.
 dzemdzemxūlas nipples of por-
 poise. R 450.87.
 dzās(a) dark blue.

dzādzēq xūldzōs a fish (Hexagrammus
 superciliosus).
 dzās(a) to pour over. R 245.76.
 dzādzēquma Opulaster capitatus (Pursh)
 Kuntze, used as a purgative.
 dzak^{inx} point of double-headed sal-
 mon spear (Kos).
 dzāk^{ōd} R 267.80.
 dzākw(ala) opened out, uncoiled, re-
 suming straight shape. R 116.15,
 165.60.
 dzāqw(a) evening. R 190.47.
 dzāqwxstala supper.
 dzāq!wa northwest wind. III 112.23.
 dza^{wūn} silver salmon. R 241.28.
 dzādzōm small silver salmon. III
 303.32.
 dza^{xwasdē} dried silver salmon.
 dzēdzax^len weapons.
 dzāxūn olachen. R 299.58.
 dzāwadala to fish for olachen. R
 198.7.
 dza^{x^us}end to tear to pieces. X 191.28.
 dzāl(a) heavy swell.
 dzēg^{ex}dzem inner rounding of canoe
 bottom. V 363.4.
 dzēg^{il}end to rub on paint. V 493.8.
 dzēk^(a) to dig clams. III 422.14.
 dzēg^{ayo} digging stick for clams. R
 72.73.
 dzēk^(a) to cook huckleberries. R 297.27.
 dzēg^{as} place of sprit. R 100.5.
 dzēkw(a) to stretch out leg.
 dzēguns to spear halibut.
 dzēk!wayo hind flippers of seal
 (=means of stretching on rock);
 M 677.5; R 452.28.
 dzēk!wis catfish oil. R 94.16.
 dzēgum prong of salmon spear. R 175.
 14.
 dzēl(a) fresh (fish). R 316.23.
 dzālē cockle. R 179.3.
 dzōyaqēs house with several platforms.
 X 62.23.
 dzōp(a) to stuff into a hole. R 275.28.
 dzōbe!tala to dip up and down. R
 75.27.
 dzōmēg^{al} pole. R 127.44.
 dzōnoqlwa a monster. III 87.34.
 dzōnoqwa to utter cry of dzōnoqlwa.
 dzōnogwēs dzōnoqlwa of sea.
 dzōqw(a) to bend. R 122.58.
 dzōxw(a) to lift. III 471.38; to promise
 potlatch. III 451.28.

dzōx^u- pole.

dzōxūm pole. III 27.25.

dzōdzexūla to stiffen. III 27.25.

dzōdzōx^ubend to sharpen ends. R 166.10.

dzādze^ewa to fetch poles. III 78.7.

ts

tseyōsa to dip up. R 375.47.

tsebā^ema old cedar bark blanket.

tsemōla stream runs against rocks (Āwī-k'lēnox^u).

tsemōt(āla) to be quiet, not to be allowed to speak. III 467.34.

tsemk^u-

tsemgwīg'a broken back. III 319.40
(New =qugwēg'a Kwag).

tses(a) to take refuge. C 84.21.

tses(āla) to press against (?). R 114.80.

tsenxwa fat. R 248.32.

tsek'(a) to cut out bushes, to cut out trail. III 142.42; R 159.10.

tsāyō ax. III 27.23.

tsāk'a to eat (split) sea eggs.

tsek'(a) to spin cedar bark into a single thread (Āwīk'lēnox^u).

tsīk'lemīn stone adz.

tsēkw(a) to roll together stones for salmon trap.

tsēgēl berries of *Rubus Nutkanus* (Rubacer villosus Rydb.).

tsēqlūs soil. C 222.25.

tsēqlūs diabase. III 154.13 (ts!ēqlūs?).

tsēx^ewid to gather mussels. C 262.16.

tsēxw(a) tide runs.

tsēxwalōdala tide runs against rock.

tsēxūla cascade, to overflow.

tsāxwa to drip. R 235.32.

tsāx^umis raindrop.

tsaōqwa liquid drips.

tsēx'tsaāngwis long prairie. III 323.7.

tsēx^utsālas inclosure into which salmon go. C 370.19 (Gwas).

tselxw(a) crab apple (*Malus diversiflora* [Bong] Roemer).

tseltselē a berry. R 300.78.

tselx(a) hail. III 103.1.

tsās(a) to pour water on hot stones. R 74.14.

tsāsels to stretch a rope. V 493.22.

tsās^eid to stretch a rope. V 494.1.

tsāsayap!āla to pass each other. C 100.22.

tsātsēk'īna to find by chance. R 358.23.

tsāk'(a) to split sea eggs. X 115.15. (See tsēk'a.)

tsak'=tsāg'ano *Dryopteris spinulosa*.

tsak'os root of—. R 195.1.

tsāq- board on edge.

tsāgem side board of house. III 50.2.

tsāqēmē house front. R 343.18.

tsāx'(a) slippery. R 290.18.

tsāx'ens a kind of tough wood. R 182.7 (tslāx'ens?).

tsāxenē bark. R 126.22.

tsāxāla to walk with fast short steps.

tsāx(a)

tsāxis riverside beach.

tsā to draw water. III 43.18.

tsālayo bailer. R 74.4; milt of porpoise.

tsēxla ladle. R 292.25.

tsēyilg'is water carrier. III 408.16.

tsāp! apron. III 108.21 (tsāp?).

tsāplēdzē spawn of halibut. R 243.40.

tsāplēsēla female fish.

tsāma R 408.7.

tsēt(ēla) to tilt. III 384.5; steep side hill, raft of driftwood.

tsēts!exsdala weir has long basket. III 302.12.

tsēna^xūla trouble. (?) M 705.17.

tsēnōma perch. C 206.14.

tsēkums to pick up ashes. X 83.8.

tsēk'(a) to pour in among.

tsēkw(a) to pry up with lever. R 182.11.

tsēgwayobē tip of paddle. R 182.11.

tsēq(a) to dip with feasting ladle.

tsēx'-

tsēnabōd to light fire underneath. R 287.40.

tsēx'(a) to trickle down. R 435.73.

tsēx(a) to melt (tallow). R 432.80 (or tsēx'a?).

tsēx(a) to kill wounded game. V 485.

tsēlaxabala water sprinkles down.

tsēltsaāngwis prairie (New).

tsōp(ēla) to paddle against tide.

tsōp(a) black spot.

tsōpamala jingo (=black-headed).

tsōp!epēla female sandpiper (=black chested).

tsōtseptslā golden plover (=black spots in armpits).

tsōplālē thrush. III 138.23.

tsōmōs to break out teeth. III 96.19.
 tsōs(a) brittle. R 127.53.
 tsewēk^u powdered. R 279.74.
 tsōkw(a) canoe, box breaks. III 467.6.
 tsōkwāla round mouth of cannibal
 dancer. III 199.29.
 tsōxw(a) to adze off fine chips. III
 199.29.
 tsōk^u fine chipping.
 tsāyō adz for fine chipping.
 tsō^εlexa brittle.

ts!

ts!es-
 ts!ēyīm guts. III 344.5.
 ts!esgūwē stomach of porpoise.
 ts!eyōxlā navel cord.
 ts!ep(a) to dip food in oil or sirup.
 X 33.9.
 ts!ebatslē oil dish. III 192.19.
 ts!em(āla) to point with finger. III
 208.33.
 ts!emālux^{tslanē} first finger. R
 128.57.
 ts-e^m(a) to melt away. X 229.15; R
 430.49.
 ts!ē^mmak^u graphite.
 ts!ē^mēg'ind to cover over. R 237.44.
 ts!ēm^k(a) careful with food, saving.
 ts!emqw(a) to crawl through a small
 hole; to bolt long strips of meat. C
 38.5.
 ts!emq!wa a fish (Asternopteryx
 gunnelliformis).
 ts!et(a) a board, canoe, cracks (on ac-
 count of sun). III 65.36.
 dzetlēd(?) to split roots. III
 27.41.
 ts!edāq woman. R 59.57. ts!ēdāq pl.
 ts!etx'āla to squirt out. X 151.3.
 ts!etx'ēnoē^ε clitoris.
 ts!es-
 ts!āts!āyīm eelgrass. R 181.21.
 ts!āts!esmot dead eelgrass. R
 72.66.
 ts!eskw(a) golden-crowned sparrow.
 (Nak).
 ts!ests!es golden-crowned sparrow.
 (Kos).
 ts!esqwanē golden-crowned sparrow.
 (Kwag). III 138.23.
 ts!esxawēq^u sandpiper.
 ts!ets!ēn rapids.
 ts!ēnāas R 224.25.

ts!ēⁿēxa guts of squid. V 492.37; guts.
 (Kos). C 332.30.
 ts!ēⁿēwa "bunch barnacles."
 ts!ēndēk'a to be scared. III 449.13;
 C 348.5.
 ts!enk^u-
 ts!ents!enkwa to wash hands. R
 308.77.
 ts!enkwa(a) roasted dry salmon (from
 ts!ex'a).
 ts!enkwa(a) to pay out line. R 177.61.
 ts!enkwa(a) furious, sing. III 223.13.
 ts!engūm cause of fury. C 126.5.
 ts!ēnxwa furious. III 223.13 (New).
 (dzendzenk'lāla to deride. X
 67.6?).
 ts!ek'(āla) to be awake. III 137.13.
 ts!ēts!ēk'ila watchman. III 447.23.
 ts!ek'lā(ēla) to tell news. III 49.34.
 ts!ekw(a) short. R 81.58; pl. ts!ē-
 ts!ek^u. R 228.24.
 ts!ekumēl tree stump.
 ts!eq(a) to throw away (old, useless
 objects). R 121.34.
 ts!eqw(a) dust (on clothes).
 ts!exts!eq!ūs dust on ground.
 ts!eq!ūs diabase. R 130.20. (tse-
 q!ūs?).
 ts!ex'(a) to singe. R 309.22.
 ts!ex'(ila) sick. III 423.1.
 ts!ex'q!ōlem sickness. C 50.14.
 ts!ex'ās new (mat or blanket). III
 64.15.
 ts!ēxw(a) to stab. III 270.20.
 ts!ēwayo bone dagger.
 ts!ēx'walil to dig up floor. R 256.31.
 ts!ex(a) tough. R 122.51; elastic; to
 bend. R 82.8.
 ts!ēts!ēxēg'ē sapside of wood. R
 112.37.
 ts!exō lin cod.
 ts!ēlāyē spruce root basket. C 316.14
 (Kos).
 ts!ēlāk'a old salmon with white skin.
 R 223.11.
 ts!ēlwaq(a) to praise. III 42.21; to
 supplicate. R 193.96.
 (ts!ēlk')
 ts!ēts!ēlk' feathers. III 14.9.
 ts!ēlgwa^εlāla eagle screeches. C 278.9.
 ts!ēlgwa^εl to forbid. C 232.26 (New).
 ts!ēlqw(a) hot. R 75.33.
 ts!ēlx'(a) fish go up river. III 71.3.

ts!eik'(a) startled. X 189.42; scared.

III 46.31.

ts!āx^əalis. to drift ashore. C 364.22.

ts!ā(la) tide, current. III 227.10.

ts!ā^əya younger brother. III 46.23.

ts!a^əwē beaver. III 130.17.

ts!āwūnx winter. III 378.7.

ts!āp!ax leaves of red cedar. R 95.40.

ts!ās(a) to be taut. R 158.37. (See tsāsa?).

ts!āmē fish bait. R 223.5.

ts!anananā' exclamation of Mink, for anananā'. C 158.15.

ts!ānōsa to catch seals, deer in net. X 14.36.

ts!ās(a) whale blows. III 313.21.

ts!āts!āik'owa snipe.

ts!ās(a) to resolve. III 467.39.

ts!ānōq!wala to urge, ask. X 4.19.

ts!āg'ōl old canoe. III 318.7.

ts!āts!ax'sila to caulk. C 278.22 (New).

ts!āk'(a) bird makes nest of soft material.

ts!āg'il bed. III 65.35.

ts!āk'iyend to cover with soft material. R 185.50.

ts!āg'idzem first course in meal. R 384.38.

ts!āg(a) mountain goat (Āwik'!ēnox^u). III 403.11.

ts!aq-

ts!āqōd to peel off cedar bark. R 122.55.

ts!āqems outer cedar bark. R 121.25.

ts!āts!aqela to run out. R 302.42 (ts!āxela?).

ts!āqw(a) lean salmon. R 354.36.

ts!āx'ens *Holodiscus arifolius* Sweet., *Sericotheca discolor* (Pursh) Rydb. R 157.3.

ts!ax^əwid to open. R 309.27.

ts!ālas(iēlāla) to divide. R 369.25.

ts!āg'a to run with tide.

ts!āts!ax'sem short board. R 186.20.

ts!āxsaē carved pole in front of house. III 221.3 (=stretched).

ts!a^əlēq!a mica. III 138.42 (dza^əlēq!a?).

ts!āts!āx'it pain in body.

ts!ēwalagek^u gutted, cleaned. R 416.47.

ts!ēs(a) to roast clams. M 682.5.

ts!ēts!aoqūla to drip (melting). R 436.91.

ts!āq-

ts!ēts!eqa winter ceremonial. III 15.12; R 342.11.

ts!āgats!ē house in which winter ceremonial is held. III 11.13.

ts!ēslāla tongs. R 70.18.

ts!ēts!esg'in name of grizzly bear. III 30.37.

ts!ēts!exsdala blanket wrapped behind a man. III 302.12.

ts!ēts!asō tangled. C 386.10.

ts!ēnē? R 175.14.

ts!ēn(a) lean. R 313.31.

ts!ēg'olas crosswise (ts!ēg'olas, short way). R 420.48.

ts!ēg'inaga gull. C 232.10 (New).

ts!ēkw(a) to eat clams. C 376.2 (Gwas).

ts!ēts!ek!wēmas shellfish. III 157.11.

ts-ēts!ax^əmōt clamshells. C 248.20 (New).

ts!ēkwayo hind flippers of seal (dzē-kwayo?).

ts!ēk!w(a) bird. III 60.28; gull.

ts!ēq!(a) narrow. R 128.57.

ts!ēqw(a) to travel over land.

ts!ēx'(a) to pick elderberries. R 167.3.

ts!ēx'ina elderberries. R 167.3.

ts!ēnana stems of—. R 255.7.

ts!ēx'mis *Sambucus melanocarpa* A. Gray.

ts!ēndzō elderberry cake. R 260.99.

ts!ēx'ewak^u cut. R 391.27.

ts!ēx'ts!ēk^u fish hawk. III 296.16.

ts!ēx'ubē prong. R 154.8.

ts!ēlwa(la) to be famous. M 718.1.

ts!ā to give. R 158.31.

ts!ēwana to distribute. R 410.14.

ts!ēwēk^u net measure. R 163.3.

ts!ōp!ax' mittens.

ts!āts!ōstō^ə to stop up holes. C 160.4.

ts!ōmax' barnacle. III 281.21 (Āwik'!-ēnox^u).

ts!āts!āma a barnacle (ts!ōts!ōmax C 64.11).

ts!ōs(a) to dig fern roots. R 143.30.

ts!ōyayu digging stick. R 115.1.

ts!ōts!esbes scaup duck. C 64.12.

ts!ōtsaga chickadee.

ts!ōn(a) thunderbird (Awailela).

ts!ōqw(a) to ring like metal. III 215.9.

ts!ōq!ūs(ēla) to put into mouth. R 412.51.

ts!ōxw(a) to wash. R 228.26.
 ts!ōk^u washed. R 406.35.
 ts!āwūnx winter. III 18.3.
 ts!ōx^ubetalis to push into ground. R 194.6.
 ts!ōx^uLEma grandson. III 51.29.
 ts!ōx^uLEMagas granddaughter.
 ts!ōl- black.
 ts!ōlto black. R 58.42.
 ts!ōlna coal. R 91.7.
 ts!ōl^ēid it gets black. R 91.15.
 ts!ōlēqa blackish, dark red.
 ts!ōts!almōt charcoal. R 94.20.
 ts!ōlōlaq horn spoon. R 102.2.
 ts!ōlayu powder. R 296.82.

n

neyimx'so lashed. R 165.63.
 nep(a) to throw a round thing. III 104.18.
 nebayu stone club.
 n^{em} one. R 61.35.
 n^{em}ābē^s square around. R 62.48.
 n^{em}āsgem equal length. R 78.4.
 n^{em}ādzō level. R 78.88.
 n^{em}āx'is the same. R 126.15.
 n^{em}āēlut house fellows. C 58.7.
 n^{em}āts two men who marry two sisters.
 n^{em}āla together. C 256.17; equal. R 78.3.
 n^{em}mēma, *pl.* n^ālⁿemēma family group (numaym). M 617.9; brothers. M 682.14.
 n^{em}mēmot fellows of family group, (numaym). R 59.50.
 n^{em}mēg'a to agree. C 22.16.
 n^{em}wōt friend, brother's brother, cousin of same sex. C 148.26.
 n^{em}mōk^u friend. M 706.8; one person.
 n^ān^{em}a nine. R 168.8.
 n^{em}salēs to land. R 215.52.
 n^{em}sawil canoe goes across river.
 nenāmux'ula to go to see. III 46.22.
 nenkw(a) to send with message.
 nenwaqens to foretell. III 32.7.
 neg'ā mountain. R 173.2, *pl.* naeng'a. C 174.21.
 nek(a) to steam. R 334.2.
 negūmp parent-in-law, child-in-law, nephew's wife, niece's husband and *vice versd.* III 51.17.

negūmp—Continued.

negūbētsōl parent-in-law, child-in-law, nephew's wife, niece's husband and *vice versd* after death of intermediate relative.
 nēnegwāyad each having sons-in-law. R 436.3.
 nek^u-
 nekūla to travel at night.
 negwis to catch salmon at night. R 305.2.
 nekw(a) to pick salal berries. R 208.2.
 nek'lūl salal berry. R 60.76.
 negūdzā salal berry cake. C 356.26.
 nek'elāla to walk on rock.
 neqa(?) to find by chance.
 neqels to find on ground. M 678.1.
 negēs not moving(?).
 neq- middle, straight.
 negedzō middle of flat thing. R 64.86.
 negenōs straight edge. R 63.71.
 negexlāla to bend over.
 negeltōd to do the same. R 200.17.
 negēg'ē midnight. III 85.27.
 negōyāfyē middle. R 100.15.
pl. naengoyāfyē. III 43.20.
 negōyoxsdala half full. R 103.34.
 neqemg'ustā straight up. R 61.6.
 neqa to go right on. C 148.17.
 neqa ten. R 82.19.
 neqag'iwala to start bow first. R 97.75.
 neqāla noon. R 358.40.
 neqālxstāla dinner.
 neqō to meet, to take revenge. III 469.28; C 346.19 (nāqō?).
 neq!ebōd half fathom. R 96.52.
 nexsē^s half. R 160.38.
 nexstāfyā to touch. R 86.96.
 nānaqasila to steer, to guide. III 79.32, 312.15; R 177.67.
 nānaxtō^s flush. R 84.62.
 nāqemk'a just in time.
 nāqelx'ēid to feel uneasy. X 5.4.
 nāxsaap!a mixed, half. R 190.34.
 nāxs'ilāla to hesitate.
 neqwa to swallow. R 342.15.
 nax^u- to cover with blanket.
 nāwem cover. R 251.11.
 nax'wid to cover. R 124.83.
 nex'ēūnē blanket. R 210.14.
 nōk^u covered. R 240.17.
 nākūyāla to be covered. R 271.38.

nexw(āla) near. R 88.44.
 nō^{yo} medicine put near back of
 pregnant woman.
 nex^{sōk} spoiled child.
 nexāq goose. C 64.2.
 nānaxagem brant goose. C 362.26.
 nāxaqlem goose. C 362.25.
 nexelil to paddle against wind. III
 351.21.
 nex^{usta} to walk up river. III 70.23.
 nexlaāx^{id} to become fullgrown. III
 180.7.
 nela to sing. C 320.26 (Kos).
 nel^{yō} song. C 320.15 (Kos).
 nel(x^{id}) to fly. C 260.1 (New).
 nela laughing goose. III 84.10.
 nel(ela) to shake. X 85.7.
 nela to lie on back. R 168.13.
 nā(la) day, light, south. R 77.80.
 ^{naqūla} light. R 123.82.
 ^{nāxwatslē} window.
 ^{nalōlela} to go south. X 3.11.
 nā(la) to dare. III 144.38.
 naē^e snow (on ground). C 14.4.
 naēnax^u to go home. (New.)
 n^{awalak} supernatural power. III
 59.40.
 ^{nawalakutāwē} tips of hemlock.
 ^{nanwalaguxlawē} little bunches
 growing on hemlock.
 namē^{yastōd} all go to one place.
 nāsa to cover. R 336.34.
 na^{yim} cover. R 165.52.
 nān grizzly bear III 33.24.
 nengeml grizzly bear mask. III
 33.24.
 nānag-
 nānagēg'a to obey. C 440.2.
 nānax^{mē} to reply. III 52.15.
 nānaxtslō to imitate. III 85.13;
 nā^{nēlelēlela} to repeat. C 12.24.
 nanōx^{wid} to become uneasy. C 78.33.
 nēnasa unavailable. III 449.31.
 nak^{l(āla)} to expect. III 151.21.
 nānuk^u expected. III 124.10.
 ^{nēnak'il} to look in house. III
 163.33.
 nakwē^{sta} thorough. III 185.13.
 nāqa to drink. R 199.35.
 nagatslē bucket. R 88.53.
 nenq^{lēma} whisky. R 199.35.
 nagayu drinking tube.
 nax^{ela} swamp.
 naqē^{sta} to be covered. III 177.8

nāxw(a) all. R 73.97.
 ^{nān^{xwēmas}} all kinds of things. C
 120.22.
 na^x vulva. III 46.36.
 nāla south, up river. III 7.1. (See
 ^{nāla} day.)
 ^{nelbend} to go up river. M 676.14.
 ^{neldzē} up river. R 223.12.
 nālenx the most valued. III 178.37.
 nālem black cod. III 359.2.
 nālamē R 207.40.
 nāl^{lē} wolverene. III 44.39.
 nā^{nak} to go home. R 58.31.
 nāg^e large basket of berry picker. R
 208.13.
 nānaagem small front basket of
 berry picker. R 208.13.
 nāl(a) to carry a string of fish. III 184.20
 to haul a string of fish down river.
 nēs(a) to pull out. R 195.1.
 nēts^{lēnox} one who catches devil-
 fish. R 151.22.
 nēts^{lē} red cod. R 253.2.
 nēg^(a) night. III 394.33 (Kos);
 nēkūla to travel at night. III
 115.19.
 nēk^u to say. R 203.59; to wish. III
 261.8.
 ^{nēnk^{lēqela}} to think. C 20.10.
 nēqw(a) fetus dies before birth. III
 184.28.
 nēqw(a) dirty water. R 283.53.
 nēx(a) to pull. III 23.1; R 116.6.
 nēl(a) to show. R 160.38; to tell. III
 17.10; R 425.27.
 nāqē^e mind. R 244.55.
 nāqamala without sense. C 148.4.
 nāxsāla without sense. C 150.14.
 nāxsāla nobleman. V 441.16.
 nāq^{lēgē} song leader, V 441.19
 nāqadē song leader.
 nāla to threaten. C 94.12.
 nōgwa III 17.1.
 nōmas old man. III 61.42; grand-
 father!; place at which sea monsters
 are believed to live.
 nōmadzīl old man who has given
 up his rank.
 nōs mine. III 53.24.
 nūsnelaa *Aruncus sylvestris* Kost.
 nōs(a) to tell a myth, story. C 376.7.
 nūyam a myth. X 3.1.
 newēlem house story. C 308.9.

nu'sē moon (name of a copper) (Hēl-dza'sq").
 nūn wolf. III 278.34.
 nōxwa small blueberries. R 300.78.
 nōx'semd to cover. R 190.38 (?).
 nōxwa to aim. III 139.24; nāla to aim. III 127.10.
 nōx'nokwaxla little thing! C 154.14
 nōx'wid to heat (?) R 148.44.
 nu'x'nēsmis animals of mythical times. III 223.11,
 'nōl(a) elder brother, sister. III 131.9.
 'nōlast!egēmē's eldest brother. III 45.18.
 'nōlawālil the line of first-born individuals of a family (=g'i).
 'nōlax'ts!anē's second finger, R 106.55.
 nūl- foolish.
 nenō'lō foolish. III 73.20.
 nenōlemlis to be out of mind. C 362.28.
 nōla scared
 nōlnēqalala troubled. M 717.3.

g'

g'iyē ? R 165.51.
 g'iwēs frost. R 186.3.
 g'īpa to tuck in between. C 18.23,
 g'imxwa a hump hangs on something (?).
 g'imxwalil to lie on face in house. C 296.14.
 g'imx'usē'sta to hang head. III 329.26.
 g'imwūlba hump on nose.
 g'iml- fishhook,
 g'im'elats!ē fish-hook box. V 472.4 (New) (=wiwak'ayewats!ē Kwag).
 g'āmo'la fishhook. III 292.30 (New).
 g'ēta to work in wood, to carve (erroneously k'fita). III 422.32.
 g'inwa to add. R 70.27.
 g'ins how many? III 457.4.
 g'inōx' how many people? C 374.31.
 g'inl- child.
 g'inānēm child. III 59.42.
 g'inlaxlē child's name.
 g'inlīd having children. C 104.11.
 g'ig'aōlnuk' parents. III 54.18.
 g'aōlg'ix' parents. C 276.11 (New).
 g'exw(a) canoe drifts away.
 g'ixw(a) steelhead salmon. III 303.25.

g'il(a) first. III 13.14.
 g'ildzes ancestors. C 300.23 (g'il-ts!es?).
 g'āla first. III 7.1; ancestor. R 223.16.
 g'āxg'ilaēL ancestors. C 12.26.
 g'ālaba to lead. C 386.31.
 g'ālog'iwē's leader. III 8.6.
 g'ālema!g'iwē's foreleg. R 117.39.
 g'il(a) to walk on four feet, to trot. M 666.19.
 g'aying'īlsēla pl. R 233.40.
 g'ilōlt!ēnd to step out on four feet, like wolves. C 24.31.
 g'ila grizzly bear. C 384.19 (De-nax'da'sx").
 g'ilg'aēmas animals. III 18.8.
 g'ilg'aōmas animals.
 g'ig'ilem ermine.
 g'ilalalela to dry salmon lengthwise on poles.
 g'ilēxwitsla water ousel.
 g'ilōl(a) to steal. R 223.19.
 g'il'wa canoe. C 310.6 (Kos). (See g'ā'slā.)
 g'ilxwila to make a canoe.
 g'ilp(a) to count. R 435.70.
 g'ilt!(a) long. III 78.7.
 g'ildas long blanket box, box for ceremonial objects. R 59.67.
 g'ilt!exlāla long handled (ladle). R 258.56.
 g'ilts!ānē bala long span (tip of thumb to tip of second finger)
 g'ilx'(a) leaky. R 91.16.
 g'ilxas urethra ? (=l!adzāxs New);
 g'a this. R 88.24.
 g'āyanāla to know. C 56.1 (?).
 g'āya-
 g'āya'snakūla to come from. C 60.31.
 g'āyōl to obtain from. III 26.11.
 g'āyagas place from which one comes. III 150.25.
 g'āx'ēid to come from. R 120.21.
 g'āg'ilela from. R 60.13.
 g'āyānēm obtained from. R 235.21.
 g'āya'slas cause. C 160.1; R 397'86, 409.32.
 g'a'yāla to ask in marriage. C 328.23 (Kos).
 g'āwēq!ānēm small clams. III 134.23. R 72.73.
 g'āg'ima small debts. III 452.1.

- g'āg'ōmas shadow on ground. III 354.20.
 g'āg'ōna to request somebody to do a thing for one. V 494.6.
 g'āx to come. R 88.52.
 g'āxēmōdala to give marriage presents. C 306.26 (Kos).
 g'alala birds expect danger and raise their heads (g'ōlāla?).
 g'āslā canoe. III 127.6. (See g'ilēwa).
 g'alēwala g'ōmaga a fish. (Hydrolagus collici).
 g'āgiwāla twelve days. R 129.19.
 g'āxela selfish.
 g'āla loan at 100 per cent interest; to owe. R 432.10.
 g'i- to be, to put.
 g'ēs to be on ground.
 g'itslōd to put in. R 205.9.
 g'āyas place where something is. R 225.43.
 g'āyasila to make room. R 226.15.
 g'āēl to be on floor. R 75.31.
 g'āēlas bedroom. III 22.5.
 g'iyemtslā to be in. *pl.* R 126.12.
 g'ixsā stern seat in canoe. R 395.23.
 g'ig'a(ēqa) to resolve. C 20.6; R 111.2.
 g'iswāla to help. III 166.3 (see g'ōx-ēwid, g'ōxwāla).
 g'i lord. III 101.22; line of eldest children. C 16.29.
 g'iya my dear! C 70.3.
 g'is-
 g'inp man's brother's wife, wife's sister. III 207.21; X 201.27.
 g'ēdzōl man's brother's wife, wife's sister, intermediate relative dead.
 g'ēs'gas to make love to sister-in-law.
 g'ig'ē'yatsaga mouse. III 38.15.
 g'ig'iltāla to purify. C 326.19 (Kos, Gwas).
 g'ig'ā tooth. III 96.19.
 g'ig-
 g'igāmē chief. III 25.13.
 g'iqamēnē chief's families. R 396.65.
 g'igabāyē lower chief. M 671.13.
 g'āg'ēxsila to treat like a chief. C 106.2.
 g'igad subjects. those who have a chief. III 7.2.
 g'āgēl second chief. C 384.3.
 g'ēx'sō to cross land. C 104.13.
 g'ēx'sōg'ug'eyōx'sayōk one hundred bundles. R 192.76.
 g'ixa to sharpen knife, saw; to grind. III 96.19; to polish with gritstone. R 103.31; to rub. R 103.28.
 g'ēxa to put away. R 58.45.
 g'ilayo winkle.
 g'ōmaga liver (?). R 94.17.
 g'ōtlala loon. (Kos)
 g'ōgūyo foot. R 114.76.
 g'ōx'ēwid to help. R 242.7. (See g'i-wāla.)
 g'āwālapla to help each other. R 285.90.
 g'ōk house. R 58.31.
 g'ōkūla to dwell. III 7.1; village. C 24.19 (g'ōxwa C 376.10 [Gwas]).
 g'ōkūlōt tribe. III 30.31, *pl.* g'ōl-g'ōkūlōt. R 319.2.
 g'ōkwaōt tribe. C 308.15 (Kos).
 g'ōx'dems village site. R 204.66.
 g'ōgwad house owner. R 241.41.
 g'ōkuns woman married outside of her own tribe goes to get property from her father for feast.
 g'ōlāla to expect unseen danger; to be uneasy. X 170.38.
 g'ōl- provisions.
 g'iwūlk traveling provisions. V 480.9, *pl.* g'ōlg'iwē. C 162.3.
 g'āg'ōla to try to get provisions. X 193.28.
 g'ōltāla supper.

k

- k'ip(ēla) to carry wood in arms. III 334.7.
 k'āpa; k'āpa(la) to embrace. C 220.9.
 k'imtslālil to keep. R 396.71.
 k'im'ya to catch hamatsla. III 232.24; ends of circle meet. C 36.19.
 k'imta to pluck off, clean berries. R 264.9.
 k'imtāla to clean crabapples. R 216.73.
 k'it!alēlōd to fit in. R 152.33.
 k'it!elaxla cranky (canoe). C 64.9.
 k'esplōlē Ribes laxiflorus Pursh.
 k'its!exsdē tail of porpoise.
 k'ina to scoop up. X 168.35.
 k'enqalalēla attendant of cannibal. III 414.27.
 k'enqōx'ēwid to meet. C 172.16.

- k'înx'(a) to roll. III 301.26.
 k'ânê^ε hoop for game. III 296.37.
 k'înxstāla to have mouth in water. C 166.24.
 k'înqa to apply mouth; k'înx-
 ^εalēla. C 54.25.
 k'îq(a) canoes meet, people strike heads
 together.
 k'āqō canoes meet.
 k'îqalōd to nudge. C 18.2.
 k'îqēta to raise head (dog). C 10.12.
 k'ēgedzō to put down fish. R 229.3.
 k'āk'ewa to wait(?). R 318.17.
 k'ēxw(a) whale blows. III 312.14; steam
 blows off. V 473.6.
 k'ēwas blow hole of whale, por-
 poise, etc.
 k'îx(ēlāga) crow. III 47.30.
 k'expālā smell of crow.
 k'lāna crow. (New.)
 k'îx(āla) stench. III 319.14. (See k'il-)
 k'ēlāk^u muskrat.
 k'ēlēg'ind to lick off inside (?).
 k'îlx'(a) circle, round, to turn a grind-
 stone.
 k'îlx'sta a round pond with steep
 sides. III 143.3.
 k'îlx'ēid to revolve.
 k'îlx'sto round. C 392.32.
 k'ik'îlnala. trying to encircle (nov-
 ice). III 59.24.
 k'ak'îlx'āla to bulge. R 57.17.
 k'îlxw(a) to buy. R 289.86.
 k'îlōm price. C 86.2.
 k'îlx(a) to strike face (?).
 k'îl(wustala) to lift. R 430.49.
 k'îl(ēla) afraid. III 46.7.
 k'îlēm dreaded. M 717.2.
 k'ā- to put down a dish. III 81.32.
 k'ax'dzamōlîl V 442.16.
 k'āya to drive away. C 340.4.
 k'ām(a) wing (cut off). III 313.17.
 k'āmaxk'amaqlastō snapping door. C
 272.6 (k'amak'amaqa'stō?).
 k'at(a) to put down a long thing. R
 175.13.
 k'adēdzōd to put down a long
 thing on a flat thing. R 62.56.
 k'!āādem sticks that hold salmon
 flat in tongs.
 k'āk'ētēnxēs side pieces of drying-
 frame. R 271.51.
 k'ādayōl ruler. R 260.98.
- k'as-
 k'āts!ēnaq spoon. R 102.2.
 k'ādzatslē spoon basket. R 238.12.
 k'ik'ādzem small wooden spoon. R
 290.4.
 k'as'id to distribute spoons. R
 407.51.
 k'asēla to make spoons. R 103.27.
 k'as(a) to shred cedar bark.
 k'ādzek^u shredded cedar bark. III
 58.35.
 k'asēlē^ε cedar bark being shredded.
 R 134.32.
 k'āyayō R 109.16, k'adzayo R
 109.4; instrument for shredding.
 k'ats!āēnēs (?) R 248.39.
 k'ānē punk, fungus on trees.
 k'înk'înk'!es fungi on ground
 (=echo).
 k'anēs hoop game. (See k'înx'a.)
 k'āk'îltsema to try to bring back with
 pole a round thing floating on water.
 III 102.26.
 k'āqelgēs canoe passes through (char-
 coal). C 268.7.
 k'āqelātsem^d to slice crosswise. R
 348.5.
 k'ax^εalēlōd to put stick backward. R
 76.51(?).
 k'āx cry of crow. C 246.32.
 k'āl(a) to carry clamshells. V 493.2.
 k'ēs(a) to light matches. R 505.22.
 k'in(a) to scoop up olachen or herrings.
 X 168.35.
 k'āx story name of Mink. M 712.8.
 k'îxw(a) hair is brown.
 k'ēx(a) to scrape. R 115.85.
 k'ēxayo cockleshell for scraping
 skins.
 k'ēxāla to scrape off. R 268.90.
 k'ēlts!āla to pile up. R 526.1.
 k'ēl(a) to fish with net. C 102.29.
 k'ēlēm net. C 104.9.
 k'ât- ?
 k'ēk'ât!āla to warn. C 344.3, 356.21
 (Kos).
 k'ât!āla talker(?).
 k'ōt(a) to guess. R 72.56.
 k'ōs(ēla) to scrape off scales. R 345.17.
 k'ōgwis pearl shell.
 k'ōkwēxtāla button blanket. III
 449.5.
 k'ōqw(a) to break stick, copper. III
 448.34; R 403.13.

- k'ōqw(a) to bend.
 klōgwayo instrument for bending.
 R 71.42.
 k'ōxw(a) to cool off, lukewarm. R
 144.34.
 k'ōlēš thin, lean. III 345.20.
 k'ōl(a) water sinks. III 143.33 (river
 is nearly dry, Kwag).
 k'ōlēš low water in stream (Nim-
 kish).

k'!

- k'!ewelk^u cut in thick pieces. R
 250.92; square; R 147.17.
 k'!ep(a) twisted. V 496.7 (k'!elpa?).
 k'!ip(āla) to hold with tongs, R 348.53.
 k'!iplāla tongs. R 74.9, 434.35.
 k'!im^a to surround. C 26.3 (k'!im^aya?).
 k'!emāqela calm. R 413.1.
 k'!āmlax calm (New).
 k'!im^ayaxla joint where side of box is
 nailed together. R 276.17.
 k'!im^ay(a) to lock door, to bar behind
 oneself.
 k'!emt(a) to notch, to cut across. R
 106.46, 152.6.
 k'!ems(a) to rough out canoe. V 344.32.
 k'!emne a fish (Clupea Pallasii).
 k'!iml(a) to adz. R 58.34; 103.24.
 k'!imtōd to adz top. R 65.19
 (? k'!imtōd?).
 k'!eyimsāla to adz holes through.
 R 170.53.
 k'!ēk'EX'sewak^u holes cut out. R
 170.52.
 k'!idelāwē kingfisher. III 296.16.
 k'!ēdāwē kingfisher (New).
 k'!idelx(ēla) dizzy. III 247.34.
 k'!idēg'ēš to cut neck (?). R 223.4 (k'!i-
 lēg'ēš?).
 — dorsal fin, X 192.20; R 227.4.
 k'!it(a) to weave wickerwork. R 100.1;
 to make a fence, a drying frame; to
 weave cedar bark. R 137.26.
 k'!itela wattling. III 189.5.
 k'!itk'!ēdēs fence. III 28.2; frame
 for drying berries. R 231.10.
 k'!idem woof. R 138.48.
 k'!itdemil weaving frame. R
 142.22.
 k'!esk'!esa holding slack. R 131.15.
 k'!eswūla to keep secret. C 380.3
 (Gwas).
- k'!etslē fungus growing on trees (burnt).
 k'!ēn(āla) (hair, horns) are loose. R
 102.11.
 k'!ēng'alil to go to get. R 88.51.
 k'!ēnemg'alil to look over. R
 191.59.
 k'!ēnāesa to feel cold. III 45.29.
 k'!ēnwis spider crab.
 k'!ēnōt Chiton. III 344.37.
 k'!ēnx'ēid to select. V 440.40.
 k'!ēnxw(a) (hair is) matted.
 k'!ēnxw(a) (?) shaky, unsteady. III
 312.6.
 k'!ēnwala cranky on water (canoe).
 k'!ik(a) to pull (backward); to pull,
 stretch skins. III 139.40.
 k'!a^anakūla (?) III 352.25.
 k'!ik'!ēnakūla to go ashore back-
 ward. R 414.10.
 k'!ik'!aōk^u skunk cabbage.
 gwēx's k'!ik'!aōk^u plantain (=like
 skunk cabbage).
 k'!ēq(a) to pay in advance, to throw
 salmon on blanket on ground, to pile
 up blankets. III 453.19, to count
 blankets or mats.
 k'!ēqw(a) to pull out (something easily).
 V 387.20.
 k'!iq'lūs poles. C 24.13.
 k'!iq'lūs young spruce.
 k'!ēk'!aguxstalil to hold in mouth.
 C 184.21.
 k'!ix'welsela to put sticks in
 ground. C 148.9.
 k'!iq'xstend arrow strikes notch.
 C 122.24.
 k'!ēxw(a) to blow out. R 389.29.
 k'!ix'(a) to defecate (dog salmon or hali-
 but). III 293.29.
 k'!ixemx'ēid to keep eyes shut. C
 208.14.
 k'!ilem tongue. III 197.10.
 k'!elk'!elx'ēn to lick off. C 388.17.
 k'!ilk'as a plant (=tongue of
 ground).
 k'!ilāk^u digging stick. R 72.73.
 k'!ilēg'ēš dorsal fin (?) R 227.4.
 k'!ilp(a) to twist. R 37.4.
 k'!elp!āla copper smell. III 64.8.
 k'!ilt(a) mouthful. R 290.13.
 k'!eltama to despise. III 437.5, R
 409.29.

- k'fīlk'(a) to tie strings on (?). R 139.5, 17.
 k'fīlx'plēq handle of digging stick.
 R 147.28.
 k'fīlg'ik^u stitch in open work-bas-
 ket (tying).
 k'fīlq(a) man urinates. III 264.25.
 k'fīlx'(a) raw. R 368.34; unripe. R
 282.14.
 k'fīlx(a) fire is extinguished (k'fīlqa?).
 k'fīlx'ēd to extinguish. R 127.39.
 k'fīlx(ēla) a thorny plant with milky
 juice.
 k'fīl(a) to shake off. R 209.2.
 k'fīldzō to shake off on flat thing.
 R 221.2.
 k'fīlto^εnakūla it gets dark (?). R 190.47.
 k'laak'lēdxlā wax wing (=flat knot on
 head).
 k'lā to take sand, berries in hand. R
 203.58.
 k'lax^usā to draw (head) back through
 something. C 392.29.
 k'lā to go backward. III 352.15;
 R 131.15.
 k'lex'alis to back canoe. R
 193.98 (k'lax'alis?).
 k'lāyaxw(a) to be half dry (salmon). R
 316.4.
 k'laōk^u skunk cabbage. R 335.21; only
 reduplicated k'fīk'laōk^u.
 k'lāwas dry halibut. R 130.33.
 k'āwadzagēs mantle of mussel. V
 487.35.
 k'lāwaqla Hēldza^εq^u name for Dzōno-
 q'wa; name of a copper.
 k'lāp(a) to gnaw (mouse). III 370.41.
 k'lāpk'lāpas shrew.
 k'lāma Salmo Clarkii.
 k'lāma^{em} Salmo Clarkii stomias.
 k'lāmadz(ēna) cascade.
 k'lām^x^u.
 k'lāmōma hemlock needles. R
 184.3, 423.25.
 k'lāk'emwa to try to get hemlock
 needles.
 k'lād(a) a fish (Platichthys stellatus).
 k'lādā^εya being on a flat thing. III
 307.26. (k'ladzā^εya?)
 k'lāt(a) to paint. R 236.15 (k'lātla?).
 k'lātaas paint dish. R 58.40.
 k'lātlēnox^u painter. R 236.15.
 k'lasaxa white owl.
 k'lēk'lādzēg'ē^ε hand tied behind. III
 158.38.
 k'lasō married couple separates; hus-
 band divorces his wife.
 k'ladzalatslē ant (=gathers in hole in
 ground, see k'lā to take sand in hand).
 k'lāna crow (New); name of copper
 (Hēldza^εq^u).
 k'lak'laqwāma Chamaenerium spicatum
 (Lam) D. F. Gray.
 k'lāk'lēla^εma Scirpus microcarpus
 Presl.
 k'lāk'losa^εma Struthiopteris spicans
 (S) Weiss.
 k'lāq(a) foundation of logs. M 679.19.
 k'lāxsēstend to place logs around.
 III 277.19.
 k'lāgīl staging in house. R 167.31.
 k'lāgēdzō (?) to put fish on flat thing.
 R 403.4. (k'lāgēdzō).
 k'lāxw(a) to shave (=xēlxwa). III
 253.11.
 k'lāwayu (shaving) knife. III
 266.34.
 k'lāk^u shaved, whittled. R 79.15.
 k'lāwatslē carved box. C 304.2.
 k'laxdēm beam, long pole. R 167.19.
 k'lāl(ēla) to steam. R 74.17.
 k'lāla to menstruate. C 350.23
 (Kos).
 k'lēlalāmas to be out of breath.
 k'lālmīs womb. III 46.34.
 k'lāl(a) to throw a flat thing.
 k'lād(a) third finger.
 k'lā to cut blubber. C 258.16; to carve
 wood. III 99.20.
 k'lēyōl whale blubber. III 383.29.
 k'lēk^u carved figure. III 122.14.
 k'lēyāla virgin. III 219.14.
 k'lēōx^εwid to disappear. C 80.12.
 k'lēt(āla) to sit still (?).
 k'lēdēl chief's eldest daughter. III
 220.7, pl. k'lēsk'lēdēl. R 126.13.
 k'lēdad having a princess. C 107.4.
 k'lēt(a) to gather grass.
 k'lētlem grass. R 188.50.
 k'lēs not. R 57.4.
 k'lēas nothing, none. R 57.4.
 k'lēsāla to hang down. R 271.51.
 k'lēsō crest, privilege. III 121.32.
 k'lēk'lēslen dreadful body; cliff. III
 369.30.
 k'lēk'lēsneqalag'ila to frighten.
 III 483.26.
 k'lēq(a) to have headway (as canoe after
 paddles stop).
 k'lēgēm water cutter of canoe. R
 176.49.

k'!ēx'sōd to cut (?) R 169.46.
 k'!ēxw(a) slave runs away, escapes. III 34.31.
 k'!ēxk'!ēxēs a diver.
 k'!ēl(a) slime. R 245.79.
 k'!ēlak(a) to strike with weapon. III 98.28.
 k'!ēl(a) to cut grass or seaweed with sharp edge.
 k'!ēlēnx knife(?). III 270.21 (Kos).
 k'!ēk'!ēlēmak^u scarred (name of a mountain in Knight Inlet).
 k'!ōp(a) to tear a flat thing. R 319.21.
 k'!āk'!obanē old mat. III 178.10.
 k'!ōbawas cedar bark blanket. III 92.35.
 k'!āt to throw away. X 115.32. (to throw sweepings out of house.)
 k'!ō^{ma} bullhead. C 210.33. (k'!ō^{ma}?)
 k'!ōmatslē dried clams. III 134.2.
 k'!ōmēs boiled gills. R 407.43.
 k'!ōmstag'!ēlak^u gill soup. R 407.59.
 k'!ōden half a finger width, from palm to back. R 62.43.
 k'!ōdagē clitoris.
 k'!ōt(ala) to put on edge. R 387.16.
 k'!ōtēla salmon. R 223.6.
 k'!ōs(a) to bend edge of box; corner of walls of house. R 75.43.
 k'!ōdzōd to tear off. R 163.24.
 k'!ōk^u to stand on edge.
 k'!ōgwidzēs edge. III 68.22.
 k'!ōkumliḥ board front. X 4.40.
 k'!ōkula bracelet. III 449.6.
 k'!ōk!uḥnōs triangular. R 147.21.
 k'!ōqū(la) to carry a basket in one hand. R 264.19.
 k'!ōgwas handle. R 139.8.
 k'!ōxw(a) shaman sucks out disease. (See k'!īxwa?).
 k'!ātslē dish into which shaman spits sickness.
 k'!ōxw(a) to fold. III 338.39.
 k'!ōxug'āl to cut. (?) R 103.33.
 k'!ālag'īlē to open shells on water C 224.3.
 k'!ōlōt! porpoise. III 207.29; R 174.2.
 k'!ōlōx^u dried salmon with three sticks across, hanging from tail. R 236.17.
 k'!ōlla rough. R 103.26.

gw

gwa- down river.
 gwaē^e down river, north. III 7.2.
 gwāsem tears. III 470.1.
 gwasōd to place side by side. R 93.2.
 gwats!(a) to chafe through.
 gwanap! to try each other (gwenap!?).
 gwāna(x'ēid) to bend over, to double up. R 110.28.
 gwanāla bent over. R 138.45.
 gwānagek^u bent over. R 135.24.
 gwānala to consider. III 473.38; R 69.7.
 gwanāla to expect. C 34.20.
 gwāgwatala (?) III 286.23.
 gwagōlemx'sila to make salmon trap (Awik'!ēnox^u) C 374.21.
 gwāgūltama (from gūlta) fireweed, Chamaenerium augustifolium.
 gwāqlela to wish, to prevent (?) R 187.24.
 gwax^ugugwis seaweed. C 354.2.
 gwāfexs to go away in canoe. R 99.45.
 gwēx'ēid to awaken (k'lwēx'ēid?) III 251.4.
 gwēgwēgwē oyster catcher.
 gwēla to scatter (sticks, clothes, blankets). R 261.30.
 gūdēna golden-eye duck.
 gut(a) to untie. R 369.9.
 gus(a) to wash. X 197.26 (New).
 gun(a) to try. R 102.10.
 gunēp alder wood. C 68.9.
 gūntl(a) heavy. R 195.27.
 gungōllālis making fall before him.
 gunxatslē basket for hykwa.
 gūq(a) to pour. R 47.7.
 gūlt(a) fire flames. III 45.31.
 gūldēm flicker. C 132.16.
 gulkwit to rub body (with hemlock branches?). C 30.2.
 gōu(ēla) to walk down river, C 24.9.
 gūlēsa to keep, to leave standing. R 269.12.

kw

kwapōd to tear off. R 95.25.
 kwas(a) to kick. X 60.13; R 176.49.
 kwaskwas bluejay. III 361.29, (kwes-kwes?) III 49.28.
 (kwak^u.) Kwāg'uḥ name of tribe.
 kwax'ē(id) to smoke. R 150.25.

kwaxw(a) hole. III 72.39.
 kwaxw(a) lungs of porpoise.
 kwālatš!em making sleepy(?). R 339.29.
 kwāl̄(id) to decrease, to be used up(?).
 C 360.34.
 kwās(a) to wash with urine. III 62.18,
 kwāsa (New). C 194.9.
 kwāts!ē chamber vessel. M 684.7.
 kwēg'aēl call of bluejay (?). III 49.33,
 or to cry (?), k!wēg'aēl.
 kwēs(a) to spit. R 58.39.
 kwēk^u eagle. III 92.29.
 kwēkux^d marmot. R 422.6.
 kwēq(a) to rave. III 224.26.
 kwēxel̄is C 10.5.
 kwēx(a) to club. III 242.5.
 kumb(a) to stoop.
 kwilk'ā wren. C 226.23 (New).
 kūt(āla), or kutēla low-sided, shallow
 basket. R 140.12.
 kūtāla log sinks in deep water.
 kūsāla to pluck off leaves. R 259.78.
 kusx'āla splashing. R 183.5.
 kusx'āla streak of spray, fluid runs
 out. III 345.35; C 44.15.
 ku'n(a) mink. III 362.1 (New).
 küns(a) to steam in oven underground.
 R 90.78.
 kūnyas oven. R 164.46.
 küns(a) clouds roll along. III 112.2.
 künsemāxa clouds roll down. C
 12.10.
 künxw(a) to thunder. M 685.12.
 kūk'(a) a person falls. III 407.13.
 kūk'(a) berries burst. R 270.27 (qūk'a?).
 kūq(a) to split. R 57.5, 82.16.
 kūxs^ēend to split. R 57.10.
 kūx(a) flow. R 341.61.
 kūkūmx'a ruffed grouse.
 kuxālas a berry, Vaccinium globulare
 Rydb.
 kul(a) to lie, several persons. III 25.5.
 kwelel̄its!ēnox^u able to reach. R 129.9.
 kulēyē^ē reed mat. R 94.15.
 kulxw(a) grayish. R 296.78.
 kułtsemāla 'sunken rock, awash.

k!w

k!wēyīm crew of warriors. III 212.14.
 k!wā(āla) to sit, one person. III 8.1.
 k!waxlāla steersman. C 352.13.
 k!waāpa man gives property to wife's
 father, to get back wife who left him.

k!wāwaqayō instrument for cutting off
 heads. M 706.7.
 k!wāt(a) to stake in gambling. C 234.16
 (New).
 k!wās mussels. C 224.3 (New).
 k!wa^ēsta cup.
 k!wāk!wayaak^u tried to be made light.
 (or k!wāk!weyaak^u). R 140.21.
 k!wāk!watama a tree, Populus bal-
 samifera L.
 k!wāk!ūnwayo paint for protecting face
 against sun.
 k!waq-.
 k!waxlāwē^ē cedar wood. R 59.62.
 k!wāk!waqla to try to get cedar
 wood.
 k!walō^{ēs} to marry brother's widow.
 k!wās sleeping place of seals. R 178.85.
 k!wāts!ē canoe. C 296.10. (Kos.)
 k!wäg'ila quite (?). III 22.9.
 k!wē(g'aēl) child cries. III 207.31.
 k!wēt(a) to pry open. C 246.1.
 k!wēt(a) to make a groove. R 58.38.
 k!wētaa a barnacle. (gwētaa ? k!wē-
 tlaa ?).
 k!wēs(a) to snow. III 392.20.
 k!wēs^{mis} snow. C 12.20.
 k!wēna^ēid to move. III 57.30.
 k!wēx^usemāla twisted. R 78.99. (=selx-
 semāla.)
 k!wēx(a) to plan. III 302.5.
 k!wēl(a) feaster. III 235.41.
 k!wāx^umōt slow match. C 248.18;
 sucked. R 358.33.
 k!weyaak^u steamed. R 334.1.
 k!uyōq^u proud. C 244.15 (New).
 k!up(a) to break with hands (dry sal-
 mon, branches). III 411.4.
 k!ō^ēma bullhead. III 149.17. (k!lō-
 ēma ?).
 k!omēs R 382.55.
 klumał battledoor and shuttlecock.
 k!ōmōs(a) to be a model, pattern of some-
 thing. C 86.28.
 k!ūmt(a) to suck. III 126.29.
 k!ūmsl̄a a fish (Hemilepidotus tilesius).
 k!ūml̄-
 k!ūmēlx^ēid to burn. R 102.9.
 k!ūmla to burn.
 k!ūml̄(a) to shrink back. C 40.22.
 k!ut(a) to stick on. R 299.60.
 k!wēk!ūtsem sticking on. R 420.40.
 klutāl blanket. C 190.17. (New.)

k!ūs(āla) to sit, several persons. R 246.88.
 k!ūdze!enē to take off fish from hook
 (or k!ūdze!enē?). R 181.51.
 k!ūtsem light of weight. R 140.21.
 k!ūsē light clay. R 190.34.
 k!ūtšlēs leather, hide, skin. III 89.29.
 k!unaxw(a) to split boards. C 196.1.
 (New.)
 k!ünq(a) wet. R 314.26.
 k!ūk'elis to budge, can be moved. III
 372.19.
 k!ūk'leg'aš noise of bursting. III 186.8.
 k!ūxw(a) sunburnt. R 431.71.
 klux-? klux-? to tow. (Kos.)
 kluxsdelē to tow. C 332.6 (Kos.).
 k!ūl(a) to pull out hair, to pluck off.
 III 87.22.
 k!ūlp(a) to pick off berries. R 206.29.
 k!ūlk!ūlpšāla to tear a bird to
 pieces. C 190.3 (New).
 k!ūls(a) to take fish out of trap. R 183.1.
 k!ulxšed to sight. V 360.9.

g

gaāgas eye (New); heart of wood (New).
 C 218.24.
 geyages eye.
 gatsētseya bunion.
 geyōt long ago. R 77.82.
 gēbelaliēla R 113.51.
 gēlōq!w(āla) raven's cry. M 689.10.
 gēbelōxstāyē eye. R 395.43.
 gap!eqa to tuck in. III 128.20.
 gemōt(a) wolf howls. M 711.15.
 gēms dead fern leaves, moss. R 257.48.
 gēmx(a) to carry blankets, branches,
 etc., on arms. III 453.3; R 343.30.
 gēmx(axdzē) left side (of canoe). R
 97.69.
 gēmxw(āla) to hold head bent down. R
 272.77.
 gēdelōq!witsē navel.
 gēna baby girl. III 207.40.
 gēnk'(a) thick, pasty, thick fog. III
 255.38.
 gēnla beware! III 394.22 (Kos).
 gēnem wife (stem gēg-). R 72.73.
 gēg'ad having a wife. R 65.30.
 gāgak'!āla to woo. C 64.18.
 gāgak'!ālayu wooing song. C
 298.17.
 gēgēlāl red-breasted robin.
 gēgōqu swan. III 61.32.

gēx^useq!end to spread, throw some-
 thing over a rope or a log. III 79.11.
 gēl(ēm) rib. III 43.38.
 gēlaōl bone club. C 310.18.
 gēlemx'ā strainer made of ribs. R
 411.44.
 gēlx'ēid to scold. III 320.21.
 gēlēs(ēla) to screech. III 295.34.
 gēlē wave. III 256.20.
 gēlēxšwid to bend down. R 210.25.
 gēlōgwa to be bent? III 295.33.
 gālek^u hooked.
 gēlp(a) to grasp with hands. III 126.26.
 gēls(a) to smear on. R 299.64. (q!ēls?)
 gēlyayo paint. R 58.43.
 gēlts!ēm mussel shell knife. R 242.16.
 gēlq(a) to lift. III 127.28; to swim. III
 375.4 (Kos).
 gēlxšed to spin two threads of bark to-
 gether. V 486.29.
 gēlxw(a) to count on fingers. III 449.12.
 gēlx(mes) rosebush.
 gēgēlx rose fruit.
 gā(āla) morning. R 95.39.
 gaaxstē breakfast. R 253.20.
 gay- across. R 374.26.
 gēyāla crosswise. R 412.48.
 gēbē crosspiece at end. R 272.66.
 gāya- to come from. III 39.31.
 gait hat. C 236.2 (qait?). (New, Kos).
 gatō grandfather!
 gasx'ex'ēid to carry (see gax'sāla, gax-
 sex'ēid?) R 236.21.
 gādzeq starfish. III 312.14.
 gadzeq(āla) woven in broad strips. R
 137.34.
 gān^ē mother!
 gānaō^ē mother!
 gānadzē grandmother!
 ganōl night. R 120.12.
 gāgēmp grandfather.
 gāgas grandmother.
 gāgr(k'!ig'aš) to apologize for something
 that has been said.
 gāgelwaēms fir tree. III 309.1.
 gāgēsāmak jellyfish.
 gāgex'aēmē Galium Aporine L.
 gāxšēn to straddle. R 133.22.
 gāxsq!end to step over a log or a
 rope.
 gaxayu adz. V 347.8.
 gāxwūtōd to hang down. C 156.3.
 gax'sāla to carry on fingers. III 306.37.

ɢaʎl(a) reproach. III 451.27.
 ɢalōpaʎa crosswise, a line crosses over.
 R 134.7.
 ɢalōdayu trolling hook. R 158.45.
 ɢaʎlōlem objection. III 451.27.
 ɢālela gol (Kos).
 ɢal(a) to fish with hook. III 329.21.
 ɢēʎ(s) long (on ground). R 86.6.
 ɢāla long time. III 39.37; R 82.8.
 ɢēla come! III 261.10.
 ɢēmas old salmon. R 315.3. old mat.
 R 519.42.
 ɢāɢiwāla twelve R 276.13.
 ɢēt(a) fresh (fish). R 245.86.
 ɢēsdem Heracleum lanatum Michx.
 ɢātsem claw. III 313.43.
 ɢētslā to beg III 105.15.
 ɢēʎnāl(a) to threaten. X 8.3.
 ɢēn louse. III 293.40.
 ɢēʎnē salmon roe. R 58.39.
 ɢēɣw(a) to hang. R 225.9.
 ɢēwas deer. III 94.17; hanging
 place.
 ɢwa. stop! C 160.18.
 ɢwāla finished. III 18.12.
 ɢwaɣsd to desire. C 328.19 (Kos).
 ɢwayakʎāla to stop. R 294.52.
 ɢwāyuk^u heavy. III 455.2.
 ɢwādem huckleberry. R 296.1.
 ɢwāta to pick huckleberries (?).
 ɢwasēd to mention, to refer to. III
 16.10.
 ɢwēʎyō referred to. R 131.8.
 ɢwas(a) this side of something, less.
 ɢwas(ōlela) to approach. III 8.3.
 ɢwa(gʎustāla) to raise head. III 293.18.
 ɢūyōlela direction?
 ɢwāɢwaxmes. big alder tree.
 ɢwax^u-
 ɢwaʎwina raven. III 110.1.
 ɢwāɢwēxʎsāla to talk. R 60.1.
 ɢwax^uɢūwa a fish (Calamus penna).
 ɢwax(a) streaks on body.
 ɢwaxʎnēs dog salmon. R 58.39.
 ɢwāl(a) finished, ready. R 57.14.
 ɢwalas lizard. III 261.33.
 ɢwal(ela) to groan (qʎwalela?). C 54.10.
 ɢwāmagʎiw(a) to go stern first. R
 212.12.
 ɢwē(gʎila) to do thus. III 369.25.
 ɢwēxʎs like. R 59.67.
 ɢwēxʎsdem kind. R 140.18.
 ɢwāla thus. R 58.26.

ɢwēdz(a) sparrow. III 13.14.
 ɢwēkʎ-
 ɢwēʎyīm whale. III 310.31.
 ɢwagwēkʎla to go whaling. M 667.9.
 ɢwēlɢwāla property, clothing. R 351.14.
 ɢūyīnxē straight edge. R 65.5.
 ɢūyōlas place of catching halibut. R
 253.2.
 ɢōbeta scales. R 409.31.
 ɢūms ochre. III 330.41.
 ɢūmyasapla to give first potlatch
 (from ɢūms ochre).
 ɢotl(a) to punch with fist.
 ɢotlāla cry of loon. III 228.16.
 ɢōs dew. R 240.18.
 ɢēgōsemala to perspire. R 407.59.
 ɢōsɢimux^u name of tribe, Koskimo.
 ɢogōs sawbill duck. III 461.31.
 ɢūn nettle, nettle fibre. R 163.1.
 qūn(a) to pay debt. III 451.41 (qwana,
 ɢuna?).
 ɢūnēʎ ashes. R 150.35.
 ɢōɢumēʎ face. R 129.77.
 ɢogūlɢēʎ core. R 106.37.
 ɢōɢūletōʎ blossoms. R 201.8.
 ɢwēɢuxʎsēlas ragged looks. C 24.8.
 ɢoxw(a) to scoop up (ɢoqwa?). R 237.39.
 ɢoxuyīnd to scoop up.
 ɢol(a) to stir, to draw inward. R 423.25,
 to skim off; R 423.28.
 ɢol(a) trout. III 102.9.
 ɢolalē salmon berry. C 196.31 (New).
 ɢūlēk gum. X 234.3; a fish (Sebas-
 todes alutus).
 ɢōɢūlbes "tallow eater." C 420.4.
 ɢōlōl to scoop out guts. R 242.21.

q

qep(a) to upset, to empty out. R 59.68.
 qebekwēl ghost dance (Awailela).
 C 414.15.
 qemt(a) to notch. R 9.92.
 qemqemdenōdzēnd to notch at
 each side R 103.24.
 qemkw(a) to snap together (jaws); to cry
 eagle. M 679.12.
 qemx(a) to strip off with fingers.
 qemxāla to strip off herring spawn
 with fingers. R 254.9.
 qet(a) to spread, to string bow. C
 48.10; R 337.31.
 qadem spreading-sticks for drying
 salmon.

qet(a)—Continued.

- qēqēdenōlēm^{tō} side support. R 95.33.
 qet^tlō to insert needle for knitting net. R 163.2.
 qatēt^tlēd to cut crosswise. R 387.23, to cut blocks out of tree.
 qes(a) to coil up. R 176.30.
 qes his.
 qesmāq his own. R 433.13.
 qens(a) to adz. V 362.35.
 qenq(a) to snap. C 420.5.
 qenq^lālā cry of eagle (Denax[·]da[·]x^u).
 qek[·](a) to pick *Cornus Canadensis* (qē[·]k[·]laālē). R 220.1.
 qek[·]laālē *Cornus Canadensis* L.
 qekw(a) to collapse (house).
 qex[·](a) to wind around. R 306.30.
 qenas waist. R 221.9.
 qex[·]estē[·] hoop at mouth of net. R 164.36.
 qex[·]imē[·] headring. III 18.6.
 qix[·]ōd to take off what is wound around. III 18.10.
 qanāyu ring for purification.
 qenxāla to tie around neck. R 208.10.
 qexw(a) to cohabit. C 204.11 (New, Kos).
 qex(ēla) R 254.3 pole with forked top.
 qex[·]enē[·] R 175.14, fork of a tree (=forked body).
 qex(a) pole on rock.
 qekw(a) to notch. R 227.14.
 qel[·]ya plover, *Aegialites semipalmata*.
 qeldem post. III 401.6.
 qelk[·](a) to be tired after work. III 24.10.
 qelkw(a) to lie down. R 391.27.
 qelgwil to lie down in house, *i. e.*, to be sick abed. III 282.39.
 qelxw(a) to mix. R 301.34.
 qelx(a) to lay eggs.
 qāqelx[·]a to go after eggs; to spear salmon (Dzaw).
 qelxōd to give birth. X 201.26 (New).
 qelxk[·]laēs[·]id to conceive. X 201.22 (New).
 qelxatslē nest. III 92.29.
 qelxēla to nest. C 376.13 (Gwas).
 qelxamēnē[·] egg. C 376.15 (Gwas).
 qa that, and R 57.4.
 qaālqōxsīdzē[·] ankle. X 150.37.

- qābix[·](a) heat of fire on body. III 116.42.
 qabē[·]nad having heat.
 qāqabi[·]nem burnt by heat.
 qamxw(a) down of bird. III 153.35.
 qamx^uqamwis fruits of k[·]lāk[·]lax[·]qwa[·]mē.
 qat(a) to disagree.
 qatap[·]la to disagree with each other.
 qeqapālōl double. R 126.11.
 qās(a) to walk. R 60.4.
 qasō to promise a feast. R 438.30.
 qāst friend! C 54.23.
 qak[·](a) to cut off head. R 243.41, 332.31.
 qagutāla overhanging. C 18.8.
 qāqak[·]en to tie mat to back. R 200.10.
 qāqadala to disobey. III 104.13.
 qāqēk[·]ālā to ask for mercy
 qāqek[·]līg[·]ā[·]l to ask for mercy. C 32.3.
 qāqēten gulches, grooves in stone.
 qāqetemd to cut crosswise. 353.9.
 qāqomxwama *Eryophorum gracile* Koch.
 qaq[·]lā frame for drying herring spawn. R 254.4.
 qā[·]las T-shaped piece of copper.
 qā(īa) indeed. III 16.11.
 qēs(a) to shine, smooth. R 60.76.
 qēnōl pillow. III 283.32.
 qēxāgēms bare ground where a village has been burnt. C 248.25 (New, Kwag).
 qēl(a) to visit. III 78.12.
 qō if. R 75.29.
 qwāp(a) (mat, calico, etc.) tears. R 406.17.
 qwāsamak[·]a to bloom. III 299.6.
 qwāk[·]lenē[·] twigs on body (of tree). R 112.27.
 qwaqē[·] R 174.31.
 qwāq(a) to split fish lengthwise (q[·]l[·]wāqa[·]? klwāqa?). C 208.20; R 174.25.
 qwāgayo butcher knife. V 493.22.
 qwaqē[·] belly cut open. R 174.31.
 qwāgwilbē lance. III 471.34.
 qwāqē scratch (Nak).
 qwa[·]nās(k[·]as) friends! (Āwik[·]lēnox^u).
 qwāq[·]lwanē heron. III 296.15.
 qwāq[·]l^u heron (New).
 qwāxw(a) to appear, to show oneself. C 36.1.
 qwa[·]xulis olachen run. R 92.36.
 qwēda go away! III 461.33; C 70.20.
 qwēs(āla) far. R 91.2.
 qwēsāla distance in time. R 144.38.

qwēs(ala)—Continued.

- qwēsila to go far. R 61.17.
 qwēsēlis gāgēmp great-great-grandfather.
 qwēsēnxēlis gāgēmp father of great-great-grandfather.
 qwēsāaxsēm woman married far away.
 qwēl(a) to untie. R 185.23.
 qōm(a) thumb. R 57.20.
 qōt(a) to pick (qōt!xolē). R 218.1.
 qōt!xolē choke cherry (?). R 218.1.
 qotēx(a) to pay marriage debt. III 462.11.
 qōt(a) full. R 72.61.
 qus(a) to peel off. R 121.38.
 qōs thine. III 102.4.
 qōsnē^e gills. R 223.2.
 qūnq!ūg'a^ē to groan in sleep. X 96.28.
 kūk(a) to burst. R 236.9 (or kūk'a).
 qoqw(a) lump.
 ququnapa young saw-bill ducks. C 380.6 (Gwas).
 quq!ūg'a^ē to stir in sleep. C 412.3.
 qōqw(a) to put hollow thing on side. R 239.33.
 qūx(a) gray, dusty, flour. R 95.22.
 qūxstā lime colored. C 386.16.
 qwex clay. C 232.10 (New).
 qūxalas a berry (=nōxwa). R 300.82.
 qōx^ewid to lift. R 431.60.
 qūl(ba) end (of rope, story). C 160.15.
 qōēla to wish. C 318.5 (Kos).
 qōloqw(a) knob. R 436.87.
 qologwa;u bird arrow. C 122.26.
 qauēlōma beaver face (name of copper) (Hēldza^eq^u).
 qōlōs mythical bird. M 711.11.
 qu(a) waves strike. III 256.22.
 qulem drifted ashore. R 335.15.
 kūtsemala (quktsemala?). sunken rock.
 quL(a) tassel, to tear in strips. III 89.8; R 121.26.
 qol(ēla) crooked (wedge, trail, line). V 345.37.

q!

- q!ēbegwis sand. C 270.2 (New).
 q!ēm(a) disgrace. C 38.6.
 q!ēm(a) to splice.
 q!ēmbēdayu splice.
 q!ēmt(a) to sing. III 69.19.

- q!ēms(a) lazy, reluctant. R 391.26.
 q!āms(a) to pick salmon berries.
 q!ēmdzēk^u salmon berry. R 140.18.
 q!ēmkw(a) to bite off something hard, to graze. III 10.3; C 196.7.
 q!ēmg'īmbala barbed points. III 103.24.
 q!āmax herring. III 376.21; C 190.21 (Kos, New).
 q!ēmq(a) to mend net, to splice netting twine.
 q!ēmt-
 q!ēmlala meat. R 243.40.
 q!ēmtqal to eat meat. R 417.69.
 q!ēt(a) to mend, to patch canoe. III 29.18.
 q!ēs(a) to eat meat. III 21.11.
 q!ēs(ējd) to take revenge. III 136.33.
 q!ēsālēla to fit accurately, to press on. R 91.14.
 q!ēs^eēnē^e shirt (=fit to body?) C 42.19.
 q!ēsmenk^u settled down, to draw breath. R 261.32; C 422.10.
 q!ēn(a) to sew. R 110.44.
 q!ēnyo thread. R 158.41.
 q!āq!anul blanket of skins sewed together. C 90.12.
 q!anq!āq!āwalis milky way (=seam of heaven). M 691.5.
 q!āq!anayux^uts!ānē^e thimble.
 q!ēnēp(ēnd) to wrap up. R 264.12.
 q!ēns(a) to gather Cryptochiton. R 293.21.
 q!ēnas Cryptochiton. R 151.8.
 q!ēns(a) to mend (cloth, net, basket, mat). C 162.19.
 q!ēnk^u sticky (spawn). R 235.1.
 q!anqa sticky. R 393.14.
 q!ēk(a) to bite. R 247.18.
 q!āq!ag'etewa tern (Sterna paradisea) (=trying to bite bead).
 q!ēg'ēs steel trap (=bite on beach).
 q!ēk'ēlsa entangled rope.
 q!ēk^u broken (paddle). R 298.39.
 q!ēq!ēnē Crataegus rivularis, Pursh. C 390.28.
 q!ēk'ōla to pull out fishbones.
 q!ēx^ewūlts!ā (ashes) fly out. C 396.26.
 q!ēx^esema^ēlil slow match. C 248.18.
 q!ēxēmēn Peucedanum leiocarpum. R 175.8.

q!elēx'sem self. R 308.67.
 q!elt(a) to cut with chisel, to break copper. V 344.5.
 q!eldayu chisel. V 344.3.
 q!els oil, grease. R 331.10. (gels?)
 q!elēk^u smeared. R 148.52.
 q!els(a) to throw (anchor) into water. C 138.20.
 q!eldzem anchor. V 487.31.
 q!elxū(la) to coil up. R 111.13.
 q!elk^u harpoon line. R 175.7;
 plaited line (q!āla to plait a rope).
 q!a'lawē worm. III 101.32.
 q!el'wad having worms.
 q!elx(a) to wrinkle.
 q!el(a) to carry in arms. III 464.32; to put sling over hanging horizontal pole.
 q!elēl hanging pole, scaffolding. R 125.8.
 q!eldema horizontal pole from which other horizontal pole is suspended.
 q!elem sling for suspending horizontal pole from other horizontal pole.
 q!elāla to carry child in arms, cannibal carries body in arms.
 q!elā six. III 60.1; R 182.27.
 q!ā to find. R 57.5.
 q!āx'sid to lead. V 441.14.
 q!āqēg'ila to know. C 6.14.
 q!āq!el'ega to be tangled up in bushes. C 390.29.
 q!āq!el'x'sila to have much work to do. R 252.22.
 q!āl(a) to know, to learn. M 684.16; C 28.17.
 q!ālēdē famous.
 q!āq!ala to watch. R 177.58.
 q!āq!a to notice. C 296.24 (Kos).
 q!ālela to know. R 200.7.
 q!ā'yānas woman who hates her husband, or *vice versa*. C 76.31.
 q!āyaxa to be surprised. (See q!ē-much.)
 q!ayāx'x'silāla hand adz (=kicker?)
 q!ayax'x'stanal handle of hand adz.
 q!ayōk^u ripe. R 269.13. q!ayōq^u(?).
 q!abōq^u putrid remains of olachen. R 299.58.
 q!āp(a) to hit a mark. C 390.2; R 176.48.
 q!āplā(la) to gather. R 112.38.
 q!āmalela uncle. C 314.4 (Kos).

q!am-
 q!amq!amk'āla to change the subject after a discussion. III 448.30.
 q!ates frog. C 108.9.
 q!ās(a) sea otter. C 350.5.
 q!as(a) to notch. R 167.27.
 q!ās(ela) to mind, to take notice. C 176.25.
 q!ātsewē^e known. R 195.15.
 q!e'ssox'wid to fit well (a patch); to put together (poles, canoes, boards). R 110.29.
 q!ātsō grandfather! (child's pronunciation for q!āk'ō SLAVE).
 q!anāx(ela) to soar down. C 74.10.
 q!āk'u'its'lālis crowded in house. M 693.15.
 q!ā(k'le'ga'el) sound of snapping jaws. C 338.24 (Kos).
 q!āk^u slave.
 q!āk'ō slave. C 62.22.
 q!āq!waxo loaning with high interest (=selling slave).
 q!āgwid master (=slave owner). III 24.10.
 q!ā'la to watch, know.
 q!āq!emala to watch. III 34.27.
 q!āgemlil to wait. X 187.32.
 q!āqa'ewa a fish (Scorpaena Brasiliensis) (Awik'lenox^u, =tlēx'a Kwāg'u'l).
 q!āq!aqa'ewa to fish for—.
 q!āq!aq!ē^e middle piece of salmon. R 226.14.
 q!āx'q!elis kelp of beach. R 177.51.
 q!āxq!alis (New) (?). C 8.6.
 q!ā'lad having kelp.
 q!āxw(a) to emerge. III 230.41.
 q!āxstend to feed visitors, to retort. R 207.37.
 q!āla'elē spirit of q!ewelaxa. III 450.7. (=renowned, known?).
 q!āl(ēid) to stink (meat). R 340.39.
 q!alk^u rotten meat, rotten salmon spawn.
 q!ā(la) to plait a rope. V 486.38.
 q!āleyo pack strap. R 141.31.
 q!āk' (a) to feel pain; to regret a loss. III 341.1; C 48.20, 328.1.
 q!ē(nem) many. III 257.15.
 q!āyaxa to be surprised X 200.37.
 q!ā'yōx expensive. C 84.28.
 q!eyōl to get much. C 12.25.

q!ē(nēm)—Continued.

- q!ēq!ēk!lēš to eat much all the time. R 269.5.
 q!ēq!ēk!wāla to lie. C 208.14.
 q!ēyōt to talk. C 362.11.
 q!āyaqēla to trouble oneself. III 54.38.
 q!ām̄x'ts!lēšō observed. X 151.40.
 q!ēp!ēn(ē'sta) to tie around. R 76.57.
 q!ēs(a) to pick currants. R 208.1.
 q!lēšēna Ribes bracteosus, Dougl. R 208.1.
 q!ēdz(a) Salmo Clarkii Pleuriticus.
 q!āq!ēdzaa to catch——.
 q!ēs(p!ēx'ēid) to get a moldy taste or smell. R 225.45.
 q!ēdzāxbax'ēdaas branching river. R 119.16.
 q!ēg'aa unused part, more than it can hold. R 250.87.
 q!ēq(a) to purify. C 336.20 (Kos).
 q!ēqēla to purify. III 105.28.
 q!ēx(a) to gather driftwood. R 287.25.
 q!ēxa'ēla driftwood. R 71.44.
 q!ēxōtōd to hang on top. III 422.19.
 q!ēl(a) mosquito (Kos).
 q!āsyā'ē middle (child). III 174.16.
 q!ō water standing. III 62.34.
 q!ōēs pond. III 62.34.
 q!ōlostāla spring.
 q!waats!ēq snail. III 364.35 (q!wēa-ts!ē) q!wāt!ēx. C 232.18 (Kos).
 q!wā(ā) to stand, several. III 148.10.
 q!waēitend to drive in wedges. R 168.11.
 q!wāq!wax'ts!ānē fingers. R 57.9.
 q!wāg'f!ēnē twigs standing on upper side of fallen tree. R 112.27.
 q!waats!ē wedge bag. R 60.3.
 q!wayōēs lower jaw. III 28.19.
 q!wayots!a soft end of fern root. R 195.22.
 q!waq(ila) to split salmon. R 239.5.
 q!waxsē split salmon. R 240.10.
 q!wāgad having split salmon.
 q!wāp(a) to twist off, to tear off (cloth, calico).
 q!wās(a) to wail, weep. C 14.6.
 q!wēq!wasa to beg.
 q!wāk!ēnē cedar twigs. R 112.34.
 q!wāqwa'ēla to turn black of smoke. R 133.8.

- q!wāx hemlock branches. III 18.4.
 q!wax'as hemlock-tree. R 264.4.
 q!wāxēt to wash body with hemlock branches. III 61.40.
 q!wāx(a) to grow. R 189.10.
 q!waxens spring (=growing season). R 149.2.
 q!wāq!waxem. R 194.2, q!wāsq!ē-xēla plants R 200.15.
 q!wāxsem̄d to rub on surface.
 q!wāla'x'a to dress. III 62.8. (See q!ōxōd.)
 q!wāl'ēl'ēyō canoe strikes beach. C 270.12 (New).
 q!wāl(a) village is destroyed and people killed in war.
 q!wāl(mēs) salmon berry bush. R 198.2.
 q!walem salmon berry sprouts. R 428.58.
 q!wālōbēs soot; burnt clothing. R 374.38.
 q!wālōts!ō to pound in. R 321.34.
 q!wālxo each. R 128.71.
 q!wāk'ēla Sebastodes ciliatus. R 392.53.
 q!wēg'a'ēl to cry. III 285.11.
 q!wēt(a) to split bark. R 117.39.
 q!wēs(a) to squeeze. R 95.25.
 q!wēts!ēxōd to strangle(=to squeeze neck). III 136.32.
 q!wēdzas grip (of paddle). R 128.64.
 q!wēqū(ā) to wrap, twist. R 71.35.
 q!wēq!wēq!wē petrel, Oceanodroma furcata.
 q!wēl(a) to break (basket), to crush. R 267.83.
 q!wēl(a) to be silent. C 330.29.
 q!wēl'ēid to stop speaking. C 386.17.
 q!ōya to rub (like clothes). R 228.28.
 q!ūp(a) to drop a crumb. III 37.6; R 188.46.
 q!ōp(a) to cohabit. III 283.32.
 q!lop!ēx!ēnd to put ends together. R 112.21.
 q!ūm(ba) it is at an end. C 336.15 (Kos).
 q!ōma(ā) rich. III 36.8.
 q!ōmas crab. C 382.28.
 q!ōmala to wail. III 141.38.
 q!umt(a) to poke into ground. R 170.61.
 q!umx'(a) to roll off, like a rock slide. III 196.37.

- q!udādzeq snail. III 231.34 (Äwik'lē-nox^u).
 q!ōdaq horned grebe (*Colymbus auritus*).
 q!ut(a) scar. III 360.40.
 q!ōt(a) to push off canoe, to poke. III 396.12; R 367.1.
 q!ōs-
 q!ōmas crab. C 382.28.
 q!aq!ōtsla to try to catch crabs.
 q!usa to tie on. R 378.22 (?).
 q!udzemk'ind to tie with knot. R 176.33.
 q!ōsnē^e gills. R 242.20.
 q!ōs(a) to offer for sale. C 84.16.
 q!unām(ē^estala) to walk about. C 100.22.
 q!unāla often. R 177.56.
 q!ūns(a) to dig lupines. R 198.1.
 q!wa^enē lupine. R 198.1.
 q!ukw(a) dull. III 332.43.
 q!ōqw(a) calm. R 99.45.
 q!ōq!ōyu fish bones. R 237.28.
 q!wēqāla bright light. C 66.33.
 q!ōq!waqō flood stops rising. V 478.8.
 q!ōq!ō^ena neck. R 174.22.
 q!ūxtō to reach point. R 230.26.
 q!ōxsawanē *Rumex occidentalis*. S. Wats.
 q!ōxtslōd to dress. III 15.10.
 q!ōxōd to undress. X 3.17.
 q!ōx^uq!ōlis holes on sandy beach into which water runs (=xwāk!waēs).
 q!ulplaltāla spearsman sees salmon distinctly in clear water. R 182.24.
 q!ūl(a) to live. III 67.15.
 q!ulāl(ēla) to hide. III 145.35.
 q!ulēx's self. R 180.39.
 q!ūlyaxa tree falls by itself. III 252.39.
 q!ulē^e uncle. III 140.32.
 q!ulēk'!ōt father's, mother's cousin.
 q!ulēs wife's brother. C 412.7.
 q!ūlēdzō R 240.16.
 q!ūlg'ila to finish (?). III 141.1.
 q!ūls(a) to rot, decay (wood). R 77.82.
 q!ulyak^u old man. R 334.69.
 q!ōl(a) to boil with stones. R 172.15.
 q!ālela to know. III 300.36; R 102.11.
 q!ūl(x^eid) to burn to ashes. III 92.7.
 q!wālōbes soot. R 256.20.
 q!ulū(a) to scratch. R 352.27.
- X***
- x'īm(a) to set a snare. C 36.19; to become entangled. R 177.63.
 x'īmayu snare. III 71.10.
 x'īt(a) to raise head. III 17.6; to remove pressure; to attract. C 270.5.
 x'īs(a) to disappear. R 224.20.
 x'īselīl to disappear in house III 449.3.
 x'īsāxōd to take off roof. R 183.9.
 x'īd^ex'a mouldy. R 225.44.
 x'īnt(a) to buzz, whirr.
 x'īndayu bull-roarer.
 x'īns(a) to grunt, breathe heavily through nose. C 180.4.
 x'īndzas nose. R 102.14.
 x'īnk'(a) to repent. X 207.25.
 x'īk'!l(a) to take out of tongs. R 371.22 (x'īk'a ?).
 x'īqw(a) to stretch head out. III 306.22.
 x'īl(a) ribs of halibut. R 243.32.
 x'īlp(a) to turn around. III 65.8.
 x'īlt(a) to saw. R 109.8.
 x'īlk^u-
 x'īlx'īlk!ut!ēqa to wriggle through. R 177.55.
 x'īl(a) to dry in wind, smoke, or sun. R 129.2.
 x'āasx'entlē *Erythronium giganteum* Lindl. R 197.1.
 x'āts!a ebttide. R 183.4.
 x'ākwayasdē dried clams. III 157.10.
 x'ālx'engēs *Dodecantheon pauciflorum* (Durand).
 x'āxa (x'āqa?) to blow on C 192.14 (New).
 x'īyōlag'itēla (?). III 286.28.
 x'ītemg'ilela to rub off (?). R 386.9.
 x'īt!ēd to split (?). R 122.60.
 x'īs(āla) to show teeth. C 28.13.
 x'īsiwē^e wolf-head mask (= showing teeth on forehead).
 x'īts!ax'ila to examine, look on.
 x'īk'(a) to strip off. R 256.17.
 x'īkw(a) belt (?). III 231.29.
 x'īq(ēla) to be on fire. R 127.40.
 x'īxsemala red-hot stones. R 105.31.
 x'ōbē *Charitonetta albicollis* female. C 66.1.
 x'ōx'ūpstala female of *Oidemia De-*
 glandi.
 x'ōpx'op owl, *Megascops asio* Kenni-cottii.
 x'ōms head. C 366.17.
 x'ōt(a) head of seal, porpoise.
 x'ōs(āla) to be at rest III 7.4.

- x'ōkw(a) to dig lily bulbs. R 203.43.
 x'ōkum *Fritillaria kamtschatskensis*
 Kar. R 201.8.
 x'ōxw(a) to be open. R 175.20.
 x'ox^upsta^x Charitonetta, female. C
 224.2.

xw

- xwās(a) to get excited. III 205.11.
 xwayenk!wa to be attacked. X 185.6.
 xwak^u- canoe.
 xwāk!ūna canoe. R 95.37.
 xwāxwagūm little canoe. R 94.2.
 xwāk(wa) to croak. III 171.13.
 xwāl- to put crosswise.
 xwālayīnd to put crosswise on top.
 III 336.31.
 xwēxwāla to wrestle. X 82.6.
 xwālaqē interlocking logs in front
 of house.
 xūlk^u placed crosswise (name of
 place).
 xwēm horizontal woof of fish basket (?);
 twining. R 135.14.
 xwēt(a) a long thing sticks out. III
 143.26; to lift by the knees a person who
 lies down and turn him back overhead
 (a game); lifting a mast at the end (a
 game).
 xwēs(a) to receive a marriage present.
 R 432.10.
 xwēkw(a) to utter cannibal cry. III
 181.34.
 xwēgaxstē top binding of cedar twig
 fish basket (xweqa?).
 xwēq(a) to swing. III 19.11.
 xwēl(a) backward, again, to turn over.
 III 472.13.
 xwēlaqa to pass back. R 62.55.
 xwāxwēlēk!la wolf (=trying to turn
 [throw] over on back [namely, a
 deer])
 xūp(a) hole, hollow. R 167.26.
 xumt(a) to catch fire. III 228.4.
 xut(a) water sinks. X 61.30.
 xus(a) to whip, to strike with sticks.
 III 279.10; R 366.14.
 xūsela fort. III 166.39.
 xōxūsde dried roasted salmon heads.
 R 331.1.
 xūlp- hollow.
 xūlboyāla hollow in middle. R
 70.15; 148.35.
 xūls(a) to wither, shrivel up, to be
 downcast. III 43.41; R 187.43.

x

- xewēq^u head severed from body. R
 102.3; skull. III 168.28.
 xēmōmō backbone. R 428.6.
 xēms- to make rattling noise. C
 268.26.
 xēmsemēk'in scallop shells. III
 239.12.
 xēms(a) to give in potlatch to head tribe.
 R 771.80.
 xēm^xēid to move, shift (?). R 100.49.
 xēm^xēw(id) to chew. C 52.16.
 xēmōk^u brittle.
 xetxet!a an umbelliferous plant, *Cicuta*.
 xetem carrot (?). R 200.1.
 xēs-
 xetsem box. R 63.65.
 xēsēla to make a box. R 63.65.
 xāxedzem a small box. C 60.5.
 xēs(a) to put down branches. R 162.84.
 xets!a unfinished (paddle). V 497.7.
 xēn-
 xēnx'ēid to undress. III 65.7.
 xānāla naked. C 342.34; a fish
 (*Catharichthys sordidus*).
 xēnyas to startle. III 207.14.
 xēlt!ēg'aē! to snore. C 410.33.
 xēnl(ēla) very. R 95.43.
 xēk!l(a) to stay away, to perish. III
 33.7; to stay in form. R 104.48.
 xēk!ūm pine bark. III 390.11.
 xēx^umes pine. III 120.15; R
 229.14.
 xāk!umas III 257.39.
 xēx'ūna bark. C 250.27 (New).
 xēgem comb. C 386.2; R 126.12.
 xēqw(a) to gather stones. III 341.34.
 xēqwē^s stones on fire. V 364.36.
 xēxexstowak^u eyes. R 349.23.
 xēl-
 xēlx'ēid to strain. R 389.20.
 xēl'ēyō strainer. C 316.19 (Kos).
 xēlōsa to scoop up. R 378.9.
 xēlōdzayu scoop net for sea eggs.
 R 163.9.
 xēlōsplēq handle of scoop net for
 sea eggs. R 166.72.
 xēlxēlpelilēla to scrape together.
 xēlxēlstaālax'ēid to tear with teeth.
 X 20.35.
 xēlt(a) to saw.
 xēlq!w(a) basin, dish. III 449.7.
 xēlxwāla crooked knife. R 53.37.
 xēl'ēid to break (paddle). III 215.18.

- xaēl wife leaves husband and stays in other house.
 xaāp! cradle. III 53.42.
 xaābek^u cradled, *i. e.*, with flattened head.
 xa⁵yōlisēxtā⁵yē east wind. III 112.24.
 xa⁵wa fur seal.
 xa⁵wē loon. III 221.1.
 xāp(a) to grasp. III 61.15.
 xāma- alone, orphan.
 xāxamāla orphans, common people. C 86.16, 354.2.
 xāmax⁵id to be alone. III 35.43.
 xamagemē⁵ head chief. III 449.19.
 xamax⁵id self. III 469.2; R 281.9.
 xāmax⁵tslāna to eat with hands. R 238.34.
 xāmak⁵ling⁵a⁵lil to cover over in house. III 57.25.
 xems- dry salmon.
 xa⁵mas dry salmon. III 54.10; R 315.1.
 xamsxas to eat dry salmon.
 xa⁵mā(la) to stay overnight. III 195.16.
 xamag⁵aalela not to go near (?).
 xama⁵stalis to be awake overnight. R 158.32.
 xām(a) two things in close contact.
 xās(a) rotten (blanket, mat), boiled. R 293.8.
 xats!es fungus growing on trees.
 xāsboxū(la) to make noise. III 360.30.
 xak⁵!adzā backbone of fish. R 226.18.
 xāq bone. R 308.79.
 xaxtsla boiled to pieces (?). (*See* xāsa.)
 xālaēs shell of shellfish. R 91.7.
 xāl⁵id to laugh aloud.
 xāL!(aak^u) a little. R 67.64.
 xalēk⁵!es to eat a little. C 224.17.
 xalāla to touch each other. III 215.13.
 xeyāplē twig in neck (?). III 362.31.
 xē⁵m(a) to creep sitting (like an infant).
 xēmg⁵ils to move, stir. X 4.21.
 xētōd to take off blanket. III 186.14.
 xēkw(a) to sweep. V 440.38.
 xēgwayo broom (eagle's wing). V 440.35.
 xēxēxē talkative geese. C 356.22.
 xēl(a) fish nibbles.
 xēlela to shout "O!"
 xēlxēla C 178.26, 32.
 xā to split wood. III 365.17.
 xwā⁵mag⁵āgēs to put mouth to corner of bucket. R 401.31.
 xwat(a) testicles.
 xwat!(a) wren. III 96.22.
 xwāsōd to tear off. R 249.165.
 xwāna(ēla) ready. R 143.13.
 (ha⁵nōn) xwāk⁵!ano female salmon.
 xwakw(a) to pour into. III 284.28.
 xwākiwaēs holes in quicksand into which water runs.
 xwāl(a) to cut fish. III 198.2.
 xwālayo fish knife. C 142.6.
 xwāxwē a dance. III 152.26.
 xwēt(a) to stir. R 91.8.
 xwē⁵l(a) quartz. III 111.20.
 xwēlō to spawn. R 223.11.
 xewēlē⁵ legs of tongs. R 230.31.
 xōma(ēla) to quarrel. R 223.18.
 xūmdē land otter. III 264.22.
 xūt(a) to cut. III 377.6.
 xūdāyo knife. M 666.8.
 xūdzēg⁵ groove.
 xōt(a) to fish sea eggs with net.
 xōs(ēla) to sprinkle. M 684.5.
 xūts seal blubber.
 xūdzēg⁵a sap. V 345.20.
 xun(a) to tremble. III 152.33.
 xunk^u-
 xunōk^u child. III 29.40.
 xūngō⁵ stepchild.
 xūngum daughter paid for service to shaman; to settle a feud by a payment.
 xūnk!wāla to promise daughter in marriage. X 10.21.
 xūk⁵!(a) crack in rock.
 xōkw(a) to split. III 145.31.
 xāla to split. V 345.7.
 xōk^u split. R 63.80.
 xōgum ear ornament. X 11.14.
 xō⁵ēla mussels. R 181.2.
 xwēxūlēxsemak^u rolled up. R 361.17.
 xolēgwaqē name of ring in game k⁵anē.
 xōlōs a mythical bird (=qōlōs kwāg⁵u!). C 370.12 (Gwas).
 xō⁵lōs a kind of salmon weir. R 161.61.
 xūlt(a) to mark. R 65.10.
 xūldzōs a fish (Hexagrammus octogrammus).
 xūlk⁵ groove. V 369.26.

xūlqwa rough. III 359.11.

xūlgwis shark.

xūlgūm dogfish.

xūlqūmax'sa Lama cornubica.

xōla entangled.

xōlēxwala confused, matted. III 107.24.

xōxulk'īmōt (xōlk'-) clamshells. R 148.41.

I

le^ēwa sky.

lewūlxw(a) to be contorted. C 330.14 (Kos).

lemxw(a) dry. R 181.59.

lemx^udema dryingrack. R 296.77.

lemxēqend to clap gunwale. C 4.23.

les(a) to strike with a round thing, with a stone. R 299.60; to crush. R 94.21.

lēg'ōl visitor (New).

lek'(a) to hammer, to throw stones. III 161.3; R 271.54; to put stones (a game). X 170.32; to batter stone.

lek'laa stone. C 382.21 (Kos, New).

lekw(a) weak.

leklwāla to speak with faint voice. C 150.5.

lekūmq'les to wonder. X 10.6.

legōsa k'exelāga (crow's strawberry) Gonnania oregana (Nutt.) Britton.

leq(a) to put down soft things. III 354.16; R 429.19; to make berry cakes. R 279.87.

leqaplāla coot, male (=splash on nape of neck) Oidemia perspicillata.

leqem a plant placed as a poultice on swellings.

lex(ēd) to batter a stone. C 382.21 (Gwas.) lexa.

leqw(a) fire. III 459.12; fuel. R 357.5.

leqūla to camp.

lex^udems camp site. III 448.17.

lēlqwalalē^ē tribe. III 12.10.

leql(a) to stick on (as crystal on rock).

lex^ēwid to be tired. C 236.6 (New).

lexē^ē basket made of spruce root. R 72.61.

lexō to cough. III 352.26.

la to go.

lelga to mix. R 279.77.

laēl to enter sing. R 241.1.

lawā to come off. R 57.8.

lawāmas to remove. R 223.9.

la—Continued.

lāg'aa to reach. R 131.9.

lāk'lesela to eat. C 250.2 (New).

lēlak'ledzē provisions. III 191.19.

lāk'lend one hundred. R 232.8.

lāx to.

lālaqa to penetrate. R 95.27.

lalala to meet. R 405.2.

lōl to obtain. R 232.8.

la now.

laēs mussel. III 94.32.

lālapela to be scared. III 449.25.

ēlapa to dig. R 73.88.

lāk'linē dreaded.

ēlāgwala to wail, to shout. III 47.18; to call. III 264.26.

lax'mō^ēs piled up on ground. III 454.1.

laqlwadēk^u bundle. III 54.11.

laxla^ēx^u yellow-beaked cormorant (Phalacrocorax pelagicus resplendens).

lāla^ēas (?) C 14.20.

lēp(a) to gamble. C 234.14.

lēd(a) ceremonial III 84.5.

lēt(a) to uncover. R 246.89.

lēx'lek'lis a plant, echo(?). III 290.21.

lēx(a) only. R 96.57.

lēx(a) to roll, turn over. R 292.2.

lēnēg'ē^ēs having a round back. R 168.27 (lēx'-ēg'-ē^ēs).

lēx'sēt fish basket. III 27.16.

lēx(a) wide open. III 125.8; R 57.15.

lēxōd to pull wedge or drill out of a hole. R 77.67.

lēl^ēwalaas to stop. C 22.29.

lē^ēlōt crew. R 97.78.

lēlqwalalē^ē tribe. R 58.24. (See leqwa.)

lās. R 242.5.

lōp(a) empty. III 311.3.

lōpōl to get nothing.

lōt(lēd) to uncover. R 336.36.

lōs(a) to uncover. R 240.19.

lōqw(a) to fish halibut. R 247.18.

lōgwayo fishline. V 478.17.

lōgwanā^ēyē fishline. R 122.52.

lāq hemlock sap. III 217.32.

lāxmes hemlock tree. III 257.39.

lōq!was hemlock sap (Kos).

lōx^umēqa cloyed. R 308.71.

lōxw(a) to roll. III 19.12.

lōl^ēxsem ball. R 156.29.

lōlasāla patches.

lōl(a) ghosts visit a village.

lā^ēlénox^u ghost III 106.1.

I

1ewūms to rise in throat. R 290.21.
 1em(āla) canoe at anchor, sea otter
 asleep on water.
 1emyo rope. C 332.4 (=denem Kwag)
 (Kos).
 1emp!ex'ēid to overcome bitter taste.
 1emyāla noise of sipping.
 1emdelta slippery. R 355.18.
 1emēslatslē sacred room of novice. III
 86.20.
 1et(a) to catch herrings with rake. V
 324.27.
 1etlēdēs branch of river. X 32.30.
 1en- to miss.
 1enēsta to forget. III 25.3.
 1eng'īls to lose way. III 163.22.
 1endzōd to scatter roots on flat
 (mat). R 187.39.
 1enem salal bushes. R 206.22.
 1enokūla salal bushes. R 210.21.
 1en'wūm bird cherry bark. R 157.5.
 1enBEL!EXōē wrinkled mouth. V 478.4.
 1ent(a) to blow nose. III 354.16.
 1endeqwē mucus of nose.
 1ent(a) pliable, soft and tough. R
 355.13, 260.6.
 1ens(a) to-morrow. III 21.14; next
 day. R 246.87.
 1ens'wūl yesterday.
 1eng'aa to long. III 23.12.
 1enx(a) green. R 285.81.
 1en1enx'ēn brass. III 449.6.
 1ek1eq1eten a small sea animal.
 1ekw(a) to gather Polypodium glycor-
 rhiza. D. Eaton.
 1ekwaē Polypodium glycorrhiza.
 D. C. Eaton; —hesperium Mason.
 1ekw(a) to pull off (branch), to lift. R
 264.4, 314.13.
 1ek!wisē bow. C 384.25.
 1ek!wits!em bowstring. III 138.19.
 1ek!ūtāla tight. R 361.11. (See lāk'-.)
 1ek'-
 1egūdōwē meat board. III 43.32.
 1ek!wanēē old woman. C 386.5; lael-
 k!wanēē. pl. R 195.28.
 1eq(a) to gather seaweed. R 185.14.
 1eq!esten seaweed. R 185.15.
 1eqw(a) brains. III 48.27; R 248.41.
 1exw(a) to eat sea eggs. C 246.5 (New).
 1ēwa sea egg. C 244.28.
 1ex'ūlx'ēid to feel about. R 224.26.

1ex(a) to put down (roots, grass). R
 74.17, 73.94.
 1exāla bundle.
 1e'l(a) dead. R 174.21.
 1e'leng'itlēd to get numb. R 199.39.
 1e'lēlk'īna to faint. C 52.2.
 1e'lwiqela to be anxious. C 134.12;
 X 57.5.
 1aaq(a) to shake off from a mat or
 blanket. R 264.13.
 1ēlaanx'ēid to become mysterious. C
 467.
 1awis angry, fearless. X 57.11.
 1a'maxsdend to become inaudible C
 268.4 (New).
 1a'magēk'ila fourth ring in hoop
 game.
 1at!(a) to split boards. III 182.8; R
 96.57.
 1aaq(a) to overturn. M 669.8.
 1āqanuk overhanging.
 1ax'tsle'mala to be not near enough to
 see distinctly.
 1āx' to love.
 1āxūla to love. III 120.21; C 58.12;
 valuable. R 370.35.
 1ā'wūnem husband.
 1āxumala difficult. C 36.19.
 1ālaḡwila to be in trouble, need.
 C 68.5; III 259.39.
 1āx(a) to itch.
 1ālk'lu mallard duck, Anas boschas.
 III 95.38.
 1āk'(a) canoe breaks.
 1ēelx'en round. R 88.46.
 1ēs(a) fair (light complexion). X
 197.24.
 1ēsela to find (?). X 87.37.
 1ēnem to rob, take away. III 299.29.
 1ēnemapla to quarrel. X 113.5
 (=to take away from one another).
 1ēnoqwa rough. R 63.79.
 1ēnoqwāla beating (?). R 134.31.
 1atēwata to play with dolls. III 45.11.
 1ēx' mat.
 1ēwēē mat. III 24.3, 1ēelwēē pl.
 R 191.53.
 1ēxwila to make a mat. R 126.16.
 1ē'waḡyasa ts!a'wē water lily (Nym-
 phaea polysepala) (=beavers'
 mat).
 1ēlēgwēg'ēē outer layer of bark. (1ek'-
 ēg'-a strong back (?). R 124.93.
 1āyenx autumn. R 216.2.

(lâk!wēmas strength. R 285.89).
 lōwal(a) to leave. III 101.20.
 lōt(a) to cohabit. C 180.2.
 lâkw(a) strong. R 168.15.
 lōq!wē dish. R 57.2.
 lōqūlî house dish. C 300.15.
 lōq!ūbâno brisket. R 428.2.
 lōxw(a) to turn head away. III 154.22.
 lōx(ts!âla) to be in—. R 424.48.

L

lep(a) to spread. R 94.2; second pot-latch.
 lebem spreader; tongs for holding board.
 leplētsa^ε hide armor.
 lem^xu- perch.
 lemô, lem^{wē}ε perch. R 183.1.
 lem^xu!ax^u to eat perch. R 412.56.
 lems(a) to turn away for shame. III 448.2.
 lem^k(a) to split wood. III 263.8.
 lemg'ayu wedge. R 61.20.
 lem^q(a) proud. C 416.13.
 lem^l(a) to break by pressure from inside. III 197.17.
 let(a) to flop, to be stretched out. III 347.20.
 letem^l hat. R 206.17 (=stretching over face).
 letēwē^ε eye shade (=stretching on forehead).
 lesâla to skip on water. III 348.27.
 letsâ hole drilled in slanting direction.
 lenâk'asdē never blunted. C 218.13. (New.)
 len^εy(a) to split wood through center of tree.
 lenqw(a) to break up (fish). R 400.60.
 lenqâla to stand on. R 145.24.
 lenq!w(a) rotten (wood). III 99.19.
 len^lx'ô to push boards together end to end. C 24.16.
 leg'îk^u harpoon point. R 175.21. (See leg'îk^u.)
 leg^εek^u marten. III 70.12.
 legeldzēs oily beach.
 leq(a) to fish with fish basket. R 409.26.
 legem round fish basket. R 403.2.
 leq(a) to slap. R 432.75.

leq(a) soaked. III 121.19.
 leqēla to do something against one's will.
 leq!ems old leaves or berries, when dropping off. R 518.27.
 leq!exôlē Distegia (Lonicera) involucrata (Richards & Cockwell).
 leq!exsdē flat-bottomed. R 134.3.
 lex^εwid to apply hand, to rub. X 224.18.
 lex(ts!ôd) to put in. R 257.38 (or lox^u?).
 lelēyiya to capsize. M 719.1.
 lel^g'ila to bother.
 lel(x'ēid) to scoop out. R 235.27.
 lel(âla) to carry canoe up or down the beach. III 466.35; R 174.5.
 lelgwâ^ε'ēid to wail. C 140.8.
 laabits!ô small, dangerous place. C 336.22 (Kos).
 lāwayâla to survive. C 22.6.
 lāp(a) to hesitate (on account of danger).
 lās(a) to push a long or flat thing. III 19.5; R 306.40.
 lastôd to drive in a peg. R 302.51.
 las!lexdzô tough. R 292.3.
 lâq(a) rancid.
 lâq(a) wet through.
 lâqwa, lāxden width of flat hand. V 287.24.
 laqw(a) to press, to push away. R 279.85 X 171.30.
 lāx'(a) to louse. III 120.32.
 laxabâlis long roots of cinquefoil, which lie under short roots. R 189.9.
 lāxumâla much (?).
 laxdzem taken aboard. C 302.34 (Kos).
 la^εlēdzas place where canoe is. C 310.8 (Kos).
 lalēgwig'a to refuse. III 114.12.
 lēel^gwat disagreeing. C 14.24.
 lāledzenwē^ε a pin. III 231.27.
 lānexâla slanting. R 90.93.
 lēwanâla to make turmoil. M 707.1.
 lēs(ēla) to find dead animals. C 8.15, 26.17.
 lēs(a) to put up. III 264.33; R 126.30.
 lēk'ustôd a piece of salmon for decoy for dogfish.
 lēq(a) to chop out, to make canoe. V 324.2.
 lēq!ēnox^u canoe builder. V 324.1; R 94.2.

lēgulēla stiff. V 478.6.
 lēqw(a) to miss (not to hit). III 71.23;
 to move (village). C 322.24 (Kos).
 lēgūltōd to make mistake, to dis-
 obey. C 66.30.
 lēqwaxa to split down (a salmon).
 R 227.1.
 lēx^ēd to beat time. III 106.21.
 lēxem baton. C 318.10 (Kos).
 lēlx^ēid to land. III 466.34.
 lēl(ēla) to invite. C 26.23.
 lēklwāla to tell a lie. III 37.28.
 lāyāliḥ shelf in house. X 55.37.
 lōma very. R 61.37.
 lōx^u(ēstend) to put roots (into water).
 R 109.29 (LEX^u ?).
 lōlaxōd to put between. R 287.31.

L

lō^ē and. R 59.56; III 29.42.
 lēwa III 15.9.
 lēwūlgāmē^ē prince, chief's eldest son.
 III 7.2; Sebastodes serriepe (=prince
 of red cod).
 lēwelaxa a ceremonial. III 226.28,
 448.11.
 lēma scab. C 38.16.
 lēms(ēid) to scratch. C 54.4.
 lētālalai head ashore! C 64.4.
 lēnēx^ēid to bar (door). III 35.31.
 lēnl(a) to peck. III 158.36.
 lālanaiḥ woodpecker. C 190.8.
 lēgek^u barbed harpoon point. V 501.13
 (or Lēgek^u ?).
 lēk^u(a) to gather cinquefoil.
 LEX^{SEM} Argentina occidentalis.
 Rydb.
 lēg^ēdzō cinquefoil garden. R
 186.8.
 lēk^u thick. R 250.183. Lēslek^u pl. III
 27.15.
 LEX^{EXS} canoe thwart. V 501.22.
 LEX^{IXS}a to whistle. III 471.21.
 LEX(a) to start in canoe. III 112.32.
 LEX(a) to have pungent smell.
 LEX^W(id) to insert finger into vagina.
 III 97.1.
 lāwik^u eaten entirely. III 217.7.
 lāp(a) to peg. R 77.84.
 lābēm peg. III 79.13.
 lām post of house. R 167.18.
 lāmēsta to hang head. III 16.3.
 latlexi^ē stern seat of canoe. V 349.

lāten a plant. (See also meg^{is}.)
 lānut wedge. X 202.24.
 lāx^u- to stand sing.
 lāwayu salmon weir. III 26.40;
 R 183.1. lōyu (Kos).
 lāwatslē box. R 283.36.
 lāp^{lē}q mast. R 99.39.
 lāsge^{md} to steer. C 352.18.
 lāxwa steep.
 lāx^Wwaḥla to kneel. III 8.5.
 lāx^Wwid to rise. III 27.34.
 lāx^Wē rank (=standing).
 lāx^Ws^{dala} stone ax. C 310.5. (Kos);
 tomcod (Microgadus).
 lāla to stand upright. R 173.12.
 lās R 153.20; pl. lāx^Wlō^ēs tree.
 C 142.17; pl. lāx^Wlā^ēs. C 324.28
 (Kos).
 lāg^Wa^Wyē dorsal fin (=standing on
 back).
 lāxwatla to go clam digging. X 87.32.
 lēwula oil tried out. R 94.16.
 lēs^{lē}na mosquito. R 206.14.
 lēk^ō to borrow at low rate of interest.
 III 53.1.
 lēk^ōmas to lend. III 208.38.
 lēq(ēla) to name. R 149.23.
 lēgem name. R 60.78.
 lēxs^ē(āla) to advise. C 8.14.
 lēq^ēsē III 151.22.
 lāyāla battle-ax.
 lābala to touch. R 261.36.
 lāla sweetheart. III 23.13.
 lēlēlāla relatives. R 269.10.
 lō^ē and.
 lēwa (before definite nouns).
 lōgw(ē^ē) treasure, supernatural power.
 lōgwala to acquire supernatural
 power. III 78.2.
 lō^ēlē nephew. III 474.30.
 lō^ēlēga niece. III 85.21.

L!

L!EWELS elk. III 31.16.
 L!EWā beautiful! C 70.14; III 449.23.
 L!EP(a) to climb a smooth pole. III
 386.24.
 L!EBas implement for moulding. R
 103.40.
 L!EMa^ēis beach. R 72.60.
 L!EMāk^{lūbē} breastbone. III 175.18.
 L!EMaxūla.
 L!EMS(a) to emit sparks. III 288.22.

- L!Emkw(a) to play with throwing sticks. III 105.1.
 L!Emgwayu sticks for game. III 105.2.
 L!Emgiu saw-bill duck, female (Merganser serrator). C 380.9.
 L!Emqla yew tree. V 324.2.
 L!Emxw(a) stiff, hard, brittle. III 449.32; R 153.19.
 L!Emi(a) to lose voice. R 342.17.
 L!Edā oh, how nice! III 450.6.
 L!Et(a) to make love, seduce. III 325.11.
 L!ātenē to make love. C 216.18; X 3.7.
 L!etaʼyas Limnorchis stricta (Lindl.) Rydb., — borealis (Cham.) Rydb.
 L!āqwa L!etaʼyas Corallorhiza Mertensiana Boug.
 L!Esāla spearsman cannot see salmon distinctly.
 L!Enxʼēid to stick on. III 37.7.
 L!Enkʼ- branch.
 L!EnxʼēEnēʼ having branches. R 120.18.
 L!Enākʼ branch. R 151.25.
 L!Enēqw(a) lightning. III 112.10.
 L!Enkʼ(a) tight, tense; after-taste.
 L!Enq(a) to punch. R 375.52; to prick, to push. R 177.51.
 L!Enqala to support. R 102.18.
 L!Enxad owner of crab apples. C 212.14 (New).
 L!Ekwa(a) to gather seaweeds. R 88.41.
 L!ESL!Ekʼ seaweed. III 282.1.
 L!ESL!Ek!ūs Peltigera canina membranacea, love charm (=seaweed of ground).
 L!Ekumāla hēlāmas Scorpaena grandicornis.
 L!Eqw(a) to break off branches. R 439.6.
 L!Exʼē semen. X 177.16.
 L!Exʼ- to char. R 524.11.
 L!Exʼ(a) to roast fern root. III 138.2; R 343.38.
 L!Exw(a) to eat after a journey. R 166.1.
 L!Exʼāla to stop crying. C 16.31.
 L!āLEXENwēʼ side stick. R 169.50.
 L!Exbetend (L!Enxʼ?) to push into. R 121.24.
 L!Exwāʼna. C 380.23 (Gwas).
 L!El(ts!āʼli) to push person (into room). III 239.19.
 L!Elʼnakūla whale is blowing. X 193.34 (New).
 L!Elēwa to forget. III 110.15.
 L!Elgemxʼēid to leave off. III 173.36.
 L!Ela brittle. R 122.54.
 L!eltō stye.
 L!aasō person sees sacred apparition in woods.
 L!aāl!ē baffle head, male (Charitonetta albeola). C 174.4.
 L!aē black bear. R 124.87.
 L!aya monstrous!
 L!ayā side (?). III 208.28.
 L!āl!aʼyats!ē twins. III 322.13.
 L!āyakʼa thin.
 L!ayō to exchange. III 77.41.
 L!āʼwenta to give. C 360.8.
 L!ābat basket made of cedar bark. III 114.35; R 130.37.
 L!ap(sta) to dip into water. C 190.24 (New).
 L!ādēm hair oil. C 392.5.
 L!ās- outside, seaward, direction in house towards fire.
 L!āsakʼ seaside. R 130.26.
 L!āsanāʼyē place in front of house. R 124.98.
 L!āsagwis beach. C 326.6 (Kos).
 L!āsē whale blubber. C 258.28 (New).
 L!adzāxs urethra (New).
 L!ākʼemala heaping full. R 272.58 (L!ākʼemala).
 L!ākʼlōs crosspiece of set of halibut hooks. V 479.13.
 L!āgwats!a. R 292.29.
 L!ākwa measure from thumb to tip of bent first finger, from elbow of one arm to tip of fingers of other.
 L!āk!wa Gasilurus aculeatus.
 L!āq(a) to stretch a line, to fish black cod. III 359.2.
 L!āqawaslālamas to make a pyre. III 97.26.
 L!āqw(a) red. R 422.9.
 L!āqwa copper.
 L!āgEkʼ red cedar bark.
 L!āl!Eq!ūx!a Cornus stolonifera Michx.

- L!āx'ēm spoon. III 347.8 (Kos).
 L!āx'wā^ēla to kneel on rock. III 8.5.
 L!āx(a) stiff (twigs, etc.). R 355.13.
 L!ālaxam a small bag. C 142.10.
 L!āl(a) to spout. III 125.24.
 L!āsmes alder tree. R 273.81.
 L!āk^u mixed with oil. R 291.1.
 L!ēkw(a) to pick chokecherries. R 218.6.
 L!āk!ūm chokecherry. R 218.6.
 L!ēp!eqa^a to be turned inside out. R 406.32.
 L!ēs(a) skin. III 261.26.
 L!ēs(a) to shine. III 112.27; to heat. R 94.11.
 L!ēsāla hot. M 671.5.
 L!ēsela sun. M 665.4; R 94.11.
 L!ēsila to hate. III 425.40.
 L!ēsila blind in one eye.
 L!ēsdaq snow goose (Chen hyperborea). III 356.22.
 L!ēsna olachen oil. III 101.36; R 92.37.
 L!ēq- never blunted. III 333.23.
 L!ēq!(a) clay. R 190.35.
 L!ēx'(a) to break up. X 163.23; (a house, a hill).
 L!ēx'sta to tumble into water (seals). R 178.86.
 L!ēx(a) yellow.
 L!ēx^ēen sea lion (=yellow body). III 81.16.
 L!ēxā morning sky. III 385.30.
 L!ēx's(a) to scatter (fire). III 336.41.
 L!āsela to make love, seduce. III 287.34; C 160.14.
 L!āxmes large alder tree.
 L!ōbanē cormorant (Phalacrocorax pelagicus robustus). III 291.24.
 L!ōbelxa dead cedar.
 L!ōpdē mucus of vagina. X 177.16.
 L!ōpa to roast. III 21.7; ripe III 298.41; R 218.2.
 L!ōl!ep!ēmas berries. C 384.9 (Gwas).
 L!ōpsayo tongs. C 380.30.
 L!ōl!ōp!enx season when berries are ripe. R 211.2.
 L!ōpaēs low water. C 244.20 (New).
 L!ōl!ēbas^ēid to cut holes. R 440.19.
 L!ōp!ēk' root. III 78.10.
 L!ōt(a) to bend outward. R 406.17.
 L!ōt!ēm war canoe (Dzawadēēnox^u).
 L!ōs^ēnak'elis to turn up ends. III 266.35.
 L!ōkw(a) to tear up, scrape hides. C 102.4.
 L!ōk!ūla to peel bark. R 126.22.
 L!ōqw(a) bare.
 L!ōxsem red cod (Sebastes caurinus).
 L!ōx^u ice; to freeze (congeal). C 16.1; R 431.61.
 L!ōxL!ox oyster.
 L!ōlēla to scold. III 105.23.

ENGLISH-KWAKIUTL

a

abalone gwalëts!a.
 abalone ear ornament ësëts!aak^u.
 above ëk!
 acquire easily, to hōl-.
 add, to g'ina, g'inwa.
 added on to a measure ësëg'iwëë.
 adherents of one chief äpsëk'lis. (*See*
 äps-.)
 admonish, to hamelq!ala.
 advise, to lëxs'ala.
 adze, to k'ilmL-.
 — sōp-.
 — with long-handled adz qens'id.
 adz, hand q!ayaḡ^uts!āla.
 adz for fine chiseling ts!äyō (Kos).
 adzing, fine äyag'ëk^u.
 afraid, to be k'il-.
 after taste l!enk'a.
 again ët-.
 — ḡwël-.
 agree, to seḡ^uts!a. (*See* industrious), to
 be willing, inclined.
 — hanënaḡ^u (?).
 — ëx'ëak'a.
 aim, to nōḡ^u-, nā.
 albatross bāla.
 alder gunëp.
 alder, big l!āxmes.
 — big ḡwägwxames.
 — young l!āsmes.
 all ënaḡwa.
 — ëwīël-.
 almost halsela.
 — ëlaq.
 aloud hāsela.
 although wāx'-.
 always hëmenala.
 ancestors wīëwōmp. (*See* aw-.)
 anchor q!eldzem.
 anchor, to q!ëls-, q!ëlstend.
 anchored q!ëlsāla.
 canoe at anchor lëmwāla
 anchor line demwayā.
 — q!eldzaanā.
 and lōë.
 — qa.

angry lāwis.
 ankle qaālqoxsidzëë.
 ant k'!adzalats!ë.
 anus meng'as.
 appear, to qwāḡwa pl.
 appease, to yāla.
 apply hand to something, to leqwa.
 approach, to ḡwāsa.
 apron tsāp.
 armpit demḡas!as.
 arrow, bird- qoëlogwayo.
 arrow hānal!em. (*See* hānla.)
 as you say! yixst!ōl.
 ascend, to wīḡustāla.
 ashamed maḡ^uts-.
 ashes guna.
 ask, to (to question) wula.
 — some one to do a thing (to request)
 ḡāḡona.
 — in marriage ḡaḡyāla.
 assemble, to nameḡyastōd.
 asthma yāl!ōpela.
 astray, to go pēsela.
 attack, to, to be attacked ḡwayenk!wa.
 attendant ëlk^u.
 aunt anës.
 — mother and aunts ëbemp. (*See* ab-.)
 autumn lāyënx, lāinx.
 avaricious awelq!as.
 await, to t!at!āla.
 awake, to ts!ëx'ëid.
 awaken, to ḡwëx'ëid.
 — by crying. qunq!ag'aḡnōk^u.
 (away in canoe?) ḡwālexs.
 awry kl!wëḡ^usëma!.
 ax, battle- lāyāla.

b

back ḡwël-.
 back canoe, to k'!ëx'ëalis.
 backbone of fish xëmōmo.
 — xak'!edzā.
 — salmon q!ōq!üyō.
 back rest tsaq!ëxëë.
 backward, to go k'!ā.
 bad yak'-.
 bad luck äāms.
 bad taste q!ës(pla)-.

bait tēi-
 bake, to kūnsa.
 ball lālox^{em}.
 balsam fir mōt-.
 bar, to lēnēx^{id}.
 bark tsaxenē.
 — ts!āq.
 — of pine xēklum.
 — of red pine mawaē.
 — of bird cherry. lēn^{wum}.
 bark, to (dog) wōkwa.
 bark box lā^{watsa}.
 barnacle q!ānes (Chiton).
 — ts!ōmax (Awik^{lēnox}).
 — small ts!ōts!oma.
 — wasālē.
 — k!wētaa.
 bashful bēnsa.
 basin, dish xēlq!wa.
 basket of cedar bark. L!ābat.
 — cedar twigs and spruce roots.
 lēxē.
 — for dentalia gunxats!ē.
 — large one for berrying, carried on
 back nāg^ē.
 — small one for berrying, carried on
 chest nānaagemē.
 — low sided kūtala.
 — coiled pēk^ō.
 bat baq!ūlawē. (See beq!^u).
 batter a stone, to lek'a, lēxa.
 battle xōma!-.
 battledoor and shuttlecock k!umāla.
 be, to ax-
 — ya-.
 — g'i-, g'a-.
 — a hollow thing upright hān-.
 — a round thing ^{em}mek^u.
 — hollow things upright mex-.
 — round things t!āq.
 — k!a.
 — pl. meq^u.
 — on water tlewāla.
 — long thing k'at-.
 beach l!ema^{is}.
 — of broken shells q!ēbēlēts!ēgwis.
 beam k!axdem.
 bear (black) l!aē.
 — (grizzly) nān.
 — g'ila.
 beat time, to lēxa.
 — t!ēmsa.
 beating? lēnoqwala. (See rough.)
 beautiful L!ēwā, L!ēdā.

beaver ts!ā^{wē}.
 — face q!au^{lōma}. name of a cop-
 per, (Heildza^q).
 bedcover mema, mamē.
 beg, to ēs-
 — gets!ā.
 — for remains of food wāwaq!aaāya.
 — hawāxēla.
 begging dance hāxūla!.
 Bellacoola Belxūla.
 believe, to ōq!us-.
 belly tek!ā.
 below ben-.
 belt x'ik^u.
 — wusēg'anō.
 bent wak'-.
 — to bend head sideways hamk^u.
 bent hānqwalaēnē.
 bend, to tē^(nakūla).
 — back t!ēqala.
 — dzōxwa, dzōx^{wid}.
 — ts!ēxa (tough?).
 — k'ōqwa.
 — head gēm^{xwa}.
 — gēlēxwa.
 — gwānaqa.
 — outward L!ōta.
 berry, a L!ēgwa.
 — qot!xolē.
 — qēk!aalē.
 — -cake t!ēqa.
 — — lēqa.
 — — in long strips hēyadzō.
 — — to make lēqa.
 best ^{en}nālenx (?).
 beware! gēnla (Kos).
 bewitch, to ēq-.
 bile tēx^{umas}.
 binding, top- of fish basket xwēgaxstē.
 bird ts!ēk!wa.
 — a tēg'ēk'ila.
 — t!ēnx.
 — a mythical qōlōs.
 birth, to give- qēlxōd (Kos, New).
 — — māyula.
 bite, to mu^{xwid} (New).
 — temkwa.
 — q!ēk'a.
 bitter māla.
 black tsōpa.
 — ts!ōla.
 blackish ts!ōlēqa.
 blackened q!waxē.
 bladder pōxuns.

- bladder at end of kelp penpensbē.
 — of porpoise tēxats!ē.
 blanket ʔnēxʔunē.
 — wool p!ēlp!ēlasgem.
 — klutaal (New).
 blind p!ēp!ās.
 — on one eye l!ēsila.
 block for hoisting hamx'hamk!a.
 blood ēlkwa.
 to bloom qwāsamak'a.
 blossom gēgūletō.
 blow, to k'ux^u-.
 — pōxwa.
 — off by steam tek'ōyō.
 — on x'āxēl.
 — (whale) l!ēlē.
 — — k'ixwa.
 blow, to yāla.
 — nose ienta.
 blubber of whale l!āsē.
 — — k!eyōl.
 blubber xuts.
 blue jay kūsūs, kwaskuas.
 blunted, never l!ēqa.
 board iat-.
 — short ts!āts!ax^usem.
 — dancing- yilx^udzayū.
 body of man bāk'awē.
 boil, a amtē.
 boil, to medelqwa.
 — with stones q!ōl.
 — elderberries dzēk'a.
 bone xāq.
 borrow, to lēk'ō.
 both sides wax's.
 bother, to lēlg'ila. 29 D.
 bother! O wunwunx'isa.
 bow lēk!wisē.
 bowstring iak!wits!ēm.
 box xēs-, xatsem.
 — to make wel-.
 — bark iāwats!ē.
 — high k'īmyax!a.
 — g'ildas.
 bracelet, silver dādelēg'a.
 braid, to (hair) gāgelx!ala.
 braid, selvedge of basketry malaq-.
 brains iēqwa.
 branch l!ēnx^u-, l!ēnak'.
 — largest l!ēmamaxūla.
 — of river ietlēdēs.
 branching q!ēts!axba (= many long ends).
 brant goose emaxo.
 brave wēqwa.
 — wāyadē.
 — l!ōqwa.
 breachcloth, man's tāgwaqē.
 breadth (see size) ʔwa, awa.
 break rope, to āl-.
 — off leaves p!ōkwa.
 — dish, shells, bone tēpa.
 — out teeth tsōmōs-.
 — a canoe, a box breaks tsōkwa.
 — sea eggs tsōtsōx'send.
 — copper or stick k'ōqwa.
 — with hands k!upa.
 — off leaves kūsāla.
 — basket q!wēla.
 — paddle xēl'id.
 — by weight of body lēm!a
 — salmon lēnx'ewid.
 — off branches l!ēqwa.
 — walls of house l!ēx'a.
 — wind waogwa'la (New).
 — xwēl!ēg'a!.
 break fast, to.
 — before going out hēyasela.
 breastbone l!ēmāk'!abasyē.
 breathe, to hāsela.
 breathe through nose, to x'insa.
 bring, to taōd.
 brittle tsōsa.
 — tsōlexa.
 — xēmōk^u.
 — lēm!xwa.
 — l!ēla, l!ēla (wood).
 broad (see size) ʔwa, awa.
 broken (paddle) q!ēkwas.
 brother wēq!wa.
 — elder ʔnōla.
 — younger ts!ā'ya.
 — wife's brother q!ulēs.
 brown (hair) k'ixwa.
 browned by fire kulx'ewid.
 bud, to bolēx'ewid.
 — temx'-.
 bullhead p!ēnq!ala.
 — klo'ema.
 bull-roarer x'indayū.
 bundle, to make a- mats!ap-.
 — iāq!wadēk^u.
 — iēxā!a.
 burn, to k!um!-.
 — x'iq-.
 — to ashes q!ulx'ēid.

burst, to (berries) klwük'a.

— yímta.

— quk'a.

bury, to dek'a.

— wunemta.

— elmat'éd.

bush, a l!eq!exölêems.

butcher goat, to qwax'íd.

buy, to k'ilxwa.

buzz hamx'hamk'la.

buzz, whirr, to x'inda.

c

call, to 'laqlüg'a'í.

calm, to yála.

calm qlôq, qlôx^u.

— k'íema.

camas môt!exsdê.

camp, to lax^u.

cane sêk'laganô.

— sêk'laqela.

cannibal tānis (Heildza'q^u).

— hāmatsla.

canoe xwāk^u.

— t!egun.

— g'a'lá.

war- yīnāsela.

war- mēng'a.

war- l!ôt!em (Dzawadeēnox^u).

— goes without paddling k'leqa.

cape wāx^usō, wāx^u.

capsize, to lēlēyiya.

carbuncle, boil āmtē'.

careful wusdāla (Kos).

— êk'aêk'ila.

carry on shoulder, to—a stiff, long object yīlk^u.

— a stiff, long object, excepting canoes wêk'.

— on back, basket, meat, roots, cedar bark, bundles ôxl.

— a child or an adult person ham-tela.

— in fold or corner of blanket hānq-(ela).

— property maōx'ewid.

— food home from feast môtela.

— many things on shoulder māla.

— da

— a basket hanging on back, another one on chest, for berrying tētek-wasela.

— round thing on shoulder tlēx'.

— fish strung on a line nā.

carry an empty dish, a clamshell k'āla.

— wood in arms pressed against chest k'ípela.

— in hands k'!ôq^u.

— wood or blanket in arms pressed against chest gēmxa.

— fish on fingers gasx'ex'íd.

— — gax^usāla.

— a line around something galôp.

— a child in arms; cannibal dancer carrying corpse in arms qlēlāla.

— canoe lēlx'íd, lēlēlbend, lāla-lelod.

carve wood, to k'!ē.

— meat sakwa.

cascade k'lāmadzēna.

catch halibut, to gūyôl.

— herrings lēta, lēta (?).

— squid nēsa (=to pull out).

catch olachen in dip net, to yūis.

catfish dzēnomaga.

— oil dzēk'wis.

caulk, to mēg'a.

cease, to, pain ômata.

cedar wēlk^u.

— young dzesek^u.

— dead l!ôbelxa.

— yellow dewēx.

cedar-bark dens.

— twigs qlwāk'!enē'?

— leaves ts!ap!ax.

— withes texem.

— wood klwaxlawē.

— basket, embroidered dēmxxem.

— twigs dewēx.

— bark, yellow dēx^u.

— wood, yellow dēyô.

— bark blanket, yellow k'!ôbax^u.

ceremony, a lēwōlaxa.

— kwēxala.

— xwāxwē.

— ts!ôts!eqa.

— amelk^u.

chafe through, to, (rope) gwatsa.

change, to lēx'ewid.

— 'mēx^u.

— in size quickly halāk'a.

charcoal dzēgutē.

charge of gun k'lats!ā.

charm, a qlēqalē'.

chest of seal, sealion haqlwāyu. (See haqwāla.)

chew, to xēmxxewid.

chew, to malēkwa.
 chickadee ts!ōtsaga.
 chief g'igāmē.
 — xamāgemē.
 — adherents of one āpsēk'lis. (*See*
 āps-.)
 chieftainness ōma.
 — mōdzil.
 child (young individual) g'ini.
 — youngest āma'inxē. (*See* āma.)
 — fifth āmā'yatsē. (*See* āma.)
 — of a person xunōk.
 children of one couple sāsem.
 chisel q!ēldayu.
 Chiton k'!ēnōt.
 choke, to mēkwa.
 chokecherry L!āk!ūm.
 — qot!alē.
 chop with adz, to sōpa.
 — temkwa, tlemkwa.
 cinquefoil lēk.
 — roots laxabālis.
 circle k'ilx'a.
 clam g'āwēq!ānem.
 — dried x'ākwayasdē.
 — k'!ōmats!a.
 — -shell xōxulk'!imōt.
 clap together, to qemkwa, q!emkwa.
 claws of bear, cat gāts!em.
 clay L!ēq!a.
 clean berries, to k'īmta.
 cliff k'!ēk'!ēslen.
 climb, a tree, to hāxwa.
 climb a smooth pole, to L!ēpa.
 clitoris k'!ōdagē.
 close door, to āmxstōx'wid. (*See* ām.)
 closed up ām-.
 clothing gwēlḡwāla.
 cloud anwē.
 cloudy anqūla.
 clover t!ēq.
 cloyed lāslasa.
 club, to kwēxa.
 — t!ēlxwa.
 club, round-headed hayano.
 — stone mēlēgayu.
 coal ts!ōlna.
 cockles dzālē.
 cod, black nā'em.
 — red L!ōxsem.
 — laxstala.
 — nētslē.
 cohabit, to q!ōpa.
 — lēta.

cohabit, to lā!ābala.
 — L!ōsēla.
 — qex'wid (New).
 coil up, to q!ēlx.
 — qesa.
 cold wūda-
 collapse, to qekwa.
 collarbone of porpoise hānāsxō.
 comb hair, to xap (l'ēnox).
 comb xegem.
 come, to g'āx.
 come! gēla.
 come back, to hala.
 — in sight tēkulōd, tēx.
 common people bek.
 concave side of branch L!emwēgrē.
 condition ēwālālaas.
 confused xolēxwāla.
 consider, to gwānala.
 contact, two things in close xāma!a.
 continue, to ha'na.
 convince one's self, to- awelp!altō. (*See*
 awel-.)
 cook, to L!ōp-.
 — huckleberries dzēk'a.
 — fern roots L!ēna.
 cool off, to k'ōx.
 cool (?) x'ōx'ūpstāla.
 coot, male lēgeplala.
 copper L!āqwa.
 — smell k'!ēlplāla.
 core gōgul'ē.
 cormorant L!ōbanē.
 — yellow beaked laxlax.
 corn on toe gātsētsēya (= eye of foot).
 cough, to lexō.
 count on fingers, to gēlx.
 — hōsa.
 — mats or blankets k'!ēqa.
 cover yikūyē; āmk'eyē. (*See* ām-.)
 cover, to mēg-.
 — hamēlq-.
 — mōdzodala.
 — with water, earth t!ēp-.
 — t!ak'eyind with grass.
 — ts!ēmēg'ind.
 — nās'id.
 — ēnēx.
 — ēnak.
 — naqēsta.
 — with hands q!wāx'sid.
 — head with ashes q!wālōbeltsemli.
 crab q!ōmas.

crab, to catch- q!aq!ôtsa.
 crab apple L!enx (Kos).
 — tselxwa.
 crack in rock xük!a.
 crack, to hōxwamas.
 cradle xaāp!.
 crane adēmḡülē.
 crawl, to mā.
 creep sitting, to (infant) xēma.
 crew lēlōt.
 — of warriors k!weyīm.
 croak, to xwak^u.
 crooked ḡelōḡ^u.
 — (wedge) qōlēla.
 cross, to gadzēxēdaas.
 crossing (?) k!lil^u.
 crosspiece of halibut hook L!āk!lōs.
 crosspiece xwālbē-.
 crosswise ḡē, ḡag-, ḡal-.
 crow k!lēlāḡa.
 — k!lāna (Heldza^uq^u).
 crush, to lesa.
 — in mortar q!wēl-.
 cry of shaman hōīp.
 — hāmats!a hap.
 — ghost ham.
 cry, to utter cannibal xwēkwa.
 — cry, loon ḡot!āla.
 — raven qāloq^uwala.
 — indicating rain (drip) sōx^usox^u.
 cry, to (infant) q!wēḡa!l, k!wēḡa^u!?
 Cryptochiton q!ēns-.
 cup k!wa^usta.
 curdled blood on water t!āt!ēkwamak'a.
 curly hair, thick bushes k!lēnxwa.
 — t!ēm^ukwa.
 currant q!lēseḡa.
 cut fish, to xwāla.
 — open game qwāqa.
 — off head qak'a.
 — to pieces qat-.
 — with chisel q!ēls-.
 — xūta.
 — t!ōsa.
 — off branches ēḡulēnd.
 — meat, left on skin wūs-, wūs-.
 — veins hāyaselelelelelele.
 — to bex-.
 — fish t!ēḡ-.
 — out intestines t!ōxwa-.
 — — tsek'a.
 — off naxsaap!
 — k!lē-.
 — — k!ēm^ut-.

cut, neck k!lilēḡa^uē, k!lilēḡa^uē?
 — — k!lēx^usōd.
 — grass seaweed k!lēla.
 — k!lōxug'a^uēl (?).
 cutter of canoe, water- k!lēḡem.

d

dagger ts!ēwayo.
 dance lēda.
 dance, to yēxwa.
 dance, a t!ēnqwa.
 — amēlk^u.
 dare, to nāla.
 dark color tsōpa.
 — red ts!ōlēqa.
 — plēdek^u-.
 — to get k!lito^unakula?
 daub, to q!upa.
 day ēnāla.
 dazed wunāla.
 — hamānēk^u-.
 dead lēla.
 dear, my- ! āda.
 death wānēm.
 — cause of ḡāya^ulas.
 death bringer halāyu. (See hal-.)
 debts, small ḡāḡima.
 decay, to q!ulsa.
 decorate, to amōs-.
 decoy for dogfish, salmon as— lēk^uustōd.
 deep (see size) ēwa, awa.
 — in water wūnqēla.
 deer tek!lōs (New).
 — ḡēwas.
 — skin, dressed wādek^u.
 defecate dried salmon or halibut, to
 k!līx'a.
 defiled āāms-.
 Denax^uda^ux^u name of tribe.
 dentalia ālēla.
 deny, to yēx^ustō.
 — haya^umāla.
 — having done something hēxwa.
 depth (see size) ēwa, awa.
 desire, to mēx^u-.
 — ḡwāq!ēla.
 — āxūla.
 — wāl-.
 — to go hanēnax^u.
 — awēlq.
 destroy, to q!wāl^uēd.
 devilfish tēq!wa.
 devil's-club ēx^umē.
 devise, to k!wēxa.

- dew gōsa.
diabase ts!eq!ūls (tseq!ūls?).
diaphragm of porpoise saēf. (See sa.)
die, to t!ēl-.
— wuʔyimsʔid (New).
— foetus dies nēqwa.
different ōguʔla
— plans in house ālewīl.
difficult lāxumāla.
dig, to ʔlap-.
— roots ts!ōsa.
— clams dzēkʔa.
— up ts!exʔwalil.
— to go to dig clams laxwatla.
digging stick kʔilākʔ.
dip, to l!apa (New).
— lap-.
— dzōpa-.
— with feasting spoon tsēqa.
— water tsā.
dirty mōxula.
— water nēqwa.
disappear, to xʔisa.
— hāk!wa.
— t!ēxʔid.
— demāxʔid.
discover, to q!ol!alela.
fish lōq!wē.
— xelq!wa.
— into which shaman spits sickness
kʔāts!ē.
disobey, to hat!ela.
— qāqadala.
distance (see size) ʔwa, awa.
distinct, plain awel-.
distinctly q!ūl-.
distressed, to be q!wāʔid pl.
distribute, to yāqwa.
dive, to dāsa.
diver (bird), a kʔlēxkʔlēxēs.
— wūlga.
dizzy kʔēdelqa.
do, to ax-.
— for a while yāwas-
— well wālemxʔid.
dog ʔwās-.
dogfish xūlgūm.
dogwood (Cornus stolonifera) l!al!E-
q!ūxla.
dolphin hatsawē.
— dēstoʔlax (New).
done, roasted, ripe l!ōbekʔ.
don't! gwa.
door t!ex-.
- double qeqapālōl.
doubt, to nōl-.
down of bird qamxwa.
down river gwa-.
downcast xūlsa.
draw water, to tsā.
dreaded lāk!linē.
dreadful hawākʔas.
— kʔlēkʔlē.
dress, to q!wālexʔa.
— q!ōx-.
drift, to melxʔa (?).
— yōla.
— away canoe, gʔexwa.
— ashore qulem.
driftwood, to get q!ēxa.
drill, to mel- (?).
— sel-.
— wuna.
drink, to nāqa.
drip, to (from a leak) tsāxwa.
drive in posts, etc., to dēqwa.
— — wedges q!waēttend.
— (?) maēl-.
— away kʔəya.
drop, to tēx-.
— tēq-.
— a small object, to daub q!ūpa.
— cherries, etc. kʔūlp-.
drunk wunāla.
dry, to lemḡwa.
— to hang up to xʔil-.
— clams yāla (New).
dry, half salmon kʔāyaxwa.
— quarter fish dzēlēʔlakʔ.
— mouth gets sēxʔid.
duck, saw-bill (female) l!emqeyo.
— gogōʔs.
— bufflehead xʔōbē.
— — (male) l!aāl!ē.
— mallard lāk!lu.
— scaup ts!ōts!esbes (= winkl
eater).
— widgeon sēsok!wa.
— harlequin māts!ēna.
— long-tailed sea- hahānē.
dull q!ukwa.
dust qux-.
- e
- eagle kwēkʔ.
ear p!esp!eyāʔ.
— ornament xōgum.
east wind xaʔyolisēxtāʔyē

easy wulêlêlas (?)
 eat, to ha^m-.
 — with spoon yōsa-
 — after journey L!ēxwa.
 — before going out hayāseła.
 — entirely lāwik^u.
 — whole haxhāqwamas.
 — roasted olachen wulōpa.
 — sprouts sēx'a.
 — clams ts!ēkwa.
 — meat q!ēsa.
 — mixed food māsa.
 — quickly halāxwa.
 ebb tide x'atsla.
 echo lēk'-.
 edge wālenxē.
 — of box k!ōsa.
 eel grass ts!āts!ayim.
 eggs, to go after- qāqelx^a.
 eight maḡunaḡ.
 elastic tēsa.
 elderberries, to gather ts!ēx'-.
 elk L!ēwels.
 elongated seḡ^usem.
 else al-.
 embrace, to k'āpa.
 emerge, to q!āxula.
 employ, to lōpa.
 end abāsema.
 — from — to hayimbend
 endeavor, to walemx^aid.
 endogamy t!ent!aqō.
 endure, to bēbak!wimē.
 enough anāk'.
 equal ēnema.
 escape, to k!ēxwa.
 even, though wax'.
 evening dzāqwa.
 exceed, to hayāqa.
 exchange, to L!ayō.
 excited, to get yāk'-.
 — xwāsa.
 exclamation of distress ēⁿ.
 — indicating pain ā.
 excrement mēnk'a.
 expect, to gwānaḡa.
 — nāk'a.
 — tēk^u.
 — birds— danger and raise heads.
 ḡalala.
 expected nāmētsōxd (?)
 expert ēḡilwat.
 extinguish fire, to k!ilqa, k!ilxa.

eye gaāga (New).
 — ḡeyages.
 — ḡabelōxstāyē.
 eyebrows aān.

f

fabulous being ex^aelklus.
 face ḡōḡūmē.
 faint, to hēōd.
 fair, light complexion tēsa.
 fall, to, tree tla-.
 — tēx-.
 — person kūk'a.
 — making all — before him gungol-
 lalisk'asa.
 famous q!ālaēdē.
 fan fire, to yaḡ^awid.
 far qwēsa.
 =go away! qwēda.
 fasten, to tēx^u.
 fat, tallow yāsek^u.
 — tsenxwa.
 — kidney— met!ōs.
 — of intestines yaḡ^usemē.
 father ōmp (See aw-.)
 — ādats.
 — dāda.
 — datsas.
 — āts.
 — said by girl ātsaō.
 — dāts.
 father and uncles wīwōmp. (See aw-.)
 fathom bāla.
 fawn t!ōbēwa (=spots).
 fear, to haḡala.
 — nōl.
 fearless lāwis.
 feast k!wēl-.
 feel, to plēx^u.
 — a fish bite mākula.
 — cold k!ēnāēsa.
 — heat q!āk'-.
 — about lēx^aūlx^aid.
 fern (Polystichum munitum) sālaē-
 dana.
 — root tsāk'ōs.
 — sāk^u.
 — dead fronds ḡems.
 fight, to xōmaḡ.
 filled up entirely, so that it forms a solid
 mass āmts!ō. (See ām-.)
 fin of fish bāsbelē.
 — pel-.

fin, dorsal k'lidég'ēē.
 finch, gold- mamāma.
 find, to qlā.
 — lēsela.
 — by chance neq-.
 fingers ql'waql'wax'ts!anēē.
 — little seltla.
 — third k'lāda.
 — half a finger thickness k'lōdēn.
 — one-and-a-half — widths seg'inō-
 dzē.
 finished gwāl.
 fir gāgelwaems.
 fire gūta.
 — leqwa.
 — to catch xumta.
 — — x'iq-.
 — to fetch anā.
 — to start mēx'-.
 fire drill angwē.
 firewood, to get anēq-.
 firm el-.
 firmly lēk^u.
 first g'il.
 fish mā.
 fish, old. with white skin ts!elāk'a
 — a small- hānō.
 — Stolephorus Pertheatus halo.
 — Myxocephalus mēx'xwēmalis.
 — Sebastodes pinniger tlōtlopla.
 — Anarhichos lupus tlēx'a.
 — Astheruthes stomias tlōmelē.
 — Hydrolagus collici g'alewala
 g'omaga.
 — Clupea Pallasii k'lemnē.
 — Salmo Clarkii k'lama.
 — Platichthys stellatus k'lāda.
 — Petromyzon marinus k'waāk'lum-
 tla.
 — Hemilepidotus klumslā.
 — Kyphosus sectatrix gwāxēdek^u
 lāmō.
 — Calamus penna gwaxgūwa.
 — Sebastodes mystinus ql'wāk'ela.
 — — Hopkinsi gwaagūlx'esta.
 — Scorpaena qlāqawa.
 — Cathorichthys sordidus xāsnala.
 — Hexagrammus xūldzōs, pex'it.
 — Cetorhinus xūlgwēs.
 — Kyphosus, Cymatogaster lamō.
 — Scorpaena grandicornis l'ekomāla
 hēlāmas.
 — Gasilurus aculeatus l'ak'wa.

fish with hook, to gala.
 — net k'ēla.
 — fish trap leqa.
 — black cod l'lāqa(was).
 — salmon yālnek^u.
 — halibut bāk^u.
 — lōqwa.
 fish basket lēxsēt.
 fishbone qlōqlōyu.
 fish hawk ts!ēx'ts!ēk^u.
 fish head hēx'tlē.
 fish line llāgayo.
 fish trap leqa.
 — entrance to xōlōs.
 fit, to bena.
 fit in, to k'it!alelōd.
 fit close, to ql'esālela.
 — loosely, to dzēbeqela.
 five sek'la.
 fix hooks and spears for fishing, to
 hashēnaqa.
 flat paq-.
 flat-bottomed leq!exsdē.
 flatten, to p!es(a).
 fence, to sap(a).
 fleshy, to become pōs(ēid).
 flicker, red-winged gūldēm.
 flipper gelq'ayu.
 float, to pēxwa, pō-.
 float pewaxbēē.
 — head out of water, to gemxāla.
 flood tide yēxwa.
 flop, to leta.
 flounder paēs.
 flour qūxēx.
 flukes of porpoise plēwaxsdēē.
 fly, to p!ela.
 — nelx'ēid (New).
 — out (ashes) ql'ex-.
 foam, froth a'awā.
 fog p!elx-.
 fold, to k'!ōx'ewa.
 — dzōqwa.
 — ql'asō-
 follow, to telpa.
 — lines of roots hēgulen.
 foolish nūl-.
 — one! ō'mis.
 foot g'ōg'eyo, g'ōgweyā.
 — of mountain āxa.
 forbid, to bela.
 forget, to l'elēwa.
 forgot, I—! wōqlonēx'sja.

foretell, to nenwaqems.
 forty mōsgemg'ustā.
 foundation of crossed logs. k'āqa.
 four mō.
 frame for drying berries. k'ltk'!edēs.
 fresh (fish) gēta.
 — dzēla.
 friend 'nemōk'.
 friend! qāst.
 frightened, to be hawīnalā.
 frog wōq'lās.
 — q'lates.
 from g'ā-, g'aya.
 frost g'iwēs.
 froth, foam a'awā.
 full qōt'la.
 full, heaping l'āk'emalis, l'āk'emala.
 fun, to make, of xāl'ēid.
 fungus on trees k'anē, k'ink'.
 — alder k'lets!
 fur seal xa'wa.
 — young 'mōkwa.

G

gamble, to lēpa.
 game, a māyukwāla.
 — hiding a feather in a gambling
 dance mōqwa.
 garden t'ek'ielak'.
 gather, to q'ap'ē.
 — berries, sand in hand, to k'ā.
 — blanket over shoulder, to t'et'.
 generally q'unāla.
 get easily, to pesemāla.
 — to go to k'!eng'alil(?).
 ghost lā'lenox' (lōl-).
 ghost dance qebekwēl, lōlōlālā.
 gills q'ōsnē.
 girl, ts!āts!edagem.
 —, infant gena.
 give, to ts!ā.
 — away copper, to pl'āyōl.
 — canoe, to sag'ēl!ēxāla.
 — food, to yīnēsēla.
 — seats in house, to q'lāg'alēlem.
 — up, to yāyaēq, yāx'ēid.
 — — yāx'tsō.
 glare penq'.
 gnaw (mouse), to k'lap'.
 — (beaver) 'yenta, 'yīn'iyat'.
 go, to sing. la.
 go, to pl. hoq'.
 go ahead! wo.
 go away! halāg'a.

go to and fro through kelp, to ts!āts!elx-
 sālax'ēid.
 — out of sight t!āyala, t!ēx'ēid.
 — to see nenāmux'ula.
 golden eye gūdēna.
 good ēk'.
 goose 'nela.
 — nexāq.
 — brant nanaxagem, āmaxō.
 gooseberry t!ēm'xwa.
 grandchild ts!ōx'LEma.
 grandchild's mate sēlan.
 grandfather gāgēmp.
 — atsō.
 — gatsō.
 — gatō.
 — q'latsō.
 — 'wāts!
 — 'wayōl.
 — nōmas.
 grandmother gāgas.
 — ganadzē.
 grandmother! hadō.
 grandparent, mate's sēlan.
 grasp with talons, to xāpa.
 — — hands gēpa.
 grass k'!ētēm, k'!ēta.
 grateful playōl.
 gravel, coarse, on ground āwōwaxek'lūs.
 (See āwō.)
 grease, to q'ēlsa (gēlsa?).
 — smell denkw'.
 great sing. 'wālas.
 — — ō'mas (New).
 — — aēdzē.
 — pl. āwō.
 great-grandparent hē'lō.
 — grandchild hē'lokwinē.
 grebe hamaselalis.
 — horned qlōdaq.
 greedy ālis.
 — mesēla.
 green lēnx.
 greet, to awelp'.
 grey qux-, qlwaxē?
 — kūlxwa.
 — hair ōqwa.
 grindstone, to turn a - k'ilxa.
 grip daas.
 groan, to g'walela.
 ground t'lek'a.
 grouse, ruffed kūkūmx'a.
 — blue hōmhom.
 — — māg'ag'o.

hole xup!éd.
 holes on beach in sand into which
 water runs. q!ôx^uq!ôlis, xwā-
 k!waēs.
 — under tree qwaq!ūs.
 hollow xulp.
 — xup.
 — lōpa.
 — in middle xūlboyâlê.
 hollow out wood with adz, to lēqa.
 holothuria, a small Els^ualtsa.
 hook gal.
 — hooked ga!Ek^u.
 — halibut- yek^u.
 — — g'amo^ula (g'iml-).
 hop on one foot, to yāxk'la.
 — — — yālk'la (Kos).
 horn wul!āx.
 horse clam met.
 horsefly sa^udēkwax^uēid.
 hot ts!elqwa.
 house g'ōk^u.
 — woman married out of tribe goes
 to get property from father's
 house g'ōkūnē.
 — with several platforms dzōyaq.
 how many g'ins.
 howl, to qāmotala.
 — (dog) hax'ō.
 huckleberry gwādem.
 humming bird k!waāk!umt!a.
 hundred g'êx'sōg'ug'eyōx^usayōk^u.
 hungry pōs, pāla.
 — wāselaxwa.
 hunt, to, mountain goats tēwix'a.
 — sea mammals alēxwa.
 hurry, to tell to- halak'!āla. (See ha^ula-.)
 hurt, to mōmasila.
 — yilkwa.
 husband lā^uwūnem. (See lāx^u.)

i

I nōgwa.
 — yīn.
 ice L!ôx^u.
 if qō.
 imitate, to nānagēg'a, nanaxsto.
 — hayēg'i.
 impatient, to be wāniq-.
 important awila.
 indeed qā(!a).
 Indian bāklum.
 indistinctly visible in water L!esāla.
 — — on account of distance lāx^u.
 ts!ē^umala.

industrious (?) se^ux^uts!a. (See to agree.)
 inexperienced yāg'ilwaat.
 inland at!.
 inlet wunāldems.
 innocent, (not having had sexual inter-
 course) a^uē.
 insects mes!eq!luna.
 inside wiyōq!ugē^u.
 insist, to hat!ēla.
 intestines yax'yig'il.
 nvite, to Lē^ulāla.
 — plēkwa.
 island ^umek'āla.
 itch, to lāxa.

j

jaw, lower q!wayōs.
 jealous bāba^ula.
 — two wives are — of each other
 dādek'ā.
 jellyfish gōgēsāmak'.
 jerky walk t!ēnx-.
 jingo, black-headed tsōpamala.
 joint waqōdē^u.
 — of box sāk'ōdē^u.
 joke, to tēk^u.
 jokingly, to talk — wā^ulāla.
 juice sāaq.
 jump, to dēx^u.
 — tēx^uēid.
 — salmon āk'a'.
 — fish out of water dēlax^uēid, ^ume-
 nāla.
 — wedge — out tēmsēid.
 jumping sea animal, a q!etayatsē.
 just at.
 — wāx'a.

k

keep full, to pāpālaābolas (?).
 kelp lēq!ēsten.
 — L!es!ēk^u.
 — bottle, ^uwā ^uwādē.
 kelp fish pēx'it.
 kelp patch q!axq!ēlēs.
 kick, to kwāsēid.
 (bow of canoe kwats!ēx!asx'ā.)
 kidney gāigēnē^u.
 — fat met!ōs.
 kill, to lē^ulāmas.
 — (hal-).
 — hēx^uēid.
 — wounded game tsēxa.
 — means of killing, death bringer
 halāyu.

killer whale māx^éénox^u.
 kīnqalaŋtēla (a dancer). k'īnqalaŋtēla.
 kingfisher k'īdēlāwē.
 — k'īdāwē (Kos.).
 kneel down, to lāx^éwaŋla.
 knife, mussel shell gēlts!ēm.
 — crooked xēl^xwāla.
 knit, to — net yēq-.
 knot in wood t!ēm^x (?) , t!ēn^x (?).
 know, to q!āi-.
 — q!ālela.
 Kwakiutl Kwāg'ul.

I

ladder t!ēxlē^é.
 lance qwāgwīlbē.
 land, to lēlx^éid.
 — ēnēmsa.
 — stern first al-.
 land otter xumdē.
 large ēwālas (Kwag), ō^émas (New) sing.,
 pl. āwā.
 lash, to malaq-.
 — t!ēma-.
 lashing nēyēnxsālas.
 last a!, ēlx!āla.
 laugh, to dā!ēid.
 — aloud xā!ēid.
 laughing dance hamanxola!
 lay down, to lā-.
 — before guests t!āqēmlitēla.
 layer, outer — of bark lēlēgwēg^éē.
 lazy q!amsa.
 Leader K'lēsx^éā!is (name).
 leaf mamāma.
 leaky lēxa.
 — g'īlx'a
 lean ts!ēna.
 — (stomach) k'ō^élēs.
 lean on, to haqwa.
 — against sek'āla.
 — — tes-.
 leatner k!ots!ē^é.
 leave, to bō.
 — lōwala.
 — off l!ēlgēm^xēid.
 — standing gū!ēsa.
 — husband xaēl.
 left (side) gēm^x-.
 legs of tongs xewēlē^é.
 lehal ālaxwa.
 length, *see* size ēwa, āwa.
 lengthwise, close together aōdzaqāla.

less- gwas-.
 let go, to mēx-.
 let out line, to l!aq-.
 level ēnēma.
 levirate k!walō^és.
 liberal awāq!as.
 lick, to k'ēlgēlēg'ind.
 lie on ground (tree), to t!ā(g'īl).
 — on back t!ēk'-.
 — — — nēlāla.
 — — — edge k'lotēla.
 — across a canoe gēk'lēdexstē.
 — sick qēlkwa.
 — face down haqw(āla).
 — face down on top of one another.
 haqwēnēk'āla. (*See* haqwāla.)
 — dead yaqwa.
 lie, to *pl.* kul-.
 lie, to tell a lēlk!wāla.
 life q!ūla.
 lift a copper, to wāwēdzēlaqwa.
 lift, to wāla.
 — stick on shoulder wēk'-.
 — clothes worn mōsa-.
 — stones t!āq-.
 — gēlqa.
 — l!ēlg'ostōd.
 lifter, bark- l!ōk'^u.
 light of weight klūs-, klwāk!wayaak^u.
 light (of day) ēnaqūla.
 light fire, to ānqa-.
 — mēla-.
 — mēx'a.
 — tsēx'a.
 — also: bright light q!wuqāla.
 lightning l!ēnēqwa.
 like gwēx's.
 lily-bulb (Fritillaria) x'ōkum.
 limp (soft) lēnt-.
 line is taken out by hair-seal mēx^éid.
 listen, to hōlēla.
 — wālaqāla,
 little, a xāl!, xalē-.
 — hōla!
 live, to q!ūla.
 liver t!ēwana, dewana.
 — g'ōmaga.
 lizard gwālas.
 load, to mō.
 — — canoe mōxs.
 loan, to bēk'ō.
 loan at 100 per cent dēida.
 — — g'āla.
 — — gwēla.

lock door, to k'ímya.
 long (*see size*) éwa, áwa.
 long (of space) g'íltla.
 long, to íeng'aa.
 long time gē, gēyōl-.
 look, to dōqwa.
 — into hole hānx(a).
 — on hōmāla.
 loon xaéwē.
 — g'otlāla (Kcs).
 loop x'íma.
 — on basket for carrying-strap mā-
 madas.
 loose; hair, horn gets — k'íena.
 lord g'í.
 lose, to k'ílnāla.
 — moss hāsdexwa.
 louse, to lāx'a.
 love wūlxwa.
 — lax'-.
 — to make lāsa.
 — — l'eta.
 — — l'ātenē.
 lover wālas.
 low bēna.
 — stream is k'ōlēš.
 luck, bad āāms, āēmēla.
 lump tenk'a.
 — qōqwa.
 lungs kwaḡwa.
 lupine q'waéne, q'úns-.

m

mad kwēgek'.
 maggots ābanē.
 make tools, to dēldaemk'ila.
 male wīsem.
 maltreat, to wāénēxsila.
 man bek'-.
 mantle of mussel k'āwadzēgas.
 many qlē-.
 mark a line, to xūlta.
 — trail t'lōxwa.
 marmot pēk'la (Dēnax'daéx').
 — kwēkux'd.
 married couple hēs-, hayasek'āla.
 marten legēk'.
 mast laplēq.
 — yāwaplēq.
 master āg'anō.
 mat lēx' (lēwēé).
 — old k'āk'lobanē.

matted xolēḡwa.
 — hair k'íenḡwa.
 — pubic hair hāwanaqaqelālōl.
 measure, to mēns-.
 — by spanning with hand or arms
 bāl-.
 meat, flesh els-.
 — q'ēmlala, q'ēml-.
 meat-board íega-.
 medicine pet-.
 meet, to bak'ō.
 — ends of circle k'íméya.
 meet, to k'ínqōx'wid.
 meeting, in house ālalels.
 melt, to yaxa.
 mend, to q'ēnsa.
 — q'leta.
 menstrual blood ēdem.
 — k'íalmēs=steam.
 menstruate, to ēxend.
 mention, to gwasēd.
 mercy, to have maya-.
 — wāxé-.
 mercy, not to have halyōqula.
 mess, a (excrements) āmāk'-.
 message, to send a nenkwa.
 metallic noise sebelxa, sepelxa (?).
 middle neq-.
 — q'āyāyē.
 — part of salmon q'lāq!aqlē.
 milk dzaém.
 milt of porpoise tsālayo.
 mine nōs.
 mink metsa.
 — kuénaé (Ne).
 — myth name k'ēx'.
 mischief, to do anānég'ila.
 mischievous ātētē.
 miss, to íenč'sta.
 — lēqwa, leqwa.
 mistake, to make lēqw(a) aēmēl(a).
 mittens ts!ōplax'.
 mixed g'í(qē).
 — qelḡwa.
 — malaqela.
 — with oil l'lākwē.
 model k'íomōsēé.
 moisten, to mēlx'ünd.
 monster, a dzōnoq!wa.
 — k'īlāwaqla (the same, Hēldzaéq').
 also name of copper.
 monstrous! hamē.
 — l'aya.

moon ^εmekūla.
 — nōsē (Hēldza^εq").
 morning gaāla.
 — sky Llēxā.
 mosquito lēsleṇa, lēsleṇa.
 — q!ēla (Kos).
 — moss gēms, gams.
 — p!ēls-.
 — white dādeqam.
 mother abemp. (*See* ab-.)
 — āmaōl.
 — āda.
 — abēn^ε.
 — gan^ε.
 — yaa.
 — and aunts ēbemp.
 mould, to L!ēp-.
 mouldy, to get x'īdzex^εīd, x'īdex'a.
 — delx'a.
 — side of steep mountain qwēqūxōl.
 mountain neg'ā.
 — -goat ^εmelxlō^ε.
 mouse g'īg'eyatsaga = loved woman.
 — hā^εlamalaga (Kwag), hā^εlamālaḡa
 (New).
 mouth sems.
 — to have, in water k'inxstāla.
 mouthful k'īlta (?).
 mouthful, to hold in mouth k'lēk'lagux-
 stalil.
 move, to, stir xēmḡīls.
 — k!wēnal^εīd.
 — lēqwa.
 — about yāwix'ila.
 much lāxumāla.
 — lōma.
 — too- xenlela.
 mucus of vagina L!ōpdē (?).
 mud (on rock) teq!a.
 — of swamps nax'ela.
 musk-bag bōlxsde = lump at backside.
 mussel xō^εla.
 — laēs.
 mustard māsta (loan word).
 myth, to tell nōs-.
 myth people nūxnē^εmis.

n

naked xā^εnala.
 name lēq-.
 narrow tsleq!a.
 navel gēdelāq!witsē^ε.
 near nexwāla.
 — mak'-.
 near, to go ēx^εala.

neck q!ōq!ō^εna.
 neck-ring of warrior yāyeng'ayoxawē^ε.
 nephew lō^εlē.
 nest qelxatslē.
 net, olachen- tāq-.
 net measure ts!ewēk".
 nettle gūna.
 never hēwāxa.
 new at-.
 next mak'-.
 — day lēns.
 — year āpseyinx. (*See* āps-.)
 nibble (fish) to xēla.
 niece lōlēgas.
 night ganol.
 — nek'- (Kos).
 — to leave over— xamas
 nightmare dōlemx^εīd.
 nine times ^εnā^εnemap!enk'.
 nobleman nāxsōla.
 noise to make hayōtela.
 — — demlēxula.
 — — xāsbexula (Ne, Kos).
 noise of falling objects sāoltalag'-
 itsumk'asō.
 noon neqāla.
 nose x'īndzas.
 not ēs-
 — k'lē(s).
 — wē.
 — obtained wānem.
 notch, to qemta, k'ēm̄t- (?).
 — q!ak", qex-.
 notched top qaxeto'.
 notch q!asa-
 notch, to k'īml- (?).
 notice, to amaella.
 notice, to take q!āsela.
 notify, to hōwag'ila.
 now and then yāla.
 numaym ^εne^εmēma.
 numb, to get dōlemx^εīd.
 number (*see* size) ^εwa, āwa.

o

oblique sēnōq".
 observed q!ām̄x'ts!ēsō.
 ocean aōwak'.
 ochre gūms-.
 offer for sale, to q!ōsa.
 often q!unāla.
 oh ^εya, ^εyā.
 — ō.
 oil L!ē^εna.
 — taste lāqa.

oil, seal- sāk'wis.
 — q'lels.
 oil, tried out lēwula.
 — mixed with- lāk'wē.
 oily stones on beach lēgēldzēs.
 olachen dzaḡum.
 old q'lūlyak'.
 — to get—and tired out wa'fyaṣlōq'.
 — man nōmas.
 — woman lēk'wanē.
 omen āqen.
 one side āps-.
 one ēnem.
 only ā-.
 — lēx'a.
 open āq-.
 — to x'ōx'wīd, x'āux'ēid (Ne).
 — eyes, to dīx'.
 — mask hax'itlēd.
 — clams elk'a.
 opening, small t'lōq', t'lōtlaḡ'.
 ordinary, man of—powers aōms
 orphan xāmax'ēid.
 ostentatious yālaq-.
 other waōk'.
 — ēnem.
 out of sight tlep-,—underground tlebetō.
 outside, seaward lāsa.
 ouzel, water g'ilexwitsla.
 overcome (taste), to lēmp'lex'ēid.
 overdo, to sābēnd.
 overhanging qagūtāla.
 overturn, to laāqa.
 owl x'ōpx'ōp.
 — white k'lasaxa.
 — — ōqwanē (?).
 — — dex'dex'elīl.
 — small bekwayē.
 own qesmā'eq.
 oyster-catcher gwēgwegwē.

P

pack-strap q'laeyō.
 paddle, to sēxwa.
 — edgewise k'lōkwalamas.
 — against wind nexelēl.
 — — tide tsōpela.
 paint, to gēls-.
 — k'lāta.
 — face bābaḡ'sila (?) plēp'laq'lu-
 gēmd (?).
 — to protect face against sun k'lwā-
 klunwayo.
 paint of whites gelyayu.

panther bēdē.
 parent-in-law negūmp.
 pass, to hōta.
 — hāyāqa.
 patch hole in canoe, to q'lasa.
 patches lōlasāla.
 pay, to halāqa.
 — in advance k'leqa.
 pay shaman, to aya.
 — debt (?) quna.
 — marriage-debt qotēx'a.
 pearl shell k'ōgwīs.
 peck, to lēnla.
 peel bark, to senqa.
 — — ts'lāqa.
 — — qusa.
 — — sāq'lōd.
 peg, to lapa.
 pelican hōx'hokwayak'.
 penis mēs-.
 perch lēnwa.
 perch-oil dzēk'wēs.
 perforate, to ōda.
 perish, to xēk'la.
 petrel q'lwēq'lwēq'lwē.
 phosphorescence bēx'a.
 pick berries, to hāmsa.
 — off berries klūlpa.
 — out mena.
 — — selsa.
 — up stone t'lāqelis.
 — — roots lēx'ēd.
 — up klūl-
 — roots out of sand sex'āla.
 — for oneself aōklūna.
 picked out ēwīlg'iltse'wē.
 pidgeon hamō.
 pile up, to k'liḡa.
 — mō-.
 piled up on ground lāx'mos.
 — — flat things mōk'.
 pillow gēnulas.
 pin, a lāledzenwē.
 — tlemqa.
 pinch, to ēpa.
 pine bark mawē (Kos).
 pine mōx'p'lēq, mōmux'dē.
 — mot-
 — red w'ānāgūl.
 pity wāsala, waōx'ēd (Ne).
 place side by side, to gwasōd.
 place, to da.
 place g'a'fios.

plain, distinct awel-
plait, to gēlxēid, q!ēlx- ?

— rope q!āla.

plan sēnat, sen-

plant yīsx'en.

plants:

Moneses reticulata Nutt., —uni-
flora (L) A. Gray aāgala.

Heucheria micrantha Dougl. ex'-
plālaēs.

Symphoricarpus racemosus Michx.
yāyīlqama.

Amelanchier florida Lindley ēx'pla.

Ligusticum sp. (Canbyi C & R?)
wexalalayugwa.

Drosera rotundifolia welxkwēs.

Oenanthe sarmentosa Presl. (?) wā-
xūlāwē.

Ribes echinatum hābaxsolē.

? hamōtsena.

Achillea asplenifolia, — borealis
Boug., Chamomilla swaveolens
(Pursh.), Rydb. = Matricaria dis-
coidea D. C. hādzapama.

Matricaria matricarioides hadza-
pamxlē.

Glaux maritima hōq!walē.

? pā'pesaēmē.

Menziesia ferruginea Smith. pōxwas.

Allium recurvatum Rydb. mē-
q!watslē.

Rubus macropetalus hōsdek!wa.

Menyanthes trifoliata dōxdegwēs.

Unifolium dilatatum t!ēmts!

? t!ext!ēqus.

Pteris aquilina pubescens Kuntze,

Pteridium. sāgum

Vaccinium ovalifolium selem.

Adiantum pedatum L. dzex'īēna.

Opulaster capitatus (Pursh.) Kuntze
dzādzēqwa.

Rubacer tormentosum Rydb. tse-
gēl.

Aruncus sylvestris nūsnēlaa.

Gaultheria Shallon Pursh. (berry.)
nek!lūlē.

Ribes laxiflorus k'esp!olē.

Elymus arenarius L. k'let!ēm.

(?) k'fīlxēla (thorny, with milky
juice).

Chamaenerium spicatum (Lam.) S.

F. Gray k'lāk!aqwama.

Scirpus microcarpus Presl. k'lāk!le-
laēmē.

plants—continued.

Struthiopteris spicans (L.) Underw.

k'lāk!waēma.

k'lāk!ōsaēma.

Athyrium cyclosorum Rupr. (?)

gēms (all kinds of old fern fronds).

Galium Aporine L. gāgēx'aēma.

Heracleum lanatum gēsdēm.

Chamaerion angustifolium gwāgul-
tama.

Populus balsamifera k!wak!watama.

? gāgēxaēmē (a vine).

Chamaepericlineum unalaskense

(=Cornus) qēk!aalē.

Eriophorum gracile Koch qāqom-
xwama.

Crataegus rivularis q!ēq!enē, q!a-
q!anē.

Peucedanum leiocarpum q!ēxmēm.

Rumex occidentalis S. Wats. q!ōx-
sawanē.

Cicuta sp. (occidentalis Greene?,
vagens Greene). xetxet!ēs, xet-
xet!a.

Fritillaria x'ōkum.

Erythroneum giganteum Lindl. x'a-
ā'x'īntlē.

? xetēm (umbelliferous plant).

strawberry lēgō.

Gonnania oregana (Nutt.) Britton

lēgōsa k'exelāga.

Sericotheca (Holodiscus) discolor
(Pursh.) Rydb. lēnwūm.

Polypodium glycorrhiza D. C., —
hesperium Mason, Eaton lēk!wā.

Argentina occidentalis Rydb. lēx'-
sem.

Gaultheria Shallon Pursh. lēnemx'-
dē (plant).

? lāten.

Limnorchis stricta, Corralorhiza l!ē-
tlaēyas.

Peltigera canina membranacea Ach.
l!ēsl!ēk!lūs.

Distegia (Lonicera) involucrata
l!ēq!ēxōlē.

play, to amī-

— with dolls lālēwaha.

— throwing sticks l!ēm kwa.

pliable lēnd-

— pēqwa.

plover with white wing and neck qēlēya.

- plover, golden tsôtsepts!â (=black in armpits).
 pluck, to, — out māpa (moss).
 — off bushes klup-
 — berries k'imta.
 — out (hair) p!el-
 plug a hole, to dzôpa, ts!äts!östô.
 — for popgun pôx^upoq!wa.
 point, to ts!emāla.
 poisoned by clams, to be dōsa.
 poke with finger, to t!ekwa.
 — into ground q!ūmta.
 pole dzôxum.
 — dzexeq^u (young cedar).
 — punting dzomēg'al.
 policeman ts!ëts!ëk'ila (=keeping awake).
 polish, to g'ëxa.
 — xūlxsemd.
 pond q!ô.
 poor wāna!a.
 porcupine mēx'idē.
 porpoise k'!ölöt!
 post lām.
 — qeldēm.
 potlatch p!esa.
 — first of a person gōmiasap!a, ba-kwēnok^u (?).
 — great ēmaxwa.
 pound with wedge or beater, to t!elx^u.
 pound, to lesa, leg'a.
 pour out, to dzāsa.
 — in among tsēk'a, guq-.
 — out qep-.
 — into xwak^u.
 — (afterward) xālaxlāla.
 — into, from a mat laats!öd.
 — on tsādze!enē.
 — in q!wālots!ēwak^u.
 powder ts!ölāyo.
 praise, pray, to amyax(ala)
 — pray, to ts!elwāqa.
 precipice ēl!exsdalaa.
 pregnant bewēk^u.
 — qelxk'laēsa (Ne).
 preserved salmon xamas.
 — clams k'!ömats!ē.
 — halibut k'lāwas.
 press, to tes-.
 — laqwa.
 — on q!ēsālela.
 — against tsesāla.
 prevent, to gwanāla.
 prince lāwelgamē.
 princess k'!ēdēl.
 privilege k'!ēsō.
 promise daughter in marriage, to xun-klwāla.
 — potlatch dzôxwa.
 — feast qāsō.
 prong of harpoon dzēgum.
 — ts!ex^ubē.
 proper, right hēl-.
 property yāq-.
 — dādek'as.
 — dādaōma (Ne).
 — dēdamāla (Ne).
 — in house maēmēk'as.
 — dāldānax^u (Ne).
 — gwēlgwāla.
 protect, to hēlk'la.
 protect against sun, to t!aya-.
 proud lēmqa.
 provivious lēlak'!edzē.
 — dēdamala.
 — traveling — giwūlk^u.
 pry open, to klwēta.
 — off with point tsēk^u.
 puff, to, breathe heavily selpeḡwid.
 pull up canoe, to wāt-.
 — apart (moss) bē!ēd.
 — out of canoe tegu!exs.
 pull off cedar-twigs, to dzeta.
 — through neyimsālas.
 — out nēsa.
 pull, to nēxa!a.
 — backward k'axēalelōd.
 — k'!lk'a.
 — out of hole k'!eqa.
 — sticks, plants out of ground, dis-ease out of body k'!eqwa.
 — out hair klula.
 — up gēlqa.
 — out (guts) gōlōl.
 — (fish-bones) q!ek'ola.
 — off qus-.
 — up finger after pressing x'ita.
 — through x'ix-.
 — out of hole lēxwa.
 pull, to lēta.
 — lēkwa.
 — out branch lēkūmwāla.
 — out lēk'ōk'ōd.
 punch with fist, to got!a, l!enqa.
 pungent, to have—smell lēxēd.

punk k'anē.
 punt, to tēno-.
 pure, unmixed sayōq^u.
 purify, to q'ēqela.
 — g'ig'itāla.
 purpose sēnat.
 purpose, made on — hēk^u.
 push, to wīq^u.
 — into water mo^εx^ustend.
 — — ground ts'ōx^u.
 — point q'lumt-.
 — canoe offshore q'lōt-.
 — long or flat thing lāsa, L'ENq-.
 — stick out, to L'EX-, L'lēl-.
 put, to ax-.
 — into mouth hanbend(?).
 — arms through carrying-strap plem-.
 — in pentslāla.
 — into water mōx^ustend.
 — corner of blanket over shoulder
 t'lēl-.
 — right side up t'lāx'alīs.
 — up sū.
 — berry cakes into box ts'enk^u.
 — down branches ts'lāk-.
 — (meat) sē.
 — away g'i, g'ēx^εid, g'a-.
 — — g'ēxa.
 — down k'a.
 — — fish k'igēdzōd.
 — head on pole k'liqluxsdend.
 — — of enemy on pole yilxwa.
 — k'la.
 — down long thing k'at-.
 — on edge k'lōt-.
 — point on harpoon k'lōxbend.
 — up poles or staging, to qax-.
 — between q'laxstend.
 — ends together q'lōplē-.
 — head out x'iqwa.
 — crosswise xwāla, (x'ulk^u put).
 — down xemsa.
 — — branches xes-.
 — — stones xeq^u.
 — — soft things leqa.
 — into vagina L'EX^εwid.
 — down stones LEX-(?), LOX-(?).
 — up la.
 — away Lāqwa.
 — — over fire lēsa.
 — between Lōlaxōd.
 — upon fire L'EX^εLend.

putrid (olachen, tried out) q'labōq^u.
 pyre Lāqawas.

q

quarrel, to qatapla.
 — husband and wife ēēn.
 quartz xwē^εla.
 quick yix'a.
 — ēātsila.
 — hanak^u.
 — ha^εla-.
 quiet selta.
 quite klwāgila

r

raccoon mayus, mayustāla.
 rack k'itk'ledēs.
 raft of driftwood tsēta.
 rafter pux^ubāla.
 — ēk'lebāla (Kos).
 rain yōgwa.
 rainbow wagālōs.
 raindrop tsāx^umis.
 raise, to plāgustā.
 — wēq-.
 — head gwāgustāla.
 — — x'ita. (=to pull up).
 rancid lāqa(?).
 rattle yat-.
 rave, to kwēqaya.
 raven gwax^u-, gwa^εwina.
 raw k'lix'a.
 real āla.
 reach end, to q'lūxtō.
 reach, able to kwēlētitslēnox^u.
 — snow reaches up to — wālala.
 — water — up to tlap-.
 reaching in front haiq'ENxolag'ilis.
 ready g'wāl.
 — in house gwāx'g'welil.
 ready, to be xwānal-.
 — q'lāq'lēx'sila.
 recognize, to ^εma^εltlē-.
 red Lāqwa.
 red-hot x'iq-.
 reed mat kulēē.
 referred to gwe^εyō.
 refuse, to lālēgwig'a.
 regret an act, to māya.
 — a loss q'lek'a.
 relatives lāla. lēlēlāla.
 reluctant q'lāmsa.

reluctantly, to do lēqēla.
 remain, to, in a certain state hak!w(a).
 remains, left over anēx^usāē.
 remember a thing, to ^emelqūla.
 remove, to lēqwa.
 repent, to x'ix'ink'lō.
 reproach, to q!em-.
 — ga^ela.
 repurchase a wife, to k!waāpa.
 request, to hanāk'a.
 resolve, to g'ig'aēx'ēd.
 resort to, to, as a last means hēnak'a.
 rest, to x'ōsa.
 — negēs.
 return home, to nā^enak^u.
 revenge, to take q!es'id.
 — yink'a.
 rib gēlem.
 — of halibut x'ila.
 rich q!ōmala.
 ridge on board made by adzing. t!enx-.
 (See vein of leaf.)
 ridicule, to q!em-.
 right hēt-.
 ring wūlx-, welk'-. welg- (?).
 — shaped wāk'-.
 — game k'anē.
 — — xolēgwaqē (=shaking hands
 between legs).
 — fourth ring in game lā^emagēk'ila.
 — to paint—on melx'wid.
 ring like metal, to ts!ōqwa.
 ringing noise in ear hōsaxwatāla.
 ripe q!ayōk^u, q!ayōqwa.
 — l!ōpa.
 rise, to, waves q!enēpōstā.
 — water paōl-.
 — in throat lēwāms.
 rival hayōt.
 river wa.
 road t!ex'ila, t!ex'a (Ne).
 roast, to l!ōpa.
 — clams ts!ēsa.
 — many on fire ōqwała.
 rob, to lēnem-.
 robin, red-breasted gēgelāl.
 rock cradle, to hāxūla.
 rock, awash kuitsemāla.
 rockslide q!ūmx'ōd.
 roe, salmon gē^enē.
 roll, to lōxwa.
 — turn over lēx'a.
 — clouds kūnsa.

roll down, to q!ūmx'axa.
 roll (like hoop?), to k'inx'a.
 — noise of —ing rocks wuk'lāla.
 roof sāla.
 roof-board saōk^u.
 room, to make (=to stretch out) sa-.
 room g'a^eyas.
 root l!ōp!ek'.
 rope, tangled q!ek'lēlsa.
 rose gēgelx, gēlx.
 rot, to q!lā'id.
 — wood l!enqwa.
 — rope plēqa.
 — mat, blanket xasa, q!ūlsa.
 rough out canoe, to k'līms-.
 rough surface hēyadzā, mōt-, k!ōla-
 xūlqwa, lēnoqwa.
 round k'elk'ēla.
 — lōxsem.
 — lēelx'ēn.
 — mouth of hamatsla tsōkwāla.
 — inner rounding of canoe bottom
 dzēg'exdzem.
 row, to get into a xōmał-.
 rub, to yils-.
 — through • bāsamas, dēg'a.
 rub, to dze^ek'a.
 — on dzēg'ilemd.
 — body gūlkwit.
 — to soften q!ōya, q!wax^usemd.
 rubbed with wolf's dung, person, blind
 for everything meqem.
 run, to dzēlxwa.
 — q!ūl-.
 — out kusx'āla.
 — water q!ō.
 — — wa.
 — line out, to ts!enkwa.
 — before wind neq!exlāla.
 — olachen— qwa^xulis.
 — seal runs out with line mēx'ēd.
 rush forward, to hamx^u-.
 rush mat kułēyē. (See reed mat.)

S

sacred room of novice lēmk^u-.
 sail yāwap-.
 salal-berries, to pick nekwa.
 — berry nek!ule.
 — — bush lēnem, lēnemx'dē.
 — — lēnokūla.
 salmon k'lōtēla.

- salmon, dog- gwaxnis.
 — humpback hanx^u-, haⁿnōn.
 — Oncorhynchus gorbacha (female)
 haⁿnōn xwāk'lana.
 — Salmo Clarkii q'lédza.
 — silver dzaⁿwun.
 — sockeye melek'-.
 — spring sās-.
 — steelhead g'exwa.
 — preserved xaⁿmas.
 — dried t!elék^u.
 — — with three sticks across to
 keep flat k'lōlōx^u.
 — preserved tāyałts'lala.
 — trap, fence k'łitela.
 — weir mälis.
 — — xōⁿlōs.
 — tail welxwaxsdē.
 salmon-berry q!emdzek^u, q!amdzek^u.
 — gōlalē (Ne).
 — — bush q!wālmis.
 salt dem-, demsxⁿē.
 same ⁿem(a).
 sand ēg'is. (See ēk'.)
 sandpiper (female) tsōp!epela (=black
 on cheek).
 sandstone dēⁿna.
 sap sāaq.
 — xōdzēg'ē.
 satiated, to be pōlⁿid.
 — menl-.
 saw, to x'ilta.
 say, to ⁿēk'-.
 scab lēmē.
 scales gōbeta.
 scallop shells xemsemēk'in.
 scar q'lūta.
 scared, to be lālapela.
 scatter, to gwēla.
 — roots lēndzōd, l!ēx's.
 scold, to l!ōla, gēlxⁿid.
 scoop out a groove, to k!wēta.
 scoop out, to lēl-.
 — up gōx^u-.
 — — herrings k'ina.
 — — sea-eggs xelōs.
 scorch, to q!wāq!ūqūya-
 scrape, to, with net xel-, xelpelg'a-
 yaas, k'ēxa.
 — off k'ixāla.
 scratch, to elwad.
 — q!ūla.
 — xelpa.
 — lēmsⁿid.
 scratcher q!ūlāyu.
 screech, to gēlēs.
 sea dem(sx'ā).
 — animal, a small lēk!ēq!eten.
 sea-egg āmt-, āmdem.
 — sea eggs, to fish āamt!a.
 sea-egg mesēq^u-.
 seal mēgwat.
 — young wulēⁿx^u.
 — to give a seal feast sakwēla.
 sealion l!ēxⁿen.
 — mawak'a (Hēidzaⁿq^u).
 sea-otter q!āsa.
 search, to ālā.
 — wāwiⁿla (=to try to get all).
 sea-slug āⁿlas.
 seaward l!āsa.
 seaweeds q!āxq!alis (Ne).
 — lēq-.
 — l!ēs!lēk^u.
 secular baxus.
 seduce, to l!eta.
 see, to dōqwa.
 — secret in woods l!aasō.
 seesaw āⁿyaⁿk'a.
 select, to k'lenxⁿid.
 — hayōqōd.
 selected tribes wīwūlqemak^u.
 self xama-.
 — q!ūlēx'sem.
 selfish g'āxela.
 selvedge malaqa.
 semen l!exⁿē.
 — ēxsem.
 send, to ⁿyałaqā.
 — hałāqa.
 — canoe ahead sāyapālgiwala.
 separate (married couple), to k'lasō.
 serpent, double-headed sisiul.
 servant ālela.
 serves him right! yilāla.
 set before, to k'a.
 set dish down as one is walking, to k'ā-
 k'abala.
 seven ālebō.
 sever head, to k!wāwaqayo.
 sew, to q!ēna, q!ana.
 sew wood, to t!em-.
 shadow qābix'a, t!ēns-.
 — on ground g'āg'ōmas.
 shake, to nałēłtala, nēlela.
 — off dirt, berries, water k'łila,
 laaq-.
 shallow (basket) kūtāla.

sham-fight amaq̄a.
 shaman p̄axāla.
 shark xulqōmax'a.
 sharpen, to g'ēxa.
 — knife tlēk'a, tlik'a.
 — pole dzōx̄u.
 shattered gwēlaxwa.
 shave with knife, to k'lāx̄u; xelxwa.
 shed for sick people or mourners hō-
 sheets wat-
 shelf in house lāyāʔlil.
 shell of shellfish xālaēs.
 — — mussel xōxulk'limōt.
 shellfish ts'ēk'u; ts'ēts'ēk'wēmas.
 shelter tlēns-
 shift, to xemx'ēid.
 shine, to qēsa.
 — sēpa, sepa.
 shirt q'ēs'ēnēē.
 shoot, to hān(a).
 short ts'ēkwa.
 shout, to ʔlaqu-
 — xēlēla-
 — q'wēg'aʔl.
 — awelx'iya.
 shove apart, to k'iqēdzō.
 — in wuyōqluq.
 — together tāsāl-
 show, to nēla.
 — oneself būxā.
 — teeth x'isala.
 shred cedar-bark, to k'asa.
 shrink back, to klūmla.
 — skin t'ēmku.
 shrivel up, to xūlsa.
 shut eyes, to plāemg'alil, plētemāla.
 shut, to keep eyes k'lixemx'ēid.
 side (?) llayā.
 — sticks of frame lāl!exenx.
 — of tree without knots wilem.
 — side hill, steep tsēta.
 sight, to k'lūlx'ēd.
 sinew at!em.
 sing, to q'ēmta.
 — denxēla.
 — sacred song yālaqwa.
 single ōxsaak̄u.
 singly ēnem.
 sink, to, water x'uta, xut!ēd.
 — k'ōla (Nimkish).
 — wūnsela.
 — log, deep in water kūtāla.
 sinker of hook q'ēlayayō.

sip, to tlēqwa.
 — with noise lēmyāla.
 sister, said by man wāq!wa.
 — -in-law of woman plēlwūmp.
 — -in-law of man g'inp.
 sit, to sing. klwa.
 — pl. klūs-
 — on summer-seat āwaqw(a).
 six q'ēl!-
 size ʔwa, āwa-, ʔwālas.
 skate bāgwanē.
 skim off, to āx'ēwid.
 skin l!ēs.
 — klūtsa.
 — of fish pesenēē.
 — of goat without hair pāsk'ēn.
 — dressed ālāg'im.
 skin, to sāpōd.
 skip on water, to lēsāla.
 skirt wāwiyak'ila.
 skull xawēq̄u.
 skunk-cabbage k'laōk̄u.
 sky lēwa.
 slack k'lesk'lesā.
 slant masl!ek'ala.
 — , to gēlāx̄u (?), qēlēx̄u'nakūla.
 — hole lētsā.
 slanting ōlāla (?).
 — lānexala.
 slap, to lēqa.
 slate yūklwa.
 slave q'lāk̄u, q'lāk'ō.
 sleep, to mēxa.
 sleeping-place of seal klwāsa.
 sleepy beqlūlēla.
 slice fish, to tlēlsa.
 slime mēng'ēdēq̄.
 — of fish k'lēʔla.
 sling yīnk'layo.
 slippery tsāx'a.
 slow ōya, aōyaa.
 smack lips, to baqlāla (plaq ?).
 small, pl. āma.
 — to become — holāk'a, āmē-
 x'ēid.
 smear, to gēlsa, q'ēlsa (?).
 smell, to mēsēla.
 smile, to mēnx'ēwid.
 smoke kwax'ila.
 smooth qēsa.
 — mekwa.
 — ēnem.
 — side of tree wilem.

snail q!weats!ē.
 — with house q!waäts!aq, q!üdä-dzeq (?).
 snake sēlem.
 snapping door k'lämaxk'!amaq!astō.
 — sound of qenq!āla.
 snare x'imayo.
 — to x'ima-.
 sneeze, to asx'i.
 snore, to xent!eg'a^ēl.
 snow na^ēya.
 — to k!wēsa.
 snow-geese L!ēsdāq.
 soak, to t!ēla.
 — pēqwa, LEqa.
 soar, to q!a^ēnē-.
 socket of salmon spear-head pek'!E-xsdē.
 soft telqwa.
 soft end of root q!wayots!a.
 soften anger, to temelqwa.
 soil dzeqwa.
 — t!ēk'a.
 — to āmāk'-.
 song, love sāl-.
 son-in-law negūmp.
 soot q!wa!ōbes.
 sore eyes yīlqa.
 soul bex^ēunē^ē.
 southeast wind mēla, mēla?
 span bala.
 — thumb to bent first finger L!ākwa.
 — angle of thumb to tip of first finger se^ēx^uts!ā (?).
 spark anōbēx.
 — to emit —s L!ēmsa.
 sparrow gwēdza.
 spawn, to p!exula.
 — xwēlō.
 — , to (herring) wasa.
 spawn of salmon gē^ēna.
 — of herring aent.
 — — halibut tsāp!ēdzē.
 speak, to yāq!-.
 — dōt- (Kos, Ne).
 — badly of some one hēnak'!āla.
 spear, to sek'a.
 — salmon tlāqwa, tlāt!aq!wa.
 — — qāqelx^ēa (Dzawadēēnox^u).
 — — tlōxwa (DENax'da^ēx^u).
 — devilfish sēq(a).
 — to bring in a floating object with a pole k'āk'!tsema.

speck, spot tōpāla.
 spectator, to be a x'its!ax'ila.
 spider-crab k'linwīs.
 spin sinew, nettlebark, to, mēt!a, tōx^u-.
 — double thread gelx^ēid.
 spine of porpoise (?) dōgwīl.
 spirit, a q!ālalelē.
 — hayalilagās.
 spit, to kwēsa.
 splash, to telk!wāla.
 — kusx'esgemlis.
 splice in warp of basket q!amyū.
 split open game, to yīm!a.
 split, to hōx^u-.
 — roots, wood pa-, tōl-.
 — in falling sētk'lōt!ēn, ts!ēta, dzeta, dzexa, dzelts!aak^u, kūq-.
 split boards, to k!una^ēxwa, k!wāq-.
 — salmon q!wā(xs)-, q!wēta, x'it!ē-damas.
 — wood xōts!ēg'a, xōx^u-.
 — boards lat!a.
 — fuel lem'k'a.
 — wood Lē^ēya.
 — down salmon lēqwaxa.
 split, to; split runs outward in board making pēlax^ēwid.
 splitting bone (?) seg'enōdzē (one and one-half finger-widths?).
 splitting trees, implement for dexayo.
 spoil, to a^ēmēl(a).
 spoiled child nex^ēsōk^u.
 spongy mo!ta.
 spoon k'as-, k'ats!ēnaq, L!āx'ēm.
 spot, speck tōpāla.
 spout, to L!ā!ē^ēid.
 spread over, to halēxsemd.
 — legs yīla.
 — roots lel^x-, gwēl-.
 — legs gāxala.
 — tree qēta, q!wāxemd.
 — out sea-grass, kelp lēx-, lep-.
 — out stomach L!ēp!ēqala.
 sprig in neck xeyāp!ē.
 sprinkle, to tēlx'eg'ELEYīnd (t!ēlx'eg-ELEYīnd?), xōsa.
 — down tsēlaxalala.
 sprout, to temx'alīs.
 spruce ālēx^u-.
 — ānēwas (Kos).
 — young k'!iq!us (stuck in ground).
 square k'!ēwulx^u-.
 — timbers k'!ēk'!ēwulx^ēūn.

squeeze, to q!wēsa.
 — in, to qeta.
 — out, to x'ix'ts!ōd (x'ik' to strip off).
 squid bones dāplēndzō.
 squirrel tāmīnas.
 squirt out of mouth, to selbex'-.
 — to ts!etx'-.
 stab with knife, to ts!exwa.
 staging q!el-, qaq!ā-, k!agil.
 stake, to xenyas
 stand, to *sing.* lax'-.
 — *pl.* q!wa-.
 — apart tsaq-.
 — on (?) lenqāla.
 — on edge k!lōx'wid.
 — in row denx'-.
 — — haqowēnēk'ala.
 standing water q!ō-.
 star tlōt!ō.
 starfish gādzeq. (*See* cross.)
 start (canoe), to sap-, sepa, lex'ēd.
 starve, to pōx'ēd.
 stay, to lelāl'a.
 — with gwāgwatala.
 — at home āmlēx'-.
 — away xek'la.
 — over night xa'ema.
 — in form xak'!āla.
 steal, to g'ilōl.
 steam, to nek'a, q!ōla, k!āla.
 steelhead-salmon g'exwa.
 steep tsēta.
 stem of plant yisx'en.
 stench k'ixūla.
 step on, to tlēpa.
 — over a log, to gāx'seq!ēnd.
 step-father a'watsōē. (*See* aw-.)
 step-mother abatsōē. (*See* ab-.)
 stern-seat of canoe lat!exlōē.
 stern first, to go he'x'dzegēmāla, gwāma-.
 stick on, to l!enx'ēd, k!lūta.
 — out xwēta.
 sticky q!enkwa, q!anqa.
 stiff l!āxa, lēgulēla, lemḡwa.
 — (to set) lemqa.
 stingy awelq!as.
 stir, to quqlug'ala.
 —, move xēmg'īls.
 — ripple gol-.
 — a fluid xwēta.
 stomach of halibut mōqūla.
 — pit of wasdēma.

stone tlēsem.
 — lek'laa (Ne).
 — and wood, pile of tlēqwap.
 — dagger nebayu, laxstala.
 stop, to gwa-, wula, wāla, gwayak'!āla.
 — crying lex'āla.
 — flood stops rising q!ōq!waqō.
 — speaking q!wēla.
 storm yōgwa.
 stout penla.
 straddle, to gax'en.
 straight neqa.
 straighten out a bend, to, an elastic object dzakwa.
 streak kūsx'āla.
 — red —s on body gwaxa.
 — — when washing body wēpa.
 stretch out, to leta, l!āq-.
 stretch rope, to dōxwa.
 — out, make room sa, dzēk'a.
 — leg dzēkwa.
 — skins k'lik'a.
 strew on, to q!lūpa.
 strike with fist, to mīx'a.
 strike something on water, canoe k'īqa.
 strike together, to k!eqaxsdēndālap!a.
 — with weapon k!lēlak'a.
 — — fist gotla.
 — waves qūl-.
 — with sticks xūsa.
 — with round thing lesa.
 — branches with hands leqelgās.
 string qūla.
 string tēgwēlem.
 string up, to tēteḡbala.
 — bow qata.
 strip off, to x'ik'āla, qemxāla.
 striped mas-.
 strips, in wīwelx's.
 strong lōk'-.
 styelēlō.
 suck, to klūmta.
 — shaman sucks disease k!lōxwa.
 suddenly ōdax'ēd.
 suffer, to lālaḡwila.
 suicide, to commit q!lūlēgila.
 summer hēenx.
 summer-seat awaqwēē.
 sun l!ēsela.
 supernatural power ēnāwalak'.
 supper g'ōltāla.
 surpass, to (?) māyalas.

surprised, to be q!āyaxa (from q!ē-many).

swallow māmalek'la.

swallow, to nexwa.

swamp nax'ela.

swan gēgōq^u.

sweep, to; to clear house ēkwa, xēkwa, xēkūldzōd.

sweetheart lāla.

swell tlōxwa.

swell, to bōla, pōs'id, haqa.

swim, to ma.

— gelqa (Kos).

swing, to xwēx'id.

t

tail of porpoise k'itslexsdē.

— — fish ts!āsnē.

take, to ax-, da, senx- (?).

— with tongs k'lipa.

— down tlēk^u.

— by side tētegenōd.

— spoon out of box tseg(n'itslōd).

— out lex^u.

— with hands xamax'tslāna.

— fish out of water klūsa.

— fish off line klūsa.

— up stones tsēkulis (?).

— off roof x'esāxōd.

— hold (?) q!walxo-.

take off blanket, to x'ētōd.

take care yālā.

talk, to dentela.

— gwāgwēx'sala.

talkative, to be k'āt'lala (?).

tallow yex^usemē.

tallow-eater (?) gōgūlbetslala.

tangled xōl'id.

— rope q!ēk'elsa, q!āq!ēl!ēga, ts!ē-ts!asō.

tapering fingers hēwāgemx'tslāna.

taste, to plēqa.

taut ts!āsa.

tear a flat thing, to k'lōpa.

— off k'lōdzōd, kwapōd.

— to pieces k'lulk'lulps'sala (Ne).

— calico, mat qwāpa.

— in strips qulem-

— off xwāsodala.

— up l!ōkwa.

tears gwāsem.

tease, to mēla.

tell, to nēla.

ten neqa.

tense, tight l!ēnk'a.

testicles (?) xwata, xwāxadenē.

thank, to mōla.

that yī-, hē.

— (conjunction) qa.

thick and round lēkwa.

— — flat wāk^u.

— paste, fog genk'a, wūlgemē.

— with — bark wāx^uwūnē.

thicket (?) q!ēqlanēl.

thin pel-.

—, slim wīl-, l!āyak'a.

thine qōsa, hōsa.

think, to sena.

this yū-, g'a-.

this side gwas-.

thorough (?) ēnākwēsta.

thou sō.

thought of; referred to gweyō.

thread q!anyu.

threaten, to gēnāla, nāla.

three yūdux^u.

throb, to temlēla.

— (a boil) tekula.

throw down flat thing, to pelk'a.

— long thing sepa.

— round thing, stone ēnepa.

— away (things that are of no further use) ts!ēqa.

— with sling yīnk'la.

throw down salmon, to; to count mats, blankets k!ēqa.

— into fire tlaxts!āla, ts!axlāla.

— sweepings out of house k!āt.

— on, to spread over gex^useq!ēnd.

— anchor q!ēlsa, q!ēlstēnd.

— stones lēk'a (game).

thrush wāx^uwaxolē, tsōplālē.

thumb qōma.

thumping noise kūnwata.

thunder kunxwa.

thus gwē-

thwart lex'exsē.

tide x'atsla.

— maker waōyak'ila.

tie, to yīl-.

— with half hitch māxuyīd, mōkwa.

— string on k!ēlk'a.

— hands held back k!āts!ēg'ē.

— around qex'a.

— mat to back qāqak'en.

— around q!ēpēn-.

— on q!ūs-.

— with knot q!udzemk'ind.

tight, closed up ăm-.
 tight, tense l!enk'a.
 — covered entirely ămxa.
 tilt hollow vessel, to qôqwa, qôqwalâ-
 mas, q!ôxwa, qôqwa, tsêta.
 tired qelk'a.
 toilet-sticks dê^εxsdanô.
 to-morrow l!ensa, l!ensla.
 Tongas âdaxenêsele.
 tongs ts!êslâla, k'îlplâlaa.
 tongue k'îllem.
 — to put out elqwa.
 tooth g'ig'ä.
 torch bexôt.
 touch, to lâbala, nexstâ^εya.
 — each other xâlâla.
 tough lasl!exdzô, ts!exa, t!emk^u.
 tow, to dâpa.
 towards gwa, gwagw-, gÿyinx-.
 towel dêdeg'eyô.
 trail t!ex'îla.
 travel by canoe, to melêxela.
 — over land ts!eqwa.
 treasure, to find a lôgwê.
 tree lôs.
 tremble, to xunâla.
 triangular k'!ôk!ulnôs.
 tribe g'ôkûlôt, lêlqwâlâlê^ε.
 trickle down, to tsêx'axela.
 troll, to dôkwa.
 trolling hook galôdeyu (Kos).
 — line of hair mäg'aanowê.
 trouble tsêna^xula.
 trouble oneself, to q!ayaqela (q!ê-
 many).
 trout gôla.
 try, to guna.
 — one's strength gwanl-.
 — one's luck wâwuldzôwa.
 — out oil semk'a.
 tub, wash— mälats!es.
 tuck in, to dzôpa, gap!eqa.
 — between g'îpa.
 tumble into water (seal), to l!êx'sta.
 turmoil leaanâlag'ilitsum.
 turn, to mel-.
 — head melsela.
 — right side up taxa-, gwê^εsta.
 — back q!wâqwala.
 — around x'îlpa.
 — over xwêla.
 — — lêx'a.
 — head away lôxwa.

turn, inside out l!êpa.
 — up ends l!ôsnak'elîs.
 — away face in shame lemsa.
 twelve gäg'iwâla, g'äg'iwala (?)
 twenty maltsemgustâ.
 twice malp!en.
 twilled sewelk^u.
 twining xwêmê-.
 twins l!âl!a^εyats!ê.
 — mother of — yîkwîl.
 — name of yäyîxwê.
 twist, to met-, mel-, selpa-, selqwa,
 k'îlpela.
 — off q!wap, q!wêqula.
 — to pieces plôqwa.
 twisted box k!wêx^usema^{la}, selxsema^{la}.
 twitch, to meta.
 two ma^εl.

U

ulna barbata dôdegwig'ê^ε.
 unassailable nênas^εid.
 uncle q!ulê.
 uncles wî^εwômp. * (See aw-.)
 uncoil, to dzakwa.
 uncover, to lôs^εid, lêt!êd, xâmak'îln'-
 ga^εliî.
 under ben.
 understand, to a^εyôsela.
 undress, to xenx'êid, lêta.
 uneasy, to be nânôx^εwid, g'ô^εlala.
 unfinished (paddle) xetsla.
 unfold, to dâlêid.
 unmixed, pure sayôqwa.
 unripe, raw k'!elx'a.
 unsteady (canoe) k'!enwâla.
 untie, to max-, gata, gudesgêmd, qwêla.
 unusual ô^εmis.
 up êk'!

— river ^εnal-, ^εnel-.
 upset, to qep- qapa.
 urethra g'îlxas l!adzâxs (Ne).
 urinate, to, man k'îlqwa.
 — woman äsa.
 urine kwäts!ê.

V

vain, in wul-.
 vaccinium globulosum kuxâlas.
 vagina ^εna^εx^u.
 vanish, to hâklwa.
 vanquished yâlasô^ε.
 vein of leaf, ridge t!enx-.

very lōma, xēnēla.
 vetches k'āk'laqwāma.
 viburnum t!ēls.
 virgin k'!ē'yāla.
 visible, salmon is — in clear water
 q!ulbaltāla.
 visit, to qēla.
 vomit, to hōqwa.
 vulva ēna^εx^u.

W

wade, to ta.
 wail, to q!wasa, ēlaq^u-, q!ōmala, lēl.
 gwa^εēid.
 waist qēnas. (See qēx'-.)
 wait, to ōlala, ēsēla.
 — for something awēlq-.
 walk, to qāsa, tōx^u-.
 — on four feet g'ila.
 — up river nex^εusta.
 — on rock nek'ēlāla.
 — about q!unāmē^εstala.
 walking-place g'āyagas.
 want, to be in laluxwila.
 war wina.
 warm oneself, to telts-.
 warn, to hayōl!ala.
 warning cry, birds utter — āmaēla.
 wart t!ēmsē.
 wash, to ts!ōx^u- gus^εid (Ne).
 — hands ts!enkwa.
 — with urine kwāsa.
 — washed in wolf's dung as protec-
 tion hādzek^u.
 wasp nest hamdzats!ē.
 watch, to q!ā^εla, q!āq!ala, q!āgēma^εla,
 dōqwa, hāgw(ala).
 water ēwāp.
 water lily lē^εwa^εyasa ts!āwē (=beaver's
 mat).
 water-logged (canoe) lāk'āla.
 water-tight āmxa. (See ām-.)
 wave gēlē^ε.
 waxwing k'!aak'!ēDEXLā (=flat knot on
 head).
 weak lek^εwāla, waōyats!āla, halē.
 weary, to grow pek'āla.
 weave mat, to k'!eta, yīpa.
 — in broad strips gadzeqala.
 weaving-frame for blanket, cape t!enax-
 tōl.
 wedge lānut, lēmk'a.
 — -bag q!waats!ē, lādats!ē.

weir for salmon lāwayo, ēmē^εwē.
 well! wā.
 well ēg'ak^u.
 wet LEX^εēd, klūnqa.
 — through lāqa.
 wet, to mēlx^εūd.
 whale gwēk'-.
 — dried —meat mōmx^usem.
 what ēmas.
 where ēwī-.
 whisper, to ōpa.
 whistle, to LEX'ixsa, pēl-.
 — steamer whistles hōxwa.
 white ēmēla.
 — (bone) mōmx^εun.
 — spotted body plōklun.
 — hot mēnī-.
 — man māma^εla.
 who āngwa.
 whole sen, sāg'ēna (?).
 wide and broad ēwadzo.
 wide and round lēxa.
 width of flat hand laxden.
 wife geg'-.
 — fellow— dag'ino^ε.
 wild lāwis.
 wind, cold yōya.
 wind around, to qēx'a.
 — up, to k'!līk'-.
 windpipe pēts!EXō^ε.
 wing k'āma.
 winkle g'ilayū.
 winter ts!āwūnx.
 wipe, to dā.
 wise wusdāla (Kos).
 wish, to ēnēk'-.
 — some one to die, to curse hān-
 kw(a).
 witchcraft ēqa, ēsēaqa.
 with Lō^ε.
 wither, to xūlsa.
 withered leaves, berries LEqlēms.
 withes, cedar— dewēx.
 wolf ālanēm.
 — xwāxwēlēk'!a (trying to throw on
 back viz. deer); wīwaq^u, nūn, olēg'in,
 alōlēnox^u.
 wolverene nāl!ē.
 woman ts!ēdāq.
 wonder, to lēkūmq!us (=weak).
 wood, a tough- ts!āx'ins.
 wood, fire— lēqwa.
 — drift wood qlēxala.

woodpecker (Gardner's) *lālanāil*.
 woods *q!waxolkwala*.
 woodworm *yāqwē*.
 woof of basket *ṡwēm*.
 wool *plāēm*.
 word *wāidem*, *pl. wāidem*.
 work, to *ya-*, *maōs'id* (Ne).
 — in wood *g'eta*.
 worm *q!a'lawē*.
 wrap, to *q!ēnēp-*.
 — around *sā* (?).
 — around in hand *sax'ts!anala*,
q!wēqula.
 wrapped behind a man, blanket *tlēts!-*
exsdāla.
 wrecked (canoe) *lāk'la*.

wren *xwāt!a*, *kwiik'ā* (New).
 wriggle through, to *x'ilx'ilk!ut!eyu* (?).
 wrinkle, to *q!ēlxa*.
 wrinkled mouth *lēnbēl!exōs*.

Y

year, next *āpsēyīnx*. (*Sēe āps-*)
 yellow *l!ēxa*.
 yellowish *mōqwa*.
 yew-tree *l!ēmql'a*.
 yield, to *l!ēlaēx'ēd*.
 youngest child *āma'inxēs*. (*See āma-*)
 youth *hē'ia*.

Z

zigzag *waileqayala*.

XII. CRITICAL REMARKS

While a full critical discussion of the material contained in the present volume must be reserved for another occasion, it seems desirable to add a few remarks which indicate its character and value from the points of view of contents and form. The method of collection and the evidence for the reliability of the material as such were briefly set forth in the introduction. On the whole, discrepancies are so few in number and the period of recording is so long that the information as such evidently deserves full confidence. Furthermore, wherever I have been able to check it with my own inquiries among various individuals belonging to various tribes, I find the agreement quite satisfactory.

The phonetic rendering of the material is not quite what it should be. The writer is so inconsistent in the use of accents and quantities that for all the records made in later years I have dispensed entirely with accents. All the material recorded before 1901 was read to me and corrected according to the reading. For some time after this year I added accents according to my knowledge of the language, but since the clear memory of the pronunciation gradually weakened, I preferred to omit accents altogether rather than trust to my judgment.

In the reproduction of sounds there are a few difficulties. The difference between voiced sounds and fortis is not always recognized by Mr. Hunt. The sounds *b* and *p*!, *d* and *t*!, *g* and *k*!, *g* and *k*!, *g* and *q*!, *ɽ* and *ɽ*!, *dz* and *ts*! are often confused, particularly the two last-named pairs. Whenever I call Mr. Hunt's attention to these sounds he distinguishes them clearly, and I have sent him long vocabularies with doubtful sounds which he has corrected, and these corrections are undoubtedly valid. It is not necessary to quote examples from his texts to illustrate this point, because these errors appear throughout the whole period, although they are much more frequent in the early years than in the later ones. During the first few years voiceless and voiced sounds were also sometimes confused.

The distinction between *x*, *x*^u, and *x* is also uncertain. The transition of *x* into *ɛn*, of *x*^u into *ɛw*, and of *x* into *ɛx* before certain suffixes makes the distinction of these sounds possible whenever appropriate forms are found. I have tried to correct these sounds accordingly. In a few cases the discovery of such changes was made after the first part of the book was in print, so that there are a number of inconsistencies of this kind in the text.

Mr. Hunt found it most difficult to write the combination $^ex^u$, which is found in his texts generally in the form *aox*, because the *u* position of the labalized *x* is synchronous with the *x*. Since the combination *aox* occurs also in a number of words, there is a doubt sometimes what is meant.

The vowels *e* and *i*, and *o* and *u*, are equivalent and must be considered each pair as the same sound, the character of which is determined by the accompanying consonants. On the other hand, *ë* and *â* are undoubtedly distinct from *e* and *o*. This distinction appears clearly in a number of grammatical forms. I do not believe that the distinction has been consistently made by Mr. Hunt.

Much uncertainty prevails in regard to *e* and *a*. Particularly in the composition of *we* and *wa* I am always uncertain whether we should read *ũ* or *wa*. Individually and dialectically there is much variation in regard to the pronunciation of these sounds. Nevertheless, the two are undoubtedly distinct, but I have not been able to determine in every case which is the right sound.

In all cases where a labalized *k* sound precedes a vowel Mr. Hunt prefers *we* to *ũ*. He writes, for instance, *gwe* rather than *gũ*. I find that in my own records collected in 1900 I used both methods of writing, apparently differing according to the individual informant. In Mr. Hunt's writings the same is true in the case of the diphthong *au*, for which he prefers *ew* as in $^n\text{ewalak}^u$ or $^n\text{awalak}^u$ rather than $^n\text{awalak}^u$.

Certain grammatical mannerisms appear in the texts, sometimes continued over a fairly long period of time and changing from year to year. In the texts which I collected myself from other informants and which were published in the Columbia University Contributions to Anthropology, Volume II (Kwakiutl Tales), the subject, when a definite common noun without possessive pronoun, is almost always introduced by *-ēda*. Mr. Hunt uses in certain periods of his writing almost always the form *-a* instead of *-ēda*. In my text this form is very rare. At still other times he uses *-xa*, which is the pronominal element for the object and for the apposition. In many cases this form is evidently wrong, while in others it may be explained and accepted in the sense that the subject is conceived as an apposition. I am under the impression that in the dialects north of Fort Rupert this usage occurs rather frequently, although I am not certain that this explains Mr. Hunt's temporary mannerism.

From time to time other errors appear, as, for instance, the use of verbal forms in *-a* after the conjunctive *qa*, which should always be followed by an *-ē* in the verbal suffix. Uncertainties regarding the final vowels *-a*, *-ē*, *-ē^e*, *-a^eya* and *-â*, *-ō*, *-ō^ewē*, *-ō^eyē*, *ōyē^e* appear in almost all parts of the text.

A few definite examples in regard to these matters are given in the following lines.

In answer to specific inquiries, Mr. Hunt has given the following forms as correct:

1. Wä, lä^εlaē yāq!eg·a^εla q!ülyakwē begwānema.
Wä, lä^εlaē yāq!eg·a^εlēda q!ülyakwē begwānema.
Then, it is said, spoke the old (absent, invisible) man. The second form points out the subject more emphatically.
2. Laem ^εnex^εüntsēs L!entsemē
 ^εnex^εüna^εya.
 Laem ^εnex^εündesēs L!entsemē
 ^εnex^εüna^εya.
Now he put on his bearskin blanket. The second form is more emphatic in regard to time sequence(?).
3. Wä, g'il^εem^εlāwisē q!ülbaxa tsaxāla laa^εlasē denx^εēdesa q!emdemē.
Wä, g'il^εem^εlāwisē q!ülbēda tsaxālāxs laa^εlasē denx^εētsa q!emdemē.

As soon, it is said, as the time beating was at an end they sang the song. In the former sentence tsaxālā is object, in the latter subject. In the former the subordinate clause is not introduced. In the latter it is introduced by -xs and the time sequence is emphasized.
4. Lā denx^εēdēda begwānem
The (near, visible) man sang.
 Lā denx^εēdxa begwānema.
The (absent, invisible) man sang. In this and the following the subject must be conceived as apposition.
 Lā denx^εēd yīxa begwānem^ε.
The (pointed out) man sang.
5. Wä, laem^εlaē hēwāxa x'is!ēdaxa g'ōkwē.
Wä, laem^εlaē hēwāxa x'is^εēdēda g'ōkwē.
Then the house never disappeared.

The original manuscripts of the data published here and in Volumes III, V, and X of the Publication of the Jesup North Pacific Expedition and in the Kwakiutl Tales, Columbia University Contributions to Anthropology, have been deposited in the Library of Columbia University.

On account of the variation in phonetic writing and in grammatical form which occur from time to time, it seems necessary to give a chronological table of the order in which the manuscripts were received.

The following abbreviations have been used: C for Columbia University Contributions to Anthropology, Volume II, Kwakiutl Tales; III, V, X, for Volumes III, V, X, of the Publications of the Jesup North Pacific Expedition. All other references refer to page and line of the present volume: 620.1, for instance, means page 620, line 1.

SERIES I.—MATERIAL COLLECTED 1899-1901

Manuscript.	Printed page.	Manuscript.	Printed page.
(1-622).....	(Published in III)	663-693.....	620.1-637.25

SERIES II.—MATERIAL COLLECTED IN 19 0

Manuscript.	Printed page.	Manuscript.	Printed page.
(1-39).....	(Published in C)	75-84.....	705.1-710.3
40-49.....	644.1-648.18	(85-107).....	(Published in C)
50-55.....	603.1-605.65	(108-472).....	(Published in X)
(56-74).....	(Published in X)	473-479.....	1279.1-1282.70

SERIES III.—MATERIAL COLLECTED 1903-1904

Manuscript.	Printed page.	Manuscript.	Printed page.
1'-659'.....	Published in C and X, also including Nootka Traditions in English	907'-912'.....	231.1-234.54
659'-685'.....	English	913'-917'.....	329.1-331.43
685'-718'.....	Not published	918'-924'.....	Not published
719'-721'.....	309.19-310.35	925'-927'.....	238.15-239.40
722'-726'.....	315.1-316.34	927'-933'.....	350.1-353.52
727'-728'.....	V 429	933'-934'.....	612.79-613.88
728'-731'.....	316.1-317.21	934'-937'.....	239.1-240.27
731'-732'.....	V 429	937'-943'.....	346.1-348.57
732'-733'.....	317.22-318.32	943'-945'.....	234.1-235.20
734'-735'.....	308.1-309.18	945'-953'.....	331.1-334.72
736'-737'.....	309.15-309.18	953'-955'.....	237.1-238.14
738'-743'.....	318.1-319.35	955'-957'.....	342.1-343.27
743'-746'.....	236.17-237.46	958'-959'.....	235.1-235.14
746'-751'.....	322.1-323.27	959'-966'.....	339.14-342.82
752'-754'.....	225.1-226.16	967'-968'.....	235.1-236.16
754'-766'.....	V 430-433 and 323.1- 325.40	968'-971'.....	343.28-344.50
766'-771'.....	227.1-228.38	971'-975'.....	344.1-346.36
771'-777'.....	V 433-435	975'-980'.....	334.1-336.45
777'-778'.....	325.1-325.8	981'.....	Not published
778'-779'.....	223.1-223.10	982'-985'.....	336.1-338.42
779'-781'.....	226.1-227.33	985'-986'.....	338.1-339.13
781'-784'.....	V 435-436	987'-990'.....	353.1-354.38
784'-785'.....	325.9-326.20	990'-995'.....	355.1-357.52
785'-788'.....	V 436, 437	996'-1011'.....	V 472-480
788'-790'.....	326.20-327.38	1011'-1030'.....	241.1-249.71
791'-820'.....	Not published	1030'-1034'.....	357.1-359.42
821'-825'.....	229.1-230.36	1034'-1042'.....	249.71-252.33
825'-843'.....	V 437-443	1043'-1091'.....	360.1-379.39
843'-845'.....	312.1-312.21	1091'.....	V 480
845'-847'.....	V 427, 428	1091'-1096'.....	V 332-333
847'.....	312.21-313.26	1096'-1102'.....	V 480-482
848'-857'.....	305.1-318.81	1102'-1131'.....	379.1-391.24
857'-862'.....	223.11-225.47	1131'-1133'.....	253.1-253.21
862'-868'.....	319.1-322.56	1134'-1137'.....	391.25-393.62
869'-870'.....	313.27-313.38	1138'.....	185.13-186.18
870'-874'.....	310.1-311.36	1139'-1141'.....	292.1-293.22
875'-876'.....	302.1-302.13	1141'-1142'.....	483.1-484.18
876'-877'.....	609.1-609.8	1142'-1147'.....	293.23-295.67
877'-880'.....	303.14-304.47	1148'-1152'.....	Not published
881'-882'.....	609.10-610.20	1153'-1156'.....	514.1-515.34
882'-885'.....	313.1-315.33	1156'-1158'.....	295.68-296.85
886'-888'.....	230.1-231.25	1158'-1159'.....	515.1-516.12
889'-892'.....	327.1-328.31	1159'-1162'.....	184.1-185.24
892'-893'.....	241.28-241.42	1162'-1166'.....	254.1-255.32
893'-896'.....	328.32-329.56	1167'-1181'.....	422.13-428.56
896'-902'.....	610.21-612.78	1181'-1182'.....	195.1-196.13
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		1200'-1203'.....	516.13-517.41
		1203'.....	428.57-428.60
		1304'-1329'.....	Not published
		1330'-1334'.....	1298-1299
		1342'-1344'.....	1293

SERIES IV.—MATERIAL COLLECTED IN 1908

Manuscript.	Printed page.	Manuscript.	Printed page.
192-196	152.1-154.37	535-536	614.28-615.43
196-198	185.1-185.13	536-557	474.36-483.69
199-204	V 483-485	557-558	154.1-154.18
204-211	405.1-408.67	558-573	488.1-494.4
211-222	393.1-397.97	573-581	163.1-166.75
222-230	V 376-387	581-591	494.1-498.88
231-232	613.1-614.15	592-610	499.1-506.51
233-236	V 388-389	611-613	150.1-151.21
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547-562.....	1073.1-1080.41	951'-962'.....	Not published
563.....	Not published	963-1158.....	Not published
564-566.....	785.21-786.50	1159-1166.....	702.1-705.69
567-569.....	Not published	1167'-1172'.....	Not published
570-600.....	938.1-951.79	1167-1183.....	637.1-644.47
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607-681.....	1147.1-1179.67	1224-1227.....	1317.1-1318.37
682-739.....	1093.1-1117.84	1228-1241.....	Not published
739-742.....	779.1-780.26	1242-1295.....	1363.1-1385.6
743-749.....	699.1-702.56	1297-1320.....	1348.1-1358.23
749-757.....	776.1-779.64	1321-1352.....	Not published
758-760.....	Not published	1353'-1360'.....	Not published
761-796.....	713.1-728.16.	1353-1360.....	1359.1-1362.72
797-832.....	805.1-820.81	1361-1370.....	Not published
832-841.....	1117.1-1121.88	1371-1382.....	1333.1-1338.6
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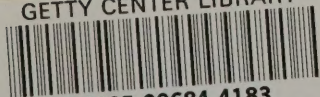
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